VEDIC BIBLIOGRAPHY

SECOND VOLUME

BY

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TO

MAHĀMAHOPĀDHYĀYA

DR. PANDURANG VAMAN KANE

NATIONAL PROFESSOR OF INDOLOGY

I should like to reiterate here my intention, announced in the Preface to the first volume of my *Vedic Bibliography*, to prepare and publish, at suitable intervals, further volumes of the *Bibliography*. May I, in this connection, request my colleagues in India and outside to be so good as to keep me informed, from time to time, of their contributions to Vedic and allied studies?

University of Poona
26th January, 1961

R. N. Dandekar

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LIST OF JOURNALS ETC., AND ABBREVIATIONS

Abhandlungen der saechsischen Gesellschaft der Wissenschaften
ABORI *Annals of the Bhandarkar Oriental Research Institute*, Poona
Acme, Milan University
Acta Archaeologica, (Hungary)
Acta Linguistica, Copenhagen
Acta Tropica, Basel
Advent (The), Madras
AGIt *Archivio Glottologico Italiano*, Turin
Agra University Journal of Research Agra
AIOC All India Oriental Conference, Poona
AJPh (*AJP*) *American Journal of Philology*, Baltimore
AL *Arts and Letters*, Royal India, Pakistan, and Ceylon Society, London (formerly *IAL* *Indian Arts and Letters*)
ALB *Adyar Library Bulletin*, Adyar
Allahabad University Magazine, Allahabad
Am Anthrop *American Anthropologist*, New Haven (U S A)
American Scholar
Am Hist Rev *American Historical Review*
Ancient India, Archaeological Survey of India, New Delhi
Āndhra Patrikā Weekly
Anekānta Delhi
Annales du l Universite de Lyon (Les belles lettres)
Annali (sezione linguistica), Naples
Année Sociologique (France)
Annuaire du Collège de France, Paris
Annual Bibliography of Indian Archaeology, Leiden
Annual Bulletin of the Nagpur University Historical Society
Ant Cl *L'Antiquité Classique* Löwen
Anthropologie religieuse See *VBD* II–65 8
Anthropos *International Review of Ethnology and Linguistics*, Freiburg (Switzerland)
Antiquity, (Great Britain)
Antireligiosnik, (USSR)
Anzeiger der oesterr Akademie der Wissenschaften Wien
AO *Acta Orientalia* Leiden / Copenhagen (includes *Le Monde Oriental*)
AO (Hung) *Acta Orientalia* Academiae Scientiarum Hungaricae Budapest
AORM *Annals of Oriental Research*, Madras University
AOS American Oriental Society
AP *The Aryan Path*, Bombay
Archaeologia Austriaca Wien
Archiv fuer Orientforschung, Graz
Archiv fuer Voelkerkunde
Arch Ling *Archivum Linguisticum* (A Review of Comparative Philology and General Linguistics), Glasgow

Arch Or *Archiv Orientalni*, Prague
Arch Rel *Archiv fuer Religionswissenschaft*, Leipzig
Art and Thought See *VBD* II-93 11
Art As *Artibus Asiae*, Ascona (Switzerland)
ASI · Archaeological Survey of India
Asia, New York
Asia Major, Cambridge
As Rev *Asiatic Review*, London
As Stud *Asiatische Studien*, Bern
Astrological Maga ine (The), Bangalore
AV *Atharvaveda*
Āyurveda Patrikā (Marathi), Nasik

BDCRI *Bulletin of the Deccan College Research Institute* Poona
BEFEO *Bulletin de l Ecole Francaise d Extreme-Orient*, Paris
Beitraege zur Namenforschung, Heidelberg
Bhārata Dharma, Madras
Bhāratī (Sanskrit), Jaipur
Bhāratī (Telugu), Madras
Bhāratiya Vidyā Patrikā, Bombay
Bh Sam *Bhāratiya Samskrti*
Bh Vid *Bhāratiya Vidyā*, Bombay
Biblioteka Wiedzy, Warsaw
Bibl Or *Bibliotheca Orientalis*, Leiden
Bigaku, Tokyo University
Bijdragen Taal-Land-en Volkenkunde van Nederl Indie (BTLVK), The Hague
Biosophical Review
BISM Bhārata Itihāsa Samsodhaka Mandala Poona
BISMQ *Bhārata Itihāsa Samsodhaka Mandala Quarterly*
BITC *Bulletin of the Institute of Traditional Cultures* Madras University
BJ *Bhavan's Journal* (also *BUJ* *Bhavan s University Journal*) BVB Bombay
BORI Bhandarkar Oriental Research Institute Poona
Br *Brahmana*
BRMIC *Bulletin of the Ramakrishna Mission Institute of Culture*, Calcutta
BSEIC *Bulletin de la Société d Etudes indochinoises*
BSKO Beitrage zur Sprach und Kulturgeschichte des Orients Walldorf / Hessen
BSL *Bulletin de la Société de Linguistique de Paris*
BSOAS *Bulletin of the School of Oriental and African Studies* London
Buddha Prabha
Buddhi prakāśa (Gujarati)
Bulleten Istanbul
Bulletin de la Maison Franco-Japanaise Tokyo
Bulletin de la Société prehistorique francaise
Bulletin de l Institut de Philologie Roumaine, Issy
Bulletin der Botschaft, Bonn

Bulletin international de l'Académie Polonaise des sciences et des lettres, Cracow
Bulletin of Nan va University.
Bulletin of Phonetic Studies, Mysore University
Bulletin of the American Institute for Iran
Bulletin of the Baroda State Museum
Bulletin of the Board of Celtic Studies, Cardiff
Bulletin of the Chunilal Gandhi Vidya Bhavan Surat
Bulletin of the Madras Government Museum, Madras
Bulletin of the Philological Society, Calcutta University
Bulletin of the Prince of Wales Museum of Western India, Bombay
Bulletin of the School of Latin, Virginia University
Bulletin of the Yoga Teachers Training Institute, Bombay
Burlington Magazine
BVB Bharatiya Vidya Bhavan Bombay
BVB Bulletin Bombay

Cahiers de la vie spirituelle l amour du prochain Paris.
Calcutta Municipal Gazette
Call Divine (The), Bombay
Carinthia
CCF *Communications of the 'Finnisch-ugriche Forschungen'*, Helsinki
Centaurus, International Magazine of the History of Science and Medicine
Chatrika Abhinandana Grantha, Amritsar
Chetana, Bombay
CHI *Cultural Heritage of India*, Ramakrishna Mission Institute of Culture, Calcutta
CHJ *Ceylon Historical Journal*, Dehiwela
Church Quarterly Review, (Great Britain)
Civ Cattol *Civilta cattolica* (Italy)
Coimbra editora (Italy)
Collectanea Orientalia, Vilna
Collection of Linguistic Treatises, Keio University, Tokyo
Community, Colombo
Comm Vol Commemoration (Felicitation Presentation, etc) Volume
Comparative Studies in Society and History, Paris
Confluence, (U S A)
CR *Calcutta Review*, Calcutta University
CRAP *Comptes rendus de l Académie Polonaise des sciences et des lettres*, Cracow
Critique, (France)
Cultural India
CUP Cambridge University Press

Dacca University Studies, Dacca
DCRI Deccan College Post Graduate Research Institute, Poona
Delhi University Magazine
Deutschlands Erneuerung
Die Sprache, Wien

Die Weltliteratur
Diogenes, Paris
Divya Darśana (Bengali), Calcutta
DLZ *Deutsche Literaturzeitung*, Berlin
DS *Dharma Sūtra*

Eastern Anthropologist, (India)
Economic Weekly
Education, Mussée Guimet, Paris
Em *Emérita*, Madrid
Encyclopedia Americana
English and Germanic Studies
ER *Educational Review*, Madras
Erani
Eranos-Jahrbuch
Erasmus, Darmstadt
Estudios Biblicos, (Spain)
Et Celt *Etudes Celtiques*, Paris
Et Cl *Etudes Classiques*, Namur
Ethnologia, Wien
Ethnologischer Anzeiger
Etudes Asiatiques
Etudes Carmélitaines
Etudes linguistiques de la Faculte de Lettres de Strasbourg
E U P The English Universities Press, London
Europaeische Encyclopaedie
EW *East and West*, Rome

FEQ *The Far Eastern Quarterly*
Fergusson College Magazine, Poona
FF *Forschungen und Fortschritte*, Berlin
FGST *Forbes Gujarati Society Transactions*, Bombay
Folklore, London
France Asie

Ganesh Dutt College Magazine, Begusarai
Geistige Arbeit
Genos, Uppsala
Geographia Helvetica
Geographical Magazine
German Books, (U S A)
GGA *Goettingische Gelehrte Anzeigen*, Berlin
Giornale della Società Asiatica Italiana, Florence
GK *Greek*
GKP *Gurukula Patrikā* (Hindi), Haridwar
Glasgow University Oriental Society Transactions
Glotta, Goettingen
GNAW, Nachrichten von der Akademie der Wissenschaften zu Goettingen.
Gnomon, (Germany)

GOS, Baroda Gaekwar s Oriental Series, Baroda
GOS, Poona Government Oriental Series, BORI, Poona
GQ The Germanic Quarterly
Granzgebiete der Medi In Muenchen / Berlin
Graphologie
GRM Germanisch romanische Monatschrift, Heidelberg
GS Grhya sūtra

H Harappa
Handelingen van het Vlaamse Filologencongres
Harvard Studies in Classical Philology
Harvard Theological Review (The)
HCIP History and Culture of the Ind an People, BVB
Hibbert Journal (The), London
Hindī Anuś lana Allahabad
Hindu (The), Madras
HJAS Harvard Journa' of Asiatic Stud es
Hochschuldienst, Bonn
H YJMU Half yearly Journal of the Mysore University

I AC The Indo Asian C lture New Delhi
IC Indian Culture, Calcutta
Idg Indo germanic the *Indo-Germans*
Idg JB Indogermanisches Jahrbuch Berlin
IE Indo-European (languages, people, etc)
IF Indogermanische Forschungen, Berlin
IHQ Indian Historical Quarterly, Calcutta
I I Indo Iranian
I IJ Indo Iranian Journal Leiden
IJHM Indian Journal of the History of Medicine, Madras
IL - Indian Lingu stics Linguistic Society of India, Poona
ILN Illustrated London News
ILQ The Iran League Quarterly Bombay
Indian Journal of Psychology
Indian PEN (The), Bombay
India Quarterly, New Delhi
Indica
Indische Welt, (Germany)
Indo Iranica, Iran Society Calcutta
Indonesie
Ind Rev (IR) Indian Review Madras
Innsbrucker Beitraege ur Kulturwissenschaft
Internationales Jahrbuch fuer Geschichtsunterricht
IPC Indian Philosophy and Culture, Vrindaban
Iscus (Journal of Indo-Soviet Cultural Society) Bombay
Isis (U S A)
Istituto lombardo di Scien e e Lettere Rend conti
I V civil Indus Valley Civilization
Iwanam (Comm. Vol dedicated to H Ui) Tokyo.

IzvAN *Izvestia Academii Nauk SSSR*

JA *Journal Asiatique*, Paris
Jahrbuch der Schopenhauer Gesellschaft
Jahrbuch fuer kleinasiatische Forschung
JAHRS *Journal of the Andhra Historical Research Society*, Rajahmundry.
Jaina Antiquary (The).
Jaina Siddhānta Bhāskara
J Amer Folklore *Journal of American Folklore* Wisconsin
Janapada (Hindi)
J Annam Univ *Journal of the Annamalai University*
J Anthrop Soc Bombay *The Journal of the Anthropological Society of Bombay*
JAOS *Journal of the American Oriental Society*, New Haven
JASB(L) *Journal of the Asiatic Society of Bengal (Letters)*, Calcutta
JAS Bom *Journal of the Asiatic Society, Bombay* (formerly *JBBRAS* *Journal of the Bombay Branch of the Royal Asiatic Society*)
JASP *Journal of the Asiatic Society of Pakistan*, Dacca
J Assam RS *Journal of the Assam Research Society* Gauhati
JBAk Wiss *Jahrbuch der Akademie der Wissenschaften*, Göttingen
JBHU *Journal of the Banaras Hindu University*
J Bibl Rel *Journal of Bible and Religion*, (U S A)
J Bom U *Journal of the University of Bombay*
JBRS *Journal of the Bihar Research Society*, Patna
JCOI *Journal of the Cama Oriental Institute*, Bombay
J Dept Lett *Journal of the Department of Letters* Calcutta University
J Ed Psych *Journal of Educational Psychology* (U S A)
JESHO *Journal of Economic and Social History of Orient*, Leiden
JGIS *Journal of the Greater India Society*, Calcutta
JGJRI *Journal of the Ganganath Jha Research Institute*, Allahabad
JGOML *Journal of the Government Oriental Manuscripts Library* Madras
JGRS *Journal of the Gujarat Research Society*, Bombay
JIBS *Journal of Indian and Buddhist Studies*, Tokyo
JIH *Journal of Indian History*, Travancore University
JISOA *Journal of the Indian Society of Oriental Arts*, Calcutta
J Kalinga HRS *Journal of the Kalinga Historical Research Society*, Belangir
JMA *Journal of Music Academy*, Madras
JMSUB *Journal of the Maharaja Sayajirao University of Baroda*
JMUH *Journal of the Madras University (Humanities)*
Jñāneśvara (Marathi), Poona
Jñānodaya (Hindi)
JNSI *Journal of the Numismatic Society of India*, Banaras
JOIB *Journal of the Oriental Institute*, Baroda
JORM *Journal of Oriental Research*, Madras
Journal de psychologie normale et pathologique (France)
Journal of Ancient History (Russian)
Journal of Deccan History and Culture, Hyderabad
Journal of History of Ideas, (U.S A)

Journal of Nichiren and Buddhist Studies, (Japan)
Journal of Religion, Chicago
Journal of Religious Studies, (Japan)
Journal of Siam Society
Journal of the Central Board of Irrigation New Delhi
Journal of the Indian Anthropological Institute, Calcutta
Journal of the Linguistic Society of Japan
Journal of the Royal Anthropological Institute of Great Britain and Ireland
Journal of the Travancore University Oriental Manuscripts Library
JRCAS *Journal of the Royal Central Asian Society* London
J Saur RS *Journal of the Saurastra Research Society*
JSVOI *Journal of the Sri Venkateshwar Oriental Institute*, Tirupati
JTSML *Journal of the Tanjore Saraswati Mahal Library*
J Univ Gauhati *Journal of the Gauhati University*
J Univ Saugar *Journal of the Saugar University*
JUPHS *Journal of the United Provinces (Uttar Pradesh) Historical Society*, Lucknow
JUPHS *Journal of the University of Poona Humanities Section*
JWAS *Journal of Washington Academy of Science*
JWH *Journal of World History* Paris

Kalpaka (The) Coimbtore
Kalpana (Hindi)
Kalyana (Hindi), Gorakhpur
Kanara College Miscellany, Kumta
Kashi Vidyapitha Silver Jubilee Volume, Banaras
Kashmir, Government of India, New Delhi
Kaumudi (Sanskrit)
Kinderaerztliche Praxis Leipzig
KKT *Kalyana Kalpataru* Gorakhpur
Klio
Kosmos
Kratkije Soobscenija Inst Etud
Kratylos Wiesbaden
Kriterion Bras
KYV *Kṛṣna Yajurveda*
KZ *Zeitschrift fuer vergleichende Sprachforschung begruendet von A Kuhn*, Goettingen

La nouvelle Revue Francaise
Lâtomus
Lè Courrier des Indes
Le Monde Oriental
Le Muséon Louvain
Lexis
LF *Listy Filologické* Prague
Lg *Language* Linguistic Society of America
Ling Soc Am Linguistic Society of America
Lingua, North Holland Publishing Co, Amsterdam

Proceedings of the Indian Philosophical Congress
Proceedings of the Indian Science Congress
Proceedings of the Okurayama Oriental Research Institute, Yokohama
Psychiatry, (U S A)
Psyche
Punjab University Oriental College Journal
Purāna, Banaras

QJMS *The Quarterly Journal of the Mythic Society*, Bangalore
Quaderni, Bologna University
Quaderni dell 'Istituto di glottologia
Quartaer
Quest

Rājasthāna Bharati, Bikaner
RAS Royal Asiatic Society London
Rass Filos *Rassegna di Filosofia* (Italy)
RBPhH *Revue belge de philologie et d histoire*, Brussels
Recensioni
REA *Revue des études arméniennes*, Paris
RE Anc *Revue des études anciennes*, Bordeaux
REIE *Revue des études indoeuropéennes*, Bucharest
REL *Revue des études latines*, Paris
Religion och Bibel
REMA, Muenchen
Research Bulletin (Arts) of the Panjab University
Revaler Zeitung
Rev Anthrop *Revue anthropologique*
Rev Et Gr *Revue des ètudes grecques*
Rev Germ *Revue germanique*
Rev Hist Sci *Revue d Histoire des Sciences*
Rev hitt asian (RHA) *Revue h ttite et asianique*, Paris
Review of Metaphysics Yale University
Review of the University of Ottawa
Rev Rel *Review of Religion* (U S A)
Revue de la Facultad de Filosofia y Letras, Tucuman
Revue de Philologie
Revue des sciences philosophiques et théologiques
Revue de Theologie et de Philosophie, Lausanne
Revue d histoire de la civilisation mondiale (Russian)
Revue internationale de Philosophie (Belgium)
Revue philosophique
RHR *Revue de l histoire des religions*
Ric Ling *Ricerche linguistiche*
RIL (RRILSL) *Rendiconti del Reale Istituto Lombardo di Scienze e Lettere*
Ritsumeikan Bungaku
Ritsumeikan Ronso
Riv rosmin *Rivista rosminiana di Filosofia et di Cultura*
Rocz Or *Rocznik orjentalistyczny*, Lwow

Rozprâwy Komisji Jezykowej
RP *Revue de Psychologie*, Paris
RSO *Rivista degli studi orientali*, Rome
Runa, Buenos Aires
Rural Sociology
ṚV *Ṛgveda* (or Ṛgvedic).

Saeculum, Freiburg / Muenchen
Sahyadri (Marathi), Poona
Sammelana Patrikā (Hindi)
Saṁ *Saṁhitā*
Saṁjñā Vyākaraṇa (*SII* *Studia Indologica Internationalia*), Paris
Saṁskṛta Mahāpāṭhaśāla Patrikā, Mysore
Saṁskṛta Sāhitya Pariṣat Patrikā, Calcutta
Saṁśodhaka (Marathi), Dhulia
Sangameshwar College Journal Sholapur
Sarasvatī (Sanskrit)
Savitā See *VBD* II 34 98
SC *Science and Culture*, Calcutta
Schweizerische Rundschau
Scientia (Italy)
Séance annuelle des cinq Academies, Paris
Shree Gauthami Vidya Peeth Bulletin
Siddhānta (Hindi Fortnightly)
Silpi
Sino-Indian Studies, Vishva Bharati
SJ (*Silver Jubilee*) *Comm Vol of the N W College*, Poona
SJ (*Silver Jubilee*) *Number of the Saṅga Veda Vidyalaya*, Banaras
SJ (*Silver Jubilee*) *Volume of Zinbun Kagaku Kenkyusyo*, Kyoto University
SK Sanskrit
Slavia (Russian)
Social Welfare (*The*), Bombay
Sociological Bulletin, Bombay
Śodha Patrikā, Udaipur
Soviet Archaeology (Russian)
Soviet Ethnology (Russian)
Sovietskoe Vostokovedenie
SP Summary of Papers
ŚP Br *Śatapatha Brāhmaṇa*
Speculum Cambridge (Mass), U S A
Spw Sprachwissenschaft
Sri Aurobindo Mandir Annual, Calcutta
SS *Sarasvatī Suṣamā*, Sanskrit University, Banaras
ŚS *Śrauta sūtra*
St M St R *Studi e Materiali di Storia delle Religioni*, Bologna
Studia Linguistica, Copenhagen
Studia linguistica, Lund
Studia philosophica, (Poland)

Proceedings of the Indian Philosophical Congress
Proceedings of the Indian Science Congress
Proceedings of the Okurayama Oriental Research Institute, Yokohama
Psychiatry, (U S A)
Psyche
Punjab University Oriental College Journal
Purāna, Banaras

QJMS *The Quarterly Journal of the Mythic Society*, Bangalore
Quaderni, Bologna University
Quaderni dell 'Istituto di glottologia
Quartaer
Quest

Rājasthāna Bhārati, Bikaner
RAS Royal Asiatic Society, London
Rass Filos *Rassegna di Filosofia*, (Italy)
RBPhH *Revue belge de philologie et d histoire*, Brussels
Recensioni
REA *Revue des études arméniennes*, Paris
RE Anc *Revue des études anciennes*, Bordeaux
REIE *Revue des études indoeuropéennes*, Bucharest
REL *Revue des études latines*, Paris
Religion och Bibel
REMA, Muenchen
Research Bulletin (Arts) of the Panjab University
Revaler Zeitung
Rev Anthrop *Revue anthropologique*
Rev Et Gr *Revue des études grecques*
Rev Germ *Revue germanique*
Rev Hist Sci *Revue d Histoire des Sciences*
Rev hitt asian (RHA) *Revue hittite et asianique*, Paris
Review of Metaphysics, Yale University
Review of the University of Ottawa
Rev Rel *Review of Religion*, (U S A)
Revue de la Facultad de Filosofia y Letras, Tucuman
Revue de Philologie
Revue des sciences philosophiques et théologiques
Revue de Theologie et de Philosophie, Lausanne
Revue d histoire de la civilisation mondiale (Russian)
Revue internationale de Philosophie (Belgium)
Revue philosophique
RHR *Revue de l histoire des religions*
Ric Ling *Ricerche linguistiche*
RIL (RRILSL) *Rendiconti del Reale Istituto Lombardo di Scienze e Lettere*
Ritsumeikan Bungaku
Ritsumeikan Ronso
Riv rosmin *Rivista rosminiana di Filosofia et di Cultura*
Rocz Or *Rocznik orjentalistyczny*, Lwow

Rozprawy Komisji Jezykowej
RP *Revue de Psychologie*, Paris
RSO *Rivista degli studi orientali*, Rome
Runa, Buenos Aires
Rural Sociology
ṚV *Ṛgveda* (or Rgvedic)

Saeculum, Freiburg / Muenchen
Sahyādri (Marathi), Poona
Sammelana Patrikā (Hindi)
Sam *Samhitā*
Saṁjñā Vyakarana (*SII* *Studia Indologica Internationalia*), Paris
Samskrta Mahapathaśala Patrikā, Mysore
Samskrta Sahitya Parisat Patrikā, Calcutta
Sam odhaka (Marathi) Dhulia
Sangameshwar College Journal Sholapur
Sarasvati (Sanskrit)
Savitā See *VBD* II-34 98
SC *Science and Culture*, Calcutta
Schweizerische Rundschau
Scientia (Italy)
Séance annuelle des cinq Academ es, Paris
Shree Gauthami Vidya Peeth Bulletin
Siddhānta (Hindi Fortnightly)
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Sino-Indian Stud es Vishva Bharati
SJ (*Silver Jubilee*) *Comm Vol of the N W College*, Poona
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SK Sanskrit
Slavia (Russian)
Social Welfare (*The*), Bombay
Sociological Bulletin Bombay
Śodha Patrika, Udaipur
Soviet Archaeology (Russian)
Soviet Ethnology (Russian)
Sovietskoe Vostokove lenie
SP Summary of Papers
ŚP Br *Śatapatha Brahmana*
Speculum Cambridge (Mass), U S A
Spw Sprachwissenschaft
Sri Aurobindo Mandir Annual, Calcutta
SS *Sarasvati Suṣama* Sanskrit University, Banaras
ŚS *Śrauta sūtra*
St M St R *Studi e Materiali di Storia delle Religioni*, Bologna
Studia linguistica, Copenhagen
Studia linguistica Lund
Studia philosophica, (Poland)

Studies in Linguistics, (U S A)
Stud zur idg Grundsprache - See *VBD* II-45 31.
Sudhoffs Archiv fuer Geschichte der Medizin und Naturwissenschaften
SV *Sāmaveda*
SVOI - Śrī Venkaṭeśvara Oriental Institute, Tirupati
Sulat I Zycle
Symbolisme,
Synthèses, (Belgium)
ŚYV - *Śukla-Yajurveda*

TA *Taittirīya-Āraṇyaka*
Table ronde, Paris
TC - *Tamil Culture*, Madras
Theologische Zeitschrift, (Switzerland)
Th LZ *Theologische Literaturzeitung* Leipzig
Thought, (U S A)
Tijdschrift voor Philosophie,
Times (The), Literary Supplement
Tohogaku Kenkyu
T'oung Pao
Tōyō Gakuhō
TPS *Transactions of the Philological Society*, London
Transactions of the Archaeological Society of South India, Madras.
Travaux du Cercle Linguistique de Copenhague
TS *Taittirīya Saṁhitā*
TSS - Trivandrum Sanskrit Series
Twentieth Century (The)

Ucheniе Zapiski
UCR *University of Ceylon Review*
United Asia
Up *Upaniṣad* (or Upaniṣadic)
Uppsala Foerhandlingar
Uttara Bhārati

Vāk, DCRI, Poona
Vallabh Vidyanagar Research Bulletin
VBD *Vedic Bibliography* (by DANDEKAR) I (1946) and II (1961)
VBQ *Viśva Bharati Quarterly* Santiniketan
Vedavāṇī (Hindi) Banaras
Ved Dig *Vedic Digest* Baroda
Ved Kes *The Vedanta Kesari* Madras
Veroeffentlichungen der "Vaeterkunde"
Vestnik Drevnei Istorii, (U S S R)
Vidarbha Saṁśodhana Mandala Annual, Nagpur
Vie intellectuelle, (France)
Vie spirituelle, (France)
Vikram (The), Ujjain
Vishvamanava, Lucknow.

Viśva-Śānti, Delhi.
VJ *Viśva-Jyoti* (Hindi), VVRI, Hoshiarpur.
Voice of Ahinsa (The), Aliganj
Vom Germanentum
Voprossi Jazykoznanija, (U S S R)
Voprossi Philosophii, (U S S. R.)
VS *Vājasaneyi-Saṃhitā*
VSPP *Vangiya Sahitya Parisat Patrika*, Calcutta
VTSS Veda-tattvaśodha Saṃsthāna, Jaipur (also R [Rajasthan] VTSS).
VVRI · Vishveshvarananda Vedic Research Institute, Hoshiarpur

WBKL *Wiener Beitraege zur Kulturgeschichte und Linguistik*
Weekly Shilpa-Sansara
Welt des Orients, Wuppertal
Welt und Wissenschaft, Wuerzburg
Wissenschaftliche Annalen, Berlin
Wissenschaftliche Zeitschrift der Martin Luther Universitaet, Halle-Wittenberg.
Wissenschaft und Frieden, Halle
Word, Linguistic Circle of New York
WPZ *Wiener Praehistorische Zeitschrift*
WuS *Woerter und Sachen*, Heidelberg
WZKM *Wiener Zeitschrift fuer die Kunde des Morgenlandes*
WZKSO (A) *Wiener Zeitschrift fuer die Kunde des Sued Ost-Asiens.*

Yōna
YMHA . Young Men's Hindu Association, Bombay
Yoga
Yugavāṇī (Marathi)

ZA *Zeitschrift fuer Assyriologie*, Berlin
Zalmoxis
ZDMG *Zeitschrift der deutschen morgenlaendischen Gesellschaft*, Wiesbaden
Zeitschau fuer Religions und Geistesgeschichte
Zeitschrift fuer Ethnologie, Berlin
Zeitschrift fuer Missionswissenschaft und Religionswissenschaft
Zeitschrift fuer Namenforschung, Muenchen
Zeitschrift fuer Philosophie
Zeitschrift fuer philosophische Forschung
ZfDK *Zeitschrift fuer Deutsch Kunde*, Leipzig/Berlin.
Ziel und Weg
ZKK *Zenbunka Kenkyu Kai* Kyoto

I ṚGVEDA

1 TEXT, TRANSLATION, EXEGESIS, COMMENTARIES COMMENTATORS

1 *Die Hymnen des Rigveda* Ed AUFRECHT, Th, Wissenschaftliche Buchgemeinschaft e. V (Darmstadt), Wiesbaden, 1955, Vol I pp 463 + ii, Vol II pp xiii + 688

> third ed, photo mechanical reprint, romanised text of the complete *Samhitā* five appendices, including *Khilas* introduction in German

2 BĀLASVĀMI, Śri *Vedārtha Darśana Ṛgveda* Dombivli, 1949 50

> to be published in several parts parts 1 and 2 here published, orginal *mantra, padapātha* explanation of words and translation into Marathi (according to Sāyaṇa)

3 GELDNER, Karl Friedrich *Der Rig Veda* (aus dem Sanskrit ins Deutsche ubersetzt und mit einem laufenden Kommentar versehen) Harvard Oriental Series Vol 33–36

> Part I (*Maṇḍalas* 1–4) 1951 pp XIX+490, Part II (*Mandalas* 5–8) 1951, pp V+435, Part III (*Mandalas* 9 10), 1951 pp V+422, Part IV Index of Names and Subjects, Additions and Corrections (prepared on the basis of GELDNER s notes by Johannes NOBEL), 1957, pp VII+271

> Rev V M APTE *QJMS* 46, 185–190 J BROUGH *BSOAS* 22, 191 (on Part IV) A CARNOY *Le Muséon* 65 323 26, Betty HEIMANN, *The Hibbert Journal* 51, 103–106 D D KOSAMBI, *JORM* 19, 291 95 K F LEIDECKER, *PEW* 3 373 74 G M., *AO* 22, 83 84, A D NOCK, *Gnomen* 25, 419–20 W PORZIG *IF* 62, 97 99, L. RENOU *JA* 240, 249–50, *ABORI* 33, 257–59, J C. TAVADIA, *Bh Vid* 15 86–88

4 *Ṛgveda Samhitā* with Sanskrit commentary, entitled *Siddhañjana* by KAPALI SASTRY, T V Sri Aurobindo Ashram, Pondicherry

> Vol I, Part I (comprising I 1 32) 1950 pp X+329, Part II (I 33-121) 1951, pp 333 917 *Bhūmika* (83 pages) expounds the line of esoteric interpretation as shown by Sri Aurobindo, which is followed here, *ṛk padārtha bhāṣya* index

5 *Ṛgveda-Bhāṣābhāṣya* Hindi Commentary, Part I, pub by Ramlal Kapur Trust, Amritsar.

6. *The Ṛk Saṁhitā* (Part III) with the *Bhāṣya* of Skandasvāmin and *Dīpikā* of Veṅkaṭamādhavārya Ed RAVI VARMA, L A, Trivandrum Sanskrit Series 142, 1942, 136

. (See *VBD* I-1 7)

Rev L RENOU, *JA* 238, 413

7. *Ṛgveda Saṁhitā*, Ed SATAVALEKAR, S D, Svādhyāya Maṇḍala, Pardi, 1957, 1050

. third ed, introduction in Sanskrit, index of authors and divinities, arrangement according to Śāṅkhāyana and Bāṣkala recensions, complete text (with *maṇḍala* and *aṣṭaka* references), appendices, *Sarvānukramaṇikā* of Kātyāyana (with notes) *Anuvākānukramaṇī* of Saunaka, index of metres and *mantras* (See *VBD* I 1 5)

8 *Ṛgveda-Saṁhitā* with Sāyaṇa's *Bhāṣya* Ed SONATAKKE, N S and KASHIKAR, C G, Vaidika Saṁśodhana Maṇḍala, Poona

Vol IV (Maṇḍalas 9 10) 1946, pp 102+1004 *Khilas* published at the end of this Vol, exhaustive introduction about *Khilas* by C G KASHIKAR (pp 891 907), Vol V (Indices) 1951, pp 15+1120, index of words (ulterior members of compounds recorded in a special index) index of *Khila*-words, index of *mantras* (separate index of *Khila-mantras*) of *ṛṣis*, *devatās* (acc. to *Sarvānukrama* and *Bṛhaddevatā*) and metres, *Sarvānukrama* (See *VBD* I-1 8)

Rev H G NARAHARI *ABORI* 29, 310-11 (Vol III-IV) L RENOU, *ABORI* 33, 260 (Vol V)

9 APTE, V M Textual Imperfections of the extant Ṛgveda *Siddheshwar Varma Comm Vol I*, 1950, 119-125

there probably existed a recension of the *ṚV* for ritual use which was superseded by the only canonical text (now preserved for us) in the *Śākala-śākhā* the arrangement of *mantras* in such a recension more natural (than in the present *Saṁhitā*) not only from the point of view of ritualistic employment but also of deity or subject matter cf VII 54 and VII 55 1—these four stanzas referring to Vāstospati must have originally made up one hymn actually in ritual texts these four stanzas are grouped together (cf *Mānava GS* II 11 19) the author mentions some other such passages (VI 47, 75) the extant *ṚV Sam* must have been compiled after the period of (at least) the older *Brāhmaṇas*

10 CARPANI, E G Rgveda Samhitā Coimbra Editora, Coimbrigensis Instituti Academia, 1946, 1–22

a review article (in Italian) on *RV Sām* planned and partly published by Indian Research Institute Calcutta 1933 (See *VBD* 1 1 3).

11 ESTELLER, A The proper Text critical Approach to the Rgveda–The Rhythmical Oral Auricular Method *Indica* Bombay, 1953, 103–131

the present *Samhitā* text of the *RV* is not the only original *Kavi* text it is a modified version of it by Śākalas we must and can go back to the pre Śākala recension the metrical rhythmical constitution of the *RV* is paramount and must take precedence over all other considerations in the reconstruction of the original *Kavi* text *Kavis* composed *for the ear* and *by the ear* the present *RV* in *Samhitā* and *padapātha* is the result of a complete systematic recension the reason why this recension was made was sheer need *in the oral-articular transmission of the text*, changes are governed by two capital laws viz., the law of least resistance and the law of analogical assimulation

12 ESTELLER, A Stock taking of Rigveda Text-criticism *SP* (18th AIOC), Annamalainagar, 1955, 6–8

we can go back to the *rsi kavi* original form of the *RV* refers to BURROW's acceptance (*The Sanskrit Language* pp 205 ff) of a supposed archaism viz. masculine adjective with neuter noun (e g *RV* I 37 1 V 42 9, VII 8 6) E shows that the redactors — collector redactors and grammarian redactors — have mis handled the *rsi kavi* original text examines the cases referred to by B and rejects his theory

13 ESTELLER, A The text-critical approach to the Rgveda around one single word *IL* (*Bagchi Mem Vol*) 1957, 54–57

the *RV* text as it is actually preserved and written down *is a palimpsest* E seeks to exemplify this through X 14 2d (1) the rhythmical construction of the *rsi's* own original *RV* is flawless any flaw in versification is due to the well intentioned but deleterious meddling of the *Samhitākara jajñānāh* in X 14 2d is substituted for an old *j(a)nānāh* (√*jan*)

14 ESTELLER, A Towards a new text-critical edition of the Rgveda The Rgveda Samhita as a palimpsest *SP* (20th AIOC), Bhubaneshwar, 1959, 3–10

a new method to uncover the redactorial disfigurings of the *rsi kavi* text, and some of its results method suggested and applied to *jajñāna* words connected with *kava* and root *śi*

26 SASTRI, P S Interpretation of Rig Veda *Nagpur Univ Journal* 12, 1948, 56-82

various Indian and Western methods and schools of interpretation examined error is that no one seriously thought of studying *ṚV* as literature liturgical, mythological, historical, and symbolical interpretations are falsified by *ṚV* itself true interpretation possible only on the assumption of *ṚV* as an anthology of beautiful lyrics

27 TATACHARYA, D T Rgveda and Purvottara-mīmāṃsā methods of Interpretation *JSVOI* 9, 1948, 25 40, 63-80

Part I *Pūrvamīmāṃsā*, Part II *Uttaramīmāṃsā*

28 RAJA, C K (Ed) *Ṛgvedavyākhyā Mādhavakṛta*—Part II Adyar Library Series 61, 1947, VIII + 473-817

Part I *ṚV*, *aṣṭaka* I—*adhyāyas* 1-4 (pub in 1939 as Adyar Library Series 22 See *VBD* I-3 1) Part II *ṚV aṣṭaka* I, *adhyāyas* 5 8 (that is, up to the end of the available portion of the commentary) *ṚV mantra* followed by Mādhava's comm, which, in its turn is followed by comm of another Mādhava (*Ṛgarthadīpikā*) according to R, Mādhava s comm is pre-Sāyaṇa, and is based on some authorities like Yāska s *Nirukta* and also various *Brahmanas*

Rev G V DEVASTHALI, *J Bom U* 17, N A GORE, *AP* (Sept 1948) C G KASHIKAR *ABORI* 28, 327 28 L RENOU, *JA* 237, 181 ff, Kshitimohan SEN, *VBQ* (Feb Apr 1949)

29 SARUP, L (Ed) *Ṛgarthadīpika*, Vol IV Banaras, 1955, 5 + XVI + 1181

comm on *RV* by Mādhava son of Venkatārya Vol IV contains text of and comm. on *mandalas* 5-8 (See *VBD* I 1 4)

30 SATAVALEKAR, S D *Ṛgvedakā subodha bhāsya* (Hindi) Svādhyāya Mandala, Pardi

Introduction *sūktas*, *anvaya* translation into Hindi, brief notes on *devatās*, etc (1) Anuvāka 1-3 (*Madhucchandā ṛṣika darśana*) 1945, 40, (2) A 4 5 (*Medhātithi ṛṣikā*), 1945, 82, (3) A 6 (*Śunahśepa*), 1945 40, (4) A 7 (Hiraṇyastūpa) 1946, 39, (5) A 8 9 (Kaṇva) 1946, 63, (6) A 10 (Savya) 1946 27, (7) A 11 (Nodhā), 1946, 32, (8) A 12 (Parāśara), 1946 44, (9) A 13-14 (Gautama), 1946, 72 (10) A 15-16 (Kutsa) 1946, 104, (11) A 17 (Trita), 1947, 52, (12) A 84 (Saṁvanana), 1949, 18, (13) A 83 (Hiraṇyagarbha), 1949, 16, (14) A. 80 (Nārāyaṇa),

1949, 24 (15) A 79 (Bṛhaspati) 1949 23 (16) A 83 (Vāgāmbhṛṇi), 1949 26 (17) A 79 (Viśvakarmā) 1949, 40 (18) A 84 (Sapta-Ṛṣi), 1949, 8, (19) *Bharadvāja ṛṣikā darśana* (A. 45-50) 1952 500, (20) *Vasiṣṭha ṛṣikā darśana* (*ṚV* VII and *mantras* from *AV*) 1952, 480

31 RAJA, C K (Ed) *Skandasvāmikṛtam Ṛgvedabhāṣyam* *ALB* 14-16

being published serially Vol 16 (4), 1952, *ṚV* V 57-59

32 KAPALI SASTRY, T V *Rg bhasya-bhumikā* Sri Aurobindo Ashram, Pondicherry, 1952, VII + 104 + 163

introduction to K's *Siddhāñjana* comm. on *ṚV* text, English translation notes

33 KAPALI SASTRY, T V *Lights on the Veda* Sri Aurobindo Ashram, Pondicherry 1947, 89

summarized English version of K's introduction to his comm on *ṚV*

34 PATANKAR, R N (Ed) *Vedabhāṣyasāra of Bhaṭṭoji Dikṣita* Bh Vid Series 12, 1947, 6+25

contains comm on *ṚV* I 1-6 professedly the author is giving only the gist of the voluminous *bhāṣya* of Sāyaṇa Bhaṭṭoji discusses almost every word from the grammatical point of view (introduction by P K GODE)

Rev G V DEVASTHALI *JBomU* 17 (2)

35 SHARMA, Aryendra, SITARAMAIYA, K (Ed) *Ṛgarthasara of Dinakara Bhaṭṭa*, Vol I, Sanskrit Academy, Osmania University, Hyderabad, 1959, IV+70

comm on 207 verses from *ṚV* selected at random from the different *aṣṭakas*

Rev A S NATARAJA AYYAR *JGJRI* 16, 506-07

36 BĀLASVĀMI, Śrī Vedabhāṣyakāra Sāyaṇācārya (Marathi) *Preraṇa* 2 (6), 1949, 21-26

brief biographical sketch

37 CHATTOPADHYAYA, Kshitish Chandra Sayana bhāṣya-paṭha vimarśah *Manjūṣā* 5, 245-47, 7, 7-8

discussion in Sanskrit about some readings in Sāyaṇa's comm.

38 CHATTOPADHYAYA, Kshitish Chandra Ṛgveda-bhāṣya vimarśaḥ *Mañjūṣā* 10 (5), 1956, 122-23

discusses Sāyaṇa s comm on *ṚV* I 51 1 suggests the reading *devasevameṣādayaḥ* (for *devasenameṣādayaḥ*)

39 GUPTA S K Rishi Dayânanda as a Vedic commentator *SP* (14th AIOC), Darbhanga 1948, 130-33

D is close follower of Yāska and goes far ahead of him

40 GUPTA, S K Dayānanda bhāṣya ke katipaya nirvacana (Hindi) *Vedavani* 12 (3), 1960 5-9

etymology of such words as *aśvamedha ṛjrāśva pajriya*

41 JOSHI, S J The problem of Mādhava in the Ṛgveda commentaries *PAIOC* (12th Session) Vol II, Banaras, 1946 249-60

(1) ref to Mādhavabhaṭṭa in *Sāyanabhāṣya* (*ṚV* X 86) not to Venkata Mādhava but to Mādhava, compiler of *Aunkramani* (2) Devarājayajvā author of a running comm on Vedic *Nighantu* is anterior to Sāyaṇa Mādhava (3) Venkata Mādhava not posterior to Sāyaṇa (4) the *Mādhavabhāṣya* published by Adyar Library is the oldest of all Skandasvāmin Venkaṭa M Devarāja and Sāyaṇa have derived help from it (5) Venkata M s *Ṛgarthadīpikā* is not a *bhāṣya* in the correct sense of the term the author does not call it so (6) Devarāja must always be regarded as referring to Mādhava (of the *Mādhavabhāṣya*) wherever the name Mādhava occurs and not to Veṅkata M or Sāyaṇa (See *VBD* I 3 13).

42 KASHIKAR C G Untraced quotations in Sāyaṇa's commentary on the Ṛgveda *PAIOC* (12th Session) Vol II Banaras 1946 261 66

a classified list given

43 KASHIKAR C G A comparative study of Udgītha s bhāṣya on the Ṛgveda *Siddheshwar Varma Comm Vol* I, 1950, 150 55

U s *bhāṣya* compared with Sāyaṇa s *bhāṣya* U bh supports certain conjectural readings in *S bh* also supports the Deccan tradition being the archetype of *S bh* U was a predecessor of S for S refers to him at least once (X 42.2) K compares the comm of Skanda Venkata M Mādhava and S on I 31 2

the first three comm explain the *mantra* in the same order of words as in the *mantra* so does U, S changes the order S gives detailed grammatical notes while his predecessors do not V M 's comm is merely a gloss, he is anterior to M, Skanda is a predecessor of V M comparison of U and Skanda on X 72 Skanda almost literally follows U, but not the other comm U 's construction is loose and rough Skanda gives optional renderings of words and verses he has borrowed from U, but not blindly

44 RAMANATH Ṛṣi Dayānanda ke vedabhāṣya kā subodha rūpa (Hindi) *GKP* 6 (1), 1953 17-21

RV I 1 1

45 SARDA, Harbilas Satyartha-Prakaśa *Ved. Dig* 2 (6), 1956, 1-7

a general note on Dayānanda s comm. on *ṚV* the comm embodies D 's teachings—religious, social, educational, moral

46 SARUP, L Uvaṭa and Mahīdhara *Grierson Comm Vol*, London, 1936

47 SARUP, L Mādhava, son of Śrī Venkatarya, and Sāyaṇācārya *B C Law Volume*, Part II, BORI, Poona, 1946, 34 37

only available comm on *whole* of *ṚV* is Sāyaṇa e S *mentions* several predecessors by name, e g., Udg tha Mādhavabhaṭṭa, etc discovery of commentaries of Udg tha, Skanda, Mādhava bhatta—*an imp event in the hist of Vedic exegesis hitherto* discovered comm. of U and Skanda relate only to a part of *ṚV* comm of Mādhavabhatta whom the author identifies with M, *son of V is on the whole of RV comparison of S 's comm* with that of V M leads one to the conclusion that S s comm is not his own individual interpretation and that S did inherit a *tradition of Vedic interpretation cf comm of S* and *V-M* on X 31 11, IX 5 3, X 11 8, X 149 1

2 ANCILLARY LITERATURE

1 GONDA, J *The Ṛgvidhāna* (English Translation with an introduction and notes) N V A Oosthoek's Uitgevers Mij, *Utrecht, 1951, 132*

Ṛgvidhana is a manual of ancient Indian magic or magico religious rites it sets forth the mag c results to be gained by reciting various hymns and verses of *RV* not the work of one man but the product of long evolution

Rev H Losch *ZDMG* 102, 402–404, G M, *AO* 22, 81, L Renou, *JA* 240, 113 14

2 Krishnamacharya, V (Ed) *Ṛgvarnakramalakṣana of Narasimha Suri* Adyar Library, 1959, 43

a treatise on the order of letters that make up words in *ṚV* 44 verses with *svopajñaṭ kā* based on unique plam leaf ms in Adyar Library (V B 737) rules of pronunciation of *RV mantras* with illustrations of duplication augmentation elision, etc, of syllables (originally published in *ALB* 23)

Rev V Hanumantachar, *JGJRI* 16, 503

3 Narahari, H G The Pādavidhāna of Śaunaka *SP* (15th AIOC), Bombay, 1949, p 12

brief account of this old *Anukramani* of Saunaka, known till now only through the citations of Ṣaḍguruśisya

4 Narahari, H G (Ed) *Padavidhana of Śaunaka* (with an anonymous commentary entitled the *Padavidhana-bhāsya*) Adyar Library Pamphlet 22, 1950, 34

P is one among the ten pre-Kātyāyana *Anukramaṇis* (originally published in *ALB* 13 14)

Rev N A Gore *AP* (July 1951), 326

5 Sastri, Jagadish Lal (Ed) *Ṛgvidhana* Lahore

ed with introduction, appendices notes

6 Satavalekar, S D (Ed) *Ṛgveda Parisista* Svādhyāya Maṇḍala, Aundh

7 Satavalekar, S D *Ṛgveda mantraṇām varṇanukrama-suci* (Alphabetical index of the *RV mantras*) Svādhyāya Mandala, Aundh, 1940, 146

3 Particular Hymns and Mantras

1 Amaranatha Ṛgveda me dyuta nindā (Hindi) *VJ* (Oct 1954), 454–57

RV X 34

2 ANON. Gāyatrī mantra kā jaina vyākhyāna. (Hindi) *The Jaina Antiquary* 18, Dec 1952, 40-44

an extract from a Jaina commentary on the *gāyatrī-mantra* .

3 APTE, V M. The Varuṇa Hymns in the Ṛgveda *Bh Vid.* 8, *JGJRI* 7

translated into English with annotations *Bh Vid* 8, 15-22 (I 24 6-15, 25 1-6), 168-175 (I 25 7-21), 268-273 (II 28). *JGJRI* 7, 283-289 (V 85)

4 AUROBINDO, Sri *Hymns to the Mystic Fire* (Hymns to Agni from Rig Veda translated in their esoteric sense) Sri Aurobindo Ashram, Pondicherry, 1952, XXXVI + 607

(first ed in 1946) the second ed presents almost all hymns to Agni in *ṚV* (barring a few from *ṚV* I) foreword sets forth the author s standpoint sees more in the Veda than a superficial liturgy key words like *ravas, kratu, go, ghṛta, aśva,* etc , explained

Rev C K RAJA, *AP* (Sept 1946) (first ed), K R SRINIVASA IYENGAR, *Social Welfare* (22-3-1946) (first ed), I J S TARAPOREWALA, *AP* (June 1954), 278 (second ed)

5 AUROBINDO, Sri The Vāmadeva Hymns to Agni *Sri Aurobindo Mandir Annual*, Jayanti No 10 (15-8-1951), 9-33

the *ṚV* hymns were written in a period in which there was a double face to the current religion, an outer for the people, *profanum vulgus* an inner for the initiates Vedic seers were mystics the outer sacrifice represented in esoteric terms an inner sacrifice of self giving and communion with gods objections to this theory (from Western scholarship and orthodox tradition) answered translation with critical notes, of IV 7

6 AUROBINDO, Sri The first Rik of the Rig Veda. *Sri Aurobindo Mandir Annual* Jayanti No 11 (15-8-1952), 31-49

7 AUROBINDO, Sri Riks of Madhucchandas (*ṚV* I 1 1-5) *Sri Aurobindo Mandir Annual*, Jayanti No 12 (15 8-1953), 6-11

ritualistic and psychological interpretation

8 BHARATIYA, Bhavani Lal. Ṛgveda kā eka *indra-sukta* (Hindi) *Vedavāṇī* 11 (9), 7-11.

ṚV II 12

9. BHAT, G. K. The genesis of Rgveda II. 12 (A proposed explanation). *J Bom U* 26, Sept. 1957, 25-33. (also in *SP*, 18th AIOC, Annamalainagar, 1955, p. 2.)

> ..the genesis given by *Brhaddevatā* and Sāyaṇa not supported by the contents of the hymn..two hypotheses proposed: (1) attempt to convince Varuna-followers *(janāsaḥ)* of Indra's greatness; theory of suppression of Varuṇa-cult by Indra-cult assumed; (2) literary principle: record of Indra's achievements in the form of an address to an assembly of people (*janāsaḥ*)..

10. BHAWE, S S. An Interpretation of *RV* 10.109 (*Brahma-Kilbisa*). *Kirfel Comm. Vol.*, 1955, 17-26. (also in *SP*, 16th AIOC, Lucknow, 1951, p. 12.)

> ..*RV* X. 109 (*Brahmajāyā-sūkta*) : grammatical and textual problems .discussion of older views about the hymn on the strength of the equation: *sūryasya duhitā* = *vāk* or Muse of Poetry (cf. *J Bom U* 19, 19-27) .*brahmajāyā* = *vāk*..Soma is Ksatriya, Bṛhaspati is Brahman; Soma takes away Brhaspati's wife, namely, *vāk*..that is the scandal (*kilbiṣa*); it was a social scandal .hymn shows a phase in the development of moral and social ideas..hymn related to *AV* V. 17..*brahmacāri* = composer of hymns..the word does not denote a habitual celebate in *RV*..

11. BHAWE, S. S. The Soma-Hymns of the Rgveda. *JMSUB* 5 (1), 21-36.

> . (a) problem of a fresh interpretation of *ṚV*; (b) translation of *ṚV* IX 1-2 with exegetical notes (longer and shorter) .

12. BHAWE, S. S. *The Soma-Hymns of the Rgveda*: A Fresh Interpretation. M. S Univ. Res. Series No. 3, Oriental Institute, Baroda, 1957, 8+105.

> . Part I *ṚV* IX 1-15..fresh interpretation on the basis of accumulated Vedic research of the last 30 years as also of modern linguistics and Vedic rules of Pāṇini..
>
> Rev.: ANON, *JGJRI* 16, 251-52, V. KRISHNAMACHARYA, *ALB* 22, 161-62, N KRISHNA MURTHY, *QJMS* 49, 208-09; K A. NILAKANTA SASTRI, *JIH* 36, 282-83; J T. PARIKH, *JMSUB* 8, 110-111; K. K. RAJA, *AORM* 15, 1-2; L. RENOU, *JA* 246, 206-07, Swami VIMALANANDA, *PrBh* 64, 435-36.

13. BHAWE, S. S. *The Soma-Hymns of the Rgveda*: A Fresh Interpretation. M. S. Univ. Res Series No. 5, Oriental Institute, Baroda, 1960, X+152.

..Part II: *ṚV* IX. 16–50..Appendix I (pp 113–142): *Ṛkpadānulocanam*, a new Sanskrit comm. by Pandit Maṇiśankara V. UPADHYAYA (on *RV* IX 16)..

14. BIHĀRI LAL. Vaśāsūkta aura govadha. (Hindi). *Vedavāṇī* 12, 1959, 108–111.

..*ṚV* X. 10..

15. BOSE, Abinash Chandra. A Vedic prayer of the "Kīrtana" type to Aśvins. *Ved Kes.* 49, Jan. 1960, 378.

. *ṚV* VIII. 13–18.

16. BROWN, W. Norman. King Trasadasyu as a divine incarnation (A note on *Ṛgveda* 4 42). *C K Raja Comm. Vol.*, 1946, 38–43.

..Trasadasyu (acc to IV. 42 interpreted in the light of information available from Hindu sources) was an incarnation of Indrā-varuṇā ..this interpretation based on (1) rejection, with BLOOMFIELD, of the widely accepted theory that the hymn deals with a rivalry bet Indra and Varuna for leadership of gods, this theory nowhere explicit in the hymn; (2) agreement, with BLOOMFIELD, that the hymn is *ātmastuti*—self-praise; but disagreement with his view that the object of *ātmastuti* is Indravaruna, (3) assumption that the hymn is a unit—not two hymns, (4) acceptance of tradition concerning authorship and deity addressed. The hymn falls into 3 parts· (1) T's self-praise as incarnation of Indravaruṇa (st 1–7), (2) story of T's origin (8–9), (3) final benedictory, formulaic stanza .English translation, with notes, of the hymn

17. BROWN, W. Norman. Some notes on the rain-charms, Rig-Veda, VII. 101–103. *NIA* 2, 115–119.

18. CHATTOPADHYAYA, Kshitish Chandra (Ed.). *Devī-Sūktam.* Calcutta Univ, 1945.

. ed. and annotated .

19. CHATTOPADHYAYA, Kshitish Chandra (Ed.). *Ānobhadrīyam. Mañjūṣā*, Calcutta, 1952, II + 72.

..*Ānobhadrīya* hymn (*RV* I 89) ed with comm. of Venkata-Mādhava, Skandasvāmin, Mahīdhara, Sāyaṇa, and the editor himself, English translation, notes, index Acc. to the editor, the moral of this hymn is: It is vanity to wish to live long, and to be careless to live well .

20 COOMARASWAMY, Ananda K *Ṛgveda* 10 90 1 *aty atiṣṭhad daśaṅgulam* *JAOS* 66, 1946 145–161

a majority of translators like SCHERMAN and Norman BROWN for instance who regard *daśāṅgulam* as the direct object of *aty atiṣṭhat*, render the word by "heart This can t be accepted BROWN adds The ref is here possibly to the summit of the universe as in the next stanza Here B seems to be on the right track It is generally taken for granted even by those who render *daśāṅgulam* by 'heart that the word refers to some part of the bodily frame Human face is *daśāṅgula* Not only does God as Plato also says geometrise not only is he as a seven fold Man (cf *ŚPB* 6 1 1 9.2.3 51 10 2.2.1 6) hypostasised and iconostasised in his own quantitative dimensioned creations—himself 'unmeasured in what are measured (*AV* X 7 39)—but he is also all the head of the sky of the world and of the sacrifice that is of the Cosmic Man and as such surrounded by his 'glories What *RV* X 90 1 means is that the Puruṣa making the whole his foot stool fills the entire universe and rules over it by means of the powers of vision etc that proceed from his face and to which man s own powers of vision etc are analogous—this face whether of God or man being as explained in the *Brāhmaṇa* texts itself an image of the whole threefold universe Vedic *daśāṅgulam* is really a designation of the Face of God the Vedic psychology of Seven fold Man and his Face is not in any exclusive sense an Indian doctrine but much rather the Indian form of a traditional psychology of which the expressions are to be found almost everywhere it becomes the more intelligible the more we realise its universality

21 DE ZWART, H J Ṛgveda X 95 Purūravas and Urvaśī *Orientalia Neerlandica*, Leiden 1948 363–71

detailed exegetical treatment

22 DHARMA DEVA, Vedamantro kā tulanātmaka anuśīlana (Hindi) *Vedavāṇī* 10 (1–2) 1957, 65 70

contd from *Vedavāṇī* (Nov 1956) *mantras* relating to Uṣas explained acc to Dayānanda and other comm

23 DHAVAN, Thakur Datt Truth regarding the Vedas Exposition of the Vibhrāt Hymn of the Rig Veda (X 170) *Ved Dig* 1 (1) 17–21, 1 (5), 1–8, 1 (6–7), 1–5, 2 (1), 4–8

24 DURKAL, J B The Hymn of the Logos *KKT* 19, 1955 731–32

adaptation in English of the *Puruṣa-sūkta*

25 FOWLER, Murray Ṛg Veda 10 27 14 *bṛhann achayo apalaśo arva* *JAOS* 67, 270–73

a great shadeless and leafless horse (comm understand *arva* as 'swift 'fire etc.) *achaya* and *apalaśa* occur only here tho related forms occur elsewhere (X 121 2 135 1 VI 16 38) Conclusion the tree in which the *asva* dwells is the *aśvattha* but in the bold image of *ṚV* the horse and the tree are one as are spirit and body *asva* or *arva* is Agni this fiery spirit latent in the wood is that which sanctifies the tree wherefore it becomes sacred and an object of worship similar symbols in Nordic mythology

26 FOWLER, Murray Rig Veda I 31 A translation with commentary *Art and Thought (Coomaraswamy Comm Vol)*, London, 1947, 186–92

an attempt at redefinition of *ṚV* theological or metaphysical or psychological interpretation (distinct from the naturalistic and ritualistic interpretation) metaphysics of Veda discovered

27 FRIŠ O Z Védskych hymnu Matka Země *NO* 2, 1946–47, 24–28

28 FRIŠ, O Nad hrobem Z Ṛgvédu *NO* 3 1947 48, 147

29 GONDA, J The so called secular, humorous and satirical hymns of the Ṛgveda *Orientalia Neerlandica*, Leiden, 1948, 312 348

the traditional view that part of the hymns of *ṚV* especially in 10th *Mandala* are secular is rejected for a more complete (or rather a less incomplete) understanding of *ṚV* a deeper understanding of primitive and semi primitive culture a deeper insight in thought inner life religion literature etc of primitive man is necessary A detailed study of the *Manduka–Sūkta* (VII 103) it is not humorous nor satirical For the primitive man a close contact a parallelism a mutual influence bet nature and the world of man are always extant There is nothing ridiculous in a Vedic poet addressing his prayers to frogs as bringers of rain *RV* consists of hymns and magical charms for in Vedic times 'religion and magic are inextricably interlaced Distinction bet songs of high literary merit and dry and artless magical formulas is not proper magical texts also possess aesthetic qualities Cosmogonic hymns are not secular (as suggested by MACDONELL) wedding hymn (X 85) is not secular because to primitive man marriage is not a secular matter So too 'funeral

hymns are not secular Broadly speaking there is nothing 'secular' or 'profane in *ṚV* (in the modern sense of the words) In the Vedic society characterised by primitive aspects of human state of mind and of human culture, the religious—the magico-religious—element can t be detached from other domains of human thought G undertakes a detailed consideration of IX 112, X 119, X 136 VIII 48, IX 113 X 97, X 34, X 102

30 HAUSCHILD, R Das Selbstlob (*ātmastuti*) des Soma-berauschten Gottes Agni *F Weller Comm Vol*, 1954, 247–88

RV X 119

31 HEESTERMANN, J C A propos of *RV* 8 24 30 cd *SP* (20th AIOC), Bhubaneshwar, 1959, 34–35

the mention of *gomatī* evokes the complex of interconnected notions—*uṣas dakṣiṇā* cows *Vala* in this context is *yajam na* in the *dīkṣā* state prior to the giving of *dakṣiṇā* (of course, this has to be regarded as an isolated case)

32 HEILMANN, Luigi Linguistica e Filosofia *Quaderni dell istituto di glottologia* Univ Degli Studi di Bologna, 1958, 3–19

ṚV X 125, I 164 45

33 HEROLD, E Social significance of a Vedic allegory (*RV* III 31 1–2) *Arch Or* 26 (1), 1958, 81–87

scholars agree that the contents of these vss is an allegoric description of preparing the sacrificial fire Acc. to H, they reflect a common historical situation when a matriarchal form of society was yielding place to a new patriarchal society ref to a double incest—son mother and same son his sister

34 INAZU, K On the Varuna Hymns of the Rgveda (Japanese) *JIBS* 3 (1), 1954, 329 332

35 IYENGAR, K R Srinivasa The Secret of the Veda *The Social Welfare* (22–3–1946), Bombay

review article on Sri AUROBINDO s *Hymns to the Mystic Fire*, Pondicherry 1945

36 IYENGAR, K R Srinivasa Urvasi *Sri Aurobindo Mandir Annual*, Jayanti No 8 (15–8 1949), 46–84

a running comm on *RV* X 95 Purūravas–Urvaśī story as a love-romance as a veiled sacrificial rite as a hunting ground for etymological exercises, as a poetical or fanciful description of everyday natural phenomenon mystical interpretation of AUROBINDO

37 JAMBUNATHAN, M R A study of Rgveda X 135 *SP* (15th AIOC), Bombay, 1949, p 7

this *Kumāra* hymn with V 2 and VII 102 103 (other *Kumāra* hymns) regarded as fountain source of Kumāra-cult the seer of X 135 seems to be a South Indian Siddha or Yogin and his *devatā*, Yama is not god of funeral rite

38 JAMBUNATHAN, M R Buddha Saumia (*A study of* Rgveda X 101) *SP* (20th AIOC), Bhubaneshwar, 1959, p 16

the seer of X 101 appears to have been an early farmer who had advocated co operative farming

39 KANTAVALA, S G A tentative interpretation of *RV* I 143 3 *SP* (20th AIOC), Bhubaneshwar, 1959, p 16

40 KAPALI SASTRY, T V The Gods of the Āprī Hymns–The Powers that fill *Sri Aurobindo Mandir Annual* Jayanti No 10 (15 8 1951), 99–119

the special char of Agni in his various functions in the inner and mystic sacrifice nowhere so clearly brought out as in *Āprī sūktas* In them the higher powers of Agni are invoked to *fill* the ṛsi in the inner sacrifice gods of *Āprī sūktas* are forms of Agni (= Divine Will) The flame of the Divine Will is invoked in these hymns to effect step by step the advent of his own higher Powers and those of the high existence for the uplift of the aspiring soul thro the means of utter self-offering the consummate worship, the true *yajña* explanation from this pt of view of I 13

41 KARANDIKAR J S Rgvedatila eka kuta sukta (Marathi) *Kevalananda Comm Vol*, 1952, 145 55

A riddle hymn in RV I 164 attempt to analyse and interpret verses 1, 11 15 44 refer to 'time in the form of 'year' 2, 3 7 29 52 are in praise of Sun god 8 40–43 47 describe the good results of timely rains 24 25 37 39 45 49 are in praise of Speech and its aspects like metres etc

42 KRISHNA LAL Gāyatrī—from Saṁhitā to Gṛhya sutras *SP* (20th AIOC) Bhubaneshwar 1959, 16–17

..*Gāyatrī* did not enjoy the position of *Sāvitrī* par excellence in the *Sam*-period, in *Br* and *ŚS*, it is found used in various sacrifices not with any appropriateness..its most appropriate employment to be seen in *ŚPB*, where it is prescribed to be recited in the *upanayana*-ceremony by the student, this usage followed by most of *GS*; in some *GS*, its meaning seems to have been misunderstood..

43. KRISHNAMACHARYA, V. (Ed.). *Puruṣasūkta-bhāṣyam Śrīraṅgamunikṛtam*. Adyar Library, 1955, XVIII + 79.

. Sanskrit introduction, English translation of text and *bhāṣya*, introd. in English by K C. VARADACHARI..(originally published in *ALB*, serially)..

44. KRISHNAMURTHY, R. Puruṣasūkta. *The Astrological Magazine* (Annual Number), Bangalore, 1950.

..explanation of *P-S* in the language of astronomy..the essence of the hymn given here is that given in the *Mudgala Upaniṣad*..

45 MAINKAR, T. G. Mahābhārata I 3.62: its text and meaning. *SP* (18th AIOC), Annamalainagar, 1955, p 40.

..*MBh* I 362, an obscure verse from the corrupt Aśvin-hymn . relation of this vs with *RV* X 39 13 made clear, and, in the light of this, a new text and meaning proposed.

46 MANOHAR *Amaratva kā bhoga*. (Hindi) *GKP* 4(9), 1952, 9.

..*RV* V.4 10

47. MANOHAR. Nirbhaya kaise bane. (Hindi). *GKP* 5, Dec. 1952, 145.

. *RV* I 11 2 .

48. MANOHAR. Dāna se caturmukhī vṛddhi. (Hindi). *GKP* 5, 1953, 225.

. *RV* VIII 27 16.

49. MEHENDALE, M. A. On *cakrán ná* in the Ṛgveda X. 95. 12-13. *BDCRI* 14(2), 1955, 109–118.

. OLDENBERG and GELDNER derived *cakran* from √*krand* .M suggests that the form is · *cakram na*, *padapāṭha* has misled later interpreters *by giving it as cakran / na /..weeping child in this* particular context is compared to a rolling wheel.

50 MICHALSKI, Stanislao F Hymnes philosophiques du Rgveda *Scientia* 46, April 1952, 123-29

X 125, 129

51 MONTESI, G Il valore cosmico dell' Aurora nel pensiero mitologico del Rig Veda *Studi e materiali de storia delle religioni* 24-25, 1953 54, 111-132

interpretation of *RV* X 108

52 NAYAR, P Gopalan *Purusa-suktam* Lodhra Press, Madras, 1957, 25

with comm in Malyalam

53 OJHA, Madhusudana *Sadasadvāda*, Jaipur, 1926, 59

exposition of the *Nasadiya-sukta* doctrine of *sad* and *asad* as the cause of the universe

54 OJHA, Madhusudana *Vyomavada aparavada āvarana vada-ambhovāda* Manavashram Jaipur 1951

partial exposition of *Nasadiya sukta*

55 OJHA, Madhusudana *Daśavādarahasyam* Manavashrama, Jaipur, 1951, 24

exposition of the *Nasadiya sukta* as referring to ten cosmological points of view—*sadasadvoda, rajovada vyomavoda, aparavada āvaranavada ambhovada amrtamrtyuvāda ahorātravada daivavada samśayataducchedavāda* and *siddhantavada*

56 OTTO, R *Varuna-Hymnen des Rig-veda* Rohrscheid, Bonn 1948, 28

transl of religion historical texts—No 1

57 PANDIT, Vishnudeva S Gāyatri mantra rahasya darśanam *SP* (17th AIOC), Ahmedabad, 1953, 12 13

58 PARAB, B A Human miracles and hymns of will power in the Rigveda *SP* (15th AIOC), Bombay, 1949, p 12

Human miracles III 33 V 40 Semi divine miracle VII 18 Will power (not magic) I 191, II 42, 43, V 78, VII 55, X 58 60 145, 162 163 166 183

59 PARAMANANDA Military ballads in the Rigveda *Veda-vāṇi* 12 (3), Jan 1960, 13–15

60 PISANI, V On two minor Ṛgveda problems *Bh Vid* 10 (Munshi Jubilee Vol), 65–69

PV I 32 4 and 6 .

61 PISANI, V On *RV* VII 28 4 and a second root *pu* "to beat' *Turner Jubilee Vol* I (*IL*), 147–48

pavante is presumably the only form still preserved in SK of a root *pī* (or *pu*) which means 'to crush , to strike , it is however found in other IE lgg cf Lat *pav-iō*

62 POTDAR K R Āpri Hymns in the Ṛgveda A Study and a Theory *JBomU* 14, Sept 1945, 29–57

63 POTDAR, K R Āpri Hymns in the Ṛgveda *PAIOC* (12th Session), Banaras, 1946, 211–222

(See *VBD* I—5 31)

64 POTDAR, K R Sacrificial setting of the philosophical hymns in the Ṛgveda *Bh Vid* 12, 163–71

P attempts to show the extent to which speculations in the philosophical hymns of the *ṚV* are expressed in the terms of sacrificial performances consideration of speculations in threefold aspect (1) agency of creation (2) process of creation (3) order of creation or created entities *ṚV* X 72 81 82 90 121 125 129 130 and 190 considered

65 PRIYAVRATA Yaha jagat kisa jangala se āyā hai (Hindi) *GKP* 6 (9), 257–60

ṚV X 81

66 PRIYAVRATA Ādhyātmika prabhata (Hindi) *Veda vaṇi* 10 (8) 3–4

ṚV VII 76

67 RAJA, C K *Asya Vamasya Hymn* (The Riddle of the Universe) with the Commentaries of Sayaṇa and Ātmānanda Ganesh and Co , Madras, 1956 XL+136+87

ṚV I 164—English introd transl and notes Acc to R Indian tradition recognizes no antithesis bet (ritual sm of) priests and (free rationalism of) warrior class or even bet Hinduism and Buddhism The philosophy of *Up* and the ritualism of the earlier phase of Veda formed a single harmonious unit *Up* simply interpret one side of this culture with the background of ritualism ritualism of early Vedic texts has *very deep philosophical atmosphere permeating it rationalism and philosophy of Up grew up* in a ritualistic setting I 164 illustrates this pt Vedic Aryans not at all a primitive people *ṚV* exhib ts features of a mature civilization struggling against enemies physically stronger than Aryans if there is an intellectual turn noticeable in a poem in *ṚV* it must be put to an earlier date *Nasadiya s kta* and *asya vamasya* belong to a very early date From the time these hymns were composed to the later times there had been a decadence and not a progression in philosophical thought of India D rghatamas *describes in I 164 (recited at a sacrifice) the world and its origin* and the nature of language and the secrets of the language understood by him in his poetic vision symbolism lost to us in some places (e g cow and calf numbers 5 and 7 etc)

Rev V KRISHNAMACHARYA *ALB* 21 420 S N *PrBh* 62 76–77 K K RAJA *JORM* 25 101–03 L. RENOU *JA* 245 404–05

68 RAJWADE, S R *Nasadiya Sukta Bhasya* (Marathi) *Uttarardha Caramakhanda*, Poona, 1949, 15+127

contains exposition of the last 3 verses of the hymn

69 RENOU, L , SILBURN, L Consideration on *Rgveda* I 152 *Bh Vid* 10, 1949

meaning of the *mantras* essence of all principles of Vedic knowledge

70 SAHODA, T On the historical significance of the so called ' philosophical hymns in the Rig Veda (Japanese) *Ritsumeikan Bungaku Fifteenth Anniversary Comm Vol*, Oct 1949

the various hymns called ph losophical by modern scholars were composed by priests who were at that time in charge of reciting the cosmogony hymns (*jatavidya*) at the later Rgvedic sacrifice

71 SAHODA, T A declaration of despair made by a Vedic poet (Japanese) *Ritsumeikan Univ Fiftieth Anniversary Comm Vol* 1951

. the significance of the *Nāsadīyasūkta* lies not so much in its philosophical speculations as in that it is the confession of a priest poet, who had been despaired, having been conscious of his inability to believe in the traditional myths of cosmogony which had ever been accepted..

72. SAHODA, T. Problems concerning the philosophical hymns of the Ṛgveda. (Japanese). *JIBS* 2 (2), Mar. 1954, 418-21.

73. SARMA, B N Krishnamurti A note on *yatra dvāvi̇va jaghanā* (*RV*. I. 28 2) *PO* 13 (3-4), 52-56.

. Skandasvāmin and Venkata-Mādhava interpret this as referring to the position of man and woman during coital act Acc. to the author, Madhva (Ānandatīrtha) and his commentator, Jayatīrtha, are right in rejecting such interpretation and understanding the figure of speech in a more general sense 'like a woman's *jaghana* region'

74. SARMA, Shri Ram *Gāyatrī kā mantrārtha* (Hindi). Akhanda Jyoti Karyalaya, Mathura, pp 100

75. SASTRI, P. S. Interpretation of Soma-Riks (Telugu) *Bharati*, Madras, Dec 1940-Jan 1941.

76. SASTRI, P. S. Agastya-Lopāmudra-Samvāda. (Telugu) *Navodaya*, Madras, 1943, 14-16

. dialogue translated and commented upon stage directions in the dialogue explained

77. SASTRI, P. S. Yama-Yamī-Samvāda. (Telugu) *Navodaya*, Madras, 1944.

..in this hymn, psychological realism is dramatised for poetical purposes

78. SASTRI, P. S Urvaśī-Pururavas-Saṁvāda. (Telugu). *Bharati*, Madras, June 1944, 483-86

79 SASTRI, P S Some philosophical hymns of the Rig-Veda, *Pr. Bh* 53 (4), 162-70.

. the author presents some of the imp phil concepts contained in a number of *RV* hymns, e g, Hymn on Reality and Creation (X 90), Hymn of Dīrghatamas (I 164). Knowledge, Individual

Self, Logos, Hymn on Prayer (X 71), Hymns on Creation (X 72, 81, 121, 129), Hymn on Spiritual Discipline (X 136) *the principal Up have rendered explicit the leading ideas of the* major philosophical hymns of *ṚV* Acc to Vedic seers, the best way of realizing reality is the way of ethical and religious discipline

80 SASTRI, P S The *saṃvāda-suktas* of the *Ṛgveda* *PAIOC* (13th Session), Part II, Nagpur, 1951, 15-28

Yāska s confusion of *itihāsa* with *ākhy na* has led to a gross misinterpretation of *saṃv da sūktas* various theories—*ākhyāna* theory, ritual drama theory, vegetation theory, ballad theory—examined Acc to author *saṃvāda sūktas* are dramatic pieces, pure and simple mentions various factors wh contribute to their dramatic char *saṃvāda sūktas* are fragments of Vedic one act one-scene plays of rare literary value Vedic poet has even given stage directions in the midst of dialogues

81 SASTRI, P S The Soma lyricism of Ṛgveda *IHQ* 30 (4), 301-10

Soma, the enlivening principle in the ṚV anthology it is activity, the dynamic entity the inspiring drought, the instigating mode lit appreciation of *Soma suktas*

82 SASTRI, P S Ṛgvedic lyrics of love and beauty. *SP* (19th *AIOC*), Delhi, 1957, *p* 12

central theme of ṚV songs is exposition of beauty whether of nature or divinity or human form or latent principles hymns to Savitṛ, Rātri, Usas analysed Usas appeared to Vedic seers as a *truth pregnant with profound significance dawns represented* the cosmic dance of consciousness

83 SASTRI, P S The vision of Dirghatamas *Pr Bh* 62, Feb 1957, 63-66

I 164—great but loosely knit song—is a beautiful philosophical ballad, raises a series of questions and answers them, employs symbols and dogmas in a lyrical net work the hymn opens with *scepticism* and *burning desire to understand the* nature of *ultimate* problems (4) next the seer attempts to explain the transcendence of Reality (6-7) dependence of world on god (8) beautiful conception of Reality as Time or Duration (15-19) *problem of* knowledge (20-22) problem of life (30-33) possibility of a disembodied soul moral law of the world is God realized as ethical oneness of Reality

84. SATAVALEKAR, S. D. (Ed.) *Pavamāna-Sūktam* (Text). Svādhyāya Maṇḍala, Pardi, 36.

85. SATYA PRAKASH. Whenceforth this creation? *Ved. Dig.* 2 (5), 29–35.

..cosmological hymns of *ṚV*..

86 SCHAYER, St. Staroruski wariant wedyjrkiego mitu o kosmicznym pramezu. *Collectanea Orientalia* 5, Vilna, 1934, 32–34.

..(See : *VBD* I—5 35)..

87. UDAYANA. Nāsadīya sūkta tathā anekāntavāda. (Hindi). *Vedavāṇī*, 12 (1–2), 33–38.

87 a. UPADHYAYA, Gangaprasad. *Aśrīrā tanūḥ* (*RV*. X. 85.30). *Vedavāṇī* 12 (6), 13–14.

..*a propos Vedavāṇī* (Aug. 1959), pp 9 ff..

88. VAIDYANATHA. Magnitude of Gāyatri. *Ved. Dig.* 4 (1), 17–24.

89. VELANKAR, H. D. A Family-Hymn of the Agastyas. *PAIOC* (12th Session), Banaras, 1946, 223–31.

..(See : *VBD* I-5 38) .*ṚV* I 165 (together with I 170, 171).. English transl with exegetical notes .Acc. to author, the order in wh the *mandalas* appear in *Sam*. is also the order in wh. they were compiled and introduced there In *mandalas* 2–7, the family-hymns find place in the midst of the Indra-hymns..

90. VELANKAR, H. D. Hymns to Indra in Mandala VIII. *J Bom U* 15 (2), Sept. 1946, 1–28.

..English transl with exegetical notes..

91 VELANKAR, H. D Hymns to Indra in Mandala I. *J Bom U* 17 (2), Sept. 1948, 1–22.

..English transl with exegetical notes..I. 4–11, 16, 29, 30, 32, 33, 51–57..

92. VELANKAR, H. D. Hymns to Indra in Maṇḍala I. *J Bom U* 18 (2), Sept. 1949, 6–25.

..English transl with exegetical notes..I. 61–63, 80–84, 100–104, 121..

93 VELANKAR, H D Hymns to Indra in Maṇḍala I *J Bom U* 20 (2), Sept 1951, 17–34

English transl with exegetical notes I 129–133, 165, 169–171, 173–78

94 VELANKAR, H D Hymns to Indra in Maṇḍala X *J Bom U* 21(2), Sept 1952, 1–20

English transl with exegetical notes X 22–24, 27–29 32 38, 42–44 47–50

95 VELANKAR, H D Hymns to Indra in Maṇḍala X. *J Bom U* 22(2), Sept 1953, 6–26

English transl with exegetical notes X 54 55, 73 74, 86 89 96, 102 103 104

96 VELANKAR, H D The Creation Hymns in *RV* X *PAIOC* (17th Session), Ahmedabad, 1953, 61–66

(Presidential address Vedic Section) discusses X 72, 81, 82 90, 121 129 in these creation hymns the Supreme Creator is conceived as an intelligent Principle, wh produces out of itself the external world either directly or indirectly thro' the medium of a couple consisting of a Male and a Female principle

97 VELANKAR, H D Hymns to Indra in Maṇḍala X *J Bom U* 23 (2), Sept 1954, 1–18

English transl with exegetical notes X 105 111–113 116 119, 120 131, 133 134 138 144 147, 148, 152 153, 160, 167, 171, 179, 180

98 VELANKAR, H D Hymns to Agni in Maṇḍala VI *J Bom U* 24 (2), Sept 1955, 36–64

English transl with exegetical notes

99 VELANKAR, H D Two philosophical hymns in the Family Maṇḍalas *SP* (18th AIOC) Annamalainagar, 1955, p 18

III 18 and IV 9 together teach that (1) the world has arisen from a single Principle, (2) different Vedic gods are but different aspects of this Principle and (3) the whole creation lives in and owing to this Principle

100 VELANKAR, H D Hymns to Agni in Maṇḍala VII. *J Bom U* 25 (2), Sept 1956, 9–31

English transl with exegetical notes

101 VELANKAR, H D Agni Hymns in Maṇḍala VIII *J Bom U* 26(2), Sept 1957, 1–24

English transl with exegetical notes

102 VELANKAR, H D Hymns to Agni in Maṇḍala X *J Bom U* 27(2), Sept 1958 1–28

English transl with exegetical notes 1–8, 11, 12 20, 21, 45, 46, 51, 52, 69, 70, 79, 80

103 VIDEHA *Gāyatrī mantra kā anuṣṭhāna* (Hindi) Veda Saṃsthāna, Ajmer, 16

104 VIMALANANDA, Swami *Asya vāmasya* Hymn *Ved Kes.* 43, 481–83

review article on C K. RAJA's book

105 VISHVA BANDHU The Tṛca (*ṚV* I 41 7–9) re-interpreted *Research Bulletin (Arts) of the Panjab Univ* 9(1), 1952, 1–17 (reprint) (also in *PAIOC*, 16th Session, Lucknow, 1955, 20–35)

the word *ni-dhātoḥ* is described as gen sing of the noun *ni-dhātu* —'reviler', and Yāska's interpretation of *u* as an emphatic particle is revived and supported new meanings suggested *stoma* = full, complete, *psaras* = praise, √*han* = to abuse, *sumna* = wholesome word, √*vivās* = to address

106 VISHVA BANDHU The *Gāyatrī* (*ṚV* III 62 10) its grammatical problem *Research Bulletin (Arts) of the Panjab Univ.* 13(4), 1954, 1–15 (reprint) (also in *SP*, 17th AIOC, Ahmedabad, 1953, 107–08)

neuter *tat* in the first *pāda* syntactically correlated to masculine pronominal form *yo* in the third *pāda* this is invalid in grammar two ways out of the difficulty suggested (1) accusative pronominal form *tat* is taken as standing for *tasya* to be connected with *savituḥ*, (2) *yo* is taken to stand for *yat* (to be connected with *tat bhargaḥ*) both are unacceptable the proper solution is *yaḥ* in the third *pāda* is neut nom. sing of the pronominal base *yas* (being postulated as variant of *yad*) (or may be **yavan*) (cf *ṚV* I 155 4c, where *yaḥ* is adverbial neut sing of *yas*)

107 VISHVA BANDHU *Uccairat* > *uccaira*—A Vedic text-critical study *Sarup Comm Vol*, 1954, 93–98

Vedic text variation in RV VII 66 16 studied with ref to the shift of interest from poetry to ritual in the life of Vedic society

108 WÜST, W Arisches zur Sinnbild Forschung *Germanien* 12, 1940, 212–19 (5 illustrations)

interpretation of some *RV* verses

109 YUDHISTHIRA *Rgveda ki danastutiyo para vicara.* (Hindi) Ramlal Kapur Trust, Lahore, Nov 1945, 14

RV VIII 3 21–24, VI 27 8, X 62 8–11 VIII 55 56

110 YUDHISTHIRA Rgveda X 85 30 ke artha me bhrānti tathā usakā nirākarana (Hindi) *Vedavani* 11 (10), 9–14

4 GENERAL STUDY

1 AIYENGAR, T K Gopalaswami Rg Veda and Venkatācala *JSVOI* 7 (2), 122–34

suggests Rgvedic origin of the holy hill *RV* X 155 1 *vyamhah katah vikata* or *vya kata* or *ve kata* or *vyenah katah vei katah*

2. AMARANATHA *Spandra-syandra pathavimarśah Siddeshuar Varma Comm Vol* I, 1950, 164–68

article in SK discusses the readings *spandra* and *syandra* (I 180 9 V 52 3 VI 12 5 X 42 5) concludes that *spandra* is better in I 180 9, V 52 3 8 *syandra* is better in V 87.3 VI 12 5, X 42 5

3 BHATTACHARYA, Viman Chandra Classification of Rgveda Mantras according to the Brhaddevatā of Śaunaka *OH* 2 (2), 337–51

Śaunaka takes *stuti* (or *asih*) and *vibhuti* as the two basic principles of classification and sorts the *mantras* into 36 groups corresponding to 36 modes of expression exhibited by them

4 CHAKRAVARTHY, G N *Rk Samhite* Part I *Cosmic Harmony in the Rig Veda* (Kannada) T M Smarakamale Mysore, 1957, 188

ch 1 Underlying cosmological outlook contained in *RV*, ch 2 *Iśvara-tattva* ch 3 Symbolism of *RV* (Doctrine of One Supreme Reality pervades the whole of Vedic lit., Order and Sacrifice

are manifestations of Universal Law], ch 4 Values of Life, worldly and spiritual, ch 5: Essence of Vedic Philosophy, imp of *Gāyatrī-mantra* .

Rev.: K. V SRI RAM, *ALB* 22, 168

5. DANDEKAR, R N The Ṛgveda and its recitation. *ABORI* 28, 138–40.

..refers to the unique mastery of Pandit YEDURKAR, of Kurundwad..

6. DIKE, I. N. The favourite animals of Vedic Aryans, *SP* (18th AIOC), Annamalainagar, 1955, 4–5.

..horse and cow given divine position in *ṚV*..

7. GONDA, J. "Ein neues Lied". *WZKM* 48, 1941, 275–90.

..*ṚV* poets now and then declare to have "a new song". The author connects this fact with the spring and fertility rites

8. GUPTA, S K. Authorship of some of the hymns of the Ṛgveda. *PO* 18, 1955, 22–34 (also in *SP*, 15th AIOC, Bombay, 1949, 5–7.)

..it is possible to determine the authorship of many hymns and verses of *RV* by comparison of contents, words, grammatical forms, styles, metres, etc, supported by the ascription of vss in a particular hymn occurring in other Vedas if this ascription is a definite one and relates to one person only authorship of some hymns discussed and determined *RV* I. 100 is ascribed to Kutsa Āngirasa Acc to author, *Jaiminiya Ārṣeya Brāhmaṇa* likely to be helpful in this connection .

9. JANERT, K. L Rigveda-Studies. *I-IJ* 2 (2), 1958, 85–109.

. (1) The expression *yatra madanti* and X 82.2, this is a constant expression for that situation of being invigorated in the other world, about wh nothing need be said further (2) The verse I 164 15 and the motif 'The year as vehicle' an excursus on I 164 48 cd .

10 KIBE, M. Y. Where is Ciklita gone? *SP* (14th AIOC), Darbhanga, 1948, p. 15.

. *Śrī-sūkta* 12 Ciklita asked to stay in one's house..Is C. son of Śrī, as suggested in a *bhāṣya*?..

11 MAHASABDE, M V. Ṛgveda pāda *quotations in the* Mahābhāṣya of Patañjali *SP* (19th AIOC), Delhi, 1957, 22-23

about 61 such quotations some are repeated for the same purpose

12 PARANJPE, V G Parenthesis in the Ṛgveda *PAIOC* (13th Session), Part II, Nagpur, 1951, 29-31

parenthesis (1) introduces an explanation (2) introduces an after thought, exhortation or emphatic assertion (3) prepares for a following idea (4) accompanies action or gesture (5) introduces indirect compliments to deities (6) explains accents of verbs

13 POTDAR, K R *Stages in the growth of the* Ṛgveda Samhitā *OT* 3 (1), *1957, 62-73* (also in *SP*, 18th AIOC, Annamalainagar, 1955, p 13)

different hymns were collected at different periods of time and by the time the present collection came into existance the *RV Sam* had passed thro at least 3 if not more stages analytical study from this pt of view of different *mandalas*

14 POUCHA, P Schichtung des Ṛgveda Bestimmung des relativen Alters der Lieder des Ṛgveda mit Hilfe zahlenmassiger Berechnung I II III Schluss *Arch Or* 13 (*1942*), *103 41*, 225-69, 15 (1944) 65 86

15 SAHODA, T The idea of mysterious in the Ṛgveda (Japanese) *JIBS* 3 (2), 352-57

evolution of philosophical ideas in *RV* sacrificial religion is religion of mystery Vedic cult

16 SASTRI, P S The fragmentary nature of the Rig Veda *Pr Bh* 52, May 1947, 209-13

trad tells us that Rākṣasas carried away and even burnt copies of the Veda in the process of transmission several portions must have been lost Veda Vyāsa acc to trad systematically arranged the Vedic lore for sacrificial purposes there was recast of the entire lit *San Br*, *Up* —all belong to the same period long lapses of time bet composition and compilation of the Veda Yāska s statements presuppose a few centuries of neglect of Vedic interpretation Vedic lit now available is only a fragment of a vast lit study of *RV* metres will throw light on its fragmentary char (1) *RV* poetry has its whole superstructure on the syllable (I 166.24 X 13 5) (2) *RV* poets fully realized the relationship bet poetry and metre on account of this fragmentary char., one

can t easily argue about the ignorance of Vedic Aryans re certain objects

17 SASTRI, P S Vedic mysticism *Pr Bh* 63 May 1958, 193 97

ṚV is primarily a collection of beautiful songs full of lit value breathing the devout fervour of myst c communion It is a micro cosm of the entire Ved c lit Like *Up* *ṚV* offers varied views denial of god not unknown relig on of Vedic times was healthy minded' three categories of Vedic gods (1) Idealized human be ngs—Indra etc (2) Vital principles behind natural phenomena—Uṣas Maruts Vāyu (3) Neither concrete human beings nor idealized phenomena—Rudra Viṣṇu Varuṇa

18 STELLA Jorge Bertelaso *O Rig Veda* Sao Paulo 1958

19 TRIPATHI Durgadatta Ṛk sama sambandha para kucha vimar a (Hindi) *Siddhanta* 13, 1956 18 23 (serially)

20 VELANKAR H D Magicians in the Ṛgveda *Sarup Comm Vol*, 1954 85 92

graphically describe the activ t es of devil mongers and their devils variously called *atrin ar ti an druhvan yatudhana yatumavat rakṣas hurasc t* different kinds of evil spirits wh served the above-mentioned mag c ans *atra arati kim d n ducchuna druh pi aci yatu yatudhana yatumat rakṣas rip vandana hur* black white natural magic VII 104 and X 87

21 WUST, W Rigveda *Der grosse Brockhaus* 15 1933, 742 ff

22 WUST, W Die indogermanischen Bestandteile des Rig veda und das Problem der urindischen' Religion *Veröffentlichungen der Vaterkunde* 2 1934 155 164

see also *FF* 10 Sept 1934 329 ff

23 YUDHISTHIRA *Rgveda ki rksamkhya* (Hindi) Pracya Vidya Pratisthana Grantha Mala 4 Ajmer 1949 26

the no of *rks* in *ṚV* is fixed at 10 552

24 YUDHISTHIRA Dharmārya sabhā dvārā svīkrta rgveda kī rksamkhya (Hindi) *Vedavani* 11 (9) July 1959, 15–16

acc. to *d pada* theory 10 552 acc to *catuspada* theory 10 472

II ATHARVAVEDA

5 TEXT, TRANSLATION, EXEGESIS, ANCILLARY LITERATURE

1 *Atharvavedasamhitā* Ed SATAVALEKAR, S D Svadhyaya Mandala, Pardı, 1957, 567

third ed (See *VBD* I-10 6)

2 SATAVALEKAR, S D *Sampurna Atharvaveda kā subodha bhāsya* (Hındı) Svādhyaya Mandala, Pardı, 1958

third ed *mantra* meanıng explanatıon subjectwise index of Vedic sayıngs Part I *Kāndas* 1–5 1950 pp 120+224+248+239+216, Part II *Kandas* 6–10 1950 pp 246+208+192+104+74 Part III *Kandas* 11 18 1950 pp 124+100+74+59+29+19+15+176

3 SURYA KANTA Was the commentator of the *AV* identical with Sāyaṇa of the *RV*? *Bh Vid* 11 (1–2), 75 84 (also ın *SP* 15th AIOC, Bombay, 1949 p 219)

the author answers the question in the negative The *AV* comm did not even care to consult the comm on the corresponding *RV* passages The author supports his view thro an exam of the two comm on *Yama Yami sūkta* in his ed of *AV Pratiśākhya* the author has shown that the comm on *AV* has not inherited an unbroken reliable Vedic trad and that his explanations at places are wrong

4 BHATTACHARYYA, Durgamohan A Palm leaf Manuscript of the Paippalada Samhita (Announcement of a rare find) *OH* 5(2), 81–86

existence of Atharvavedins (of P school) in Eastern India specially Orissa and adjacent parts of West Bengal and Bihar *P Sam* ms discovered at Vasudebpur in Puri Dist ms inscribed in Oriya char on palm leaves tho' incomplete it is generally correct and in fairly good condition *śam no devīr abhiṣṭaye* occurs as the first *mantra* of *P Sam* initial portion of *P Sam* (missing in birch bark) presented here imp variations in the first few folios pointed out

5 KARAMBELKAR V W Āngirasa Kalpa and Pratyangira Kalpa *PAIOC* (13th Session), Part II, Nagpur, 1951, 61–64

Nagpur Univ Lib. Ms (Acc. No 170), entitled *Pratyaṅgirā Kalpa*, described text of *Āṅgirasa Kalpa* not available now.. the theme of *Pr K.* is counter (defensive) witchcraft quotes *pratīkas* from *AV*-hymns .presumably, *Pr. K* has something to do with the lost *Ā. K* it has nothing to do with the divinity Pratyaṅgirā praised in *Tantra* works..

6. MODAK, B R. *A study of the Ancillary Literature of the Atharvaveda, with special reference to the Pariśiṣṭas.* Poona, 1951.

..(Doctorate thesis : typed copy in Poona Univ Library)..3 parts ..Vol I (Parts I & II), 22+741+37, Part I - Ancillary Literature of the *AV*, Part II . *Pariśiṣṭas* of the *AV* Vol II (Part III), 3+3+440, Text in Devanāgarī of *AVP*, *AV-Prāyaścitta*, *Śānti-kalpa*..

7. RENOU, L Review on the Kashmirian Atharvaveda, Books 19-20 (edited by L C. BARRET) *JA* 235, 153.

..(See : *VBD* I-113) .

6 LOMMEL, H Das •Varuna und Fluch Gedicht im Atharvaveda *ZDMG* 92 (2-3), 1938

7 MARATHE, G H Atharvavedatila kāhi rcāmca indriyavijñanacya drstine vicara (Marathi) *Ayurveda Patrika* 9 (8), 1955, 233-38

physiological study of X 2 26 28 33

8 MICHALSKI, S F *Atharvaveda* 10 2 *Rocz Or* 17, 1951-52, 273-80

transl and notes in Polish

9 OZA, U K The Rohita Suktas of the Atharva Veda (Book XIII) *AP* 19 (1-2), Dec 1948, 547-49

English transl

10 PANDEY, R B Hymns of restoration in the Atharva veda their political significance *SP* (17th AIOC) Ahmedabad, 1953, 11-12

AV III 3, 8 (1) nature of the hymns (2) mode of accession in Vedic period (*in a tribal or primitive republic state it was* by election or selection *RV* X 173 *AV* IV 2 in a big territorial state it was by hereditary succession) (3) deposition due to various factors (thro' political coup effected by *sajātas sapatnas r j nah*, and *nisṭyas*) (4) places of refuge or exile (*āpah parvatah* [forts] *anyasya kṣetra*) (5) attempts at restoration (with ritualistic drama human efforts were pooled for reconstruction) (6) agencies of restoration (deposed king took the initiative, inspired and helped by Purohita), (7) methods of restoration (reconciliation or force)

11. PANDEY, R B Hymn for commercial success in the Atharvaveda economic significance, *PIHC* (16th Session), Waltair, 1955, 30-35

AV III 15 text and English transl economic significance (1) safe routes essential for commercial enterprise (2) agencies for making routes safe (3) routes shd have provision for maintenance of traders (4) qualities required in a trader (5) different processes of commerce (6) concept of principal and compound sums, (7) perpetual vigilance necessary for commercial life (8) lapses in commerce atoned (9) end of commerce

. Nagpur Univ Lib Ms (Acc. No 170), entitled *Pratyaṅgirā Kalpa*, described text of *Āṅgirasa Kalpa* not available now.. the theme of *Pr. K* is counter (defensive) witchcraft quotes *pratikas* from *AV*-hymns .presumably, *Pr K* has something to do with the lost *Ā. K* it has nothing to do with the divinity Pratyaṅgirā praised in *Tantra* works .

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7. RENOU, L. Review on the Kashmirian Atharvaveda, Books 19–20 (edited by L C BARRET). *JA* 235, 153.

..(See . *VBD* I-11 3) .

6 PARTICULAR HYMNS AND MANTRAS.

1. ABHAYA. *Vaidika brahmacarya-gita* (Hindi) Gurukul, Kangri, 1949.

..*AV* XI 5 .

2. BOSE, Abinash Chandra. *Hymn to the Earth: Atharva Veda XII. 1* Santiniketana Press, 1958, 14

..reprint from *VBQ* English transl with brief notes .

3 GUPTA, S. K. A new interpretation of *AV* I. 14. *SP* (16th AIOC), Lucknow, 1951, 14–15.

4 HEROLD, Erich. A contribution to the interpretation of *AV* I. 14 4. *Arch Or* 24 (1), 1956, 117–19.

..*AV* I 14 represents a very imp source of information about social conditions during the Vedic period ." I close thy womb like the brothers and sisters close their sexual organs among themselves "—this refers to prohibition of brother-sister incest .

6 LOMMEL, H Das •Varuna und Fluch Gedicht im Atharvaveda ZDMG 92 (2-3), 1938

7. MARATHE, G H •Atharvavedatila kāhi rcanca indriyavijñānacya drstine vicara (Marathi) *Āyurveda Patrikā* 9 (8), 1955, 233-38

physiological study of X 2 26 28, 33

8 MICHALSKI, S F *Atharvaveda* 10 2 *Rocz Or* 17, 1951-52, 273-80

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AV III 3, 8 (1) nature of the hymns, (2) mode of accession in Vedic period (in a tribal or primitive republic state it was by election or selection *ṚV* X 173 *AV* IV 2, in a big territorial state it was by hereditary succession), (3) deposition due to various factors (thro' political coup effected by *sajātas sapatnas, rājanah*, and *nistyas*) (4) places of refuge or exile (*āpah parvatāh* [forts] *anyasya ksetra*) (5) attempts at restoration (with ritualistic drama human efforts were pooled for reconstruction), (6) agencies of restoration (deposed king took the initiative, inspired and helped by Purohita), (7) methods of restoration (reconciliation or force)

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AV III 15 text and English transl economic *significance* (1) safe routes essential for commercial enterprise, (2) agencies for making routes safe, (3) routes shd have provision for maintenance of traders (4) qualities required in a trader, (5) different processes of commerce (6) concept of principal and compound sums, (7) perpetual vigilance necessary for commercial life (8) lapses in commerce atoned, (9) end of commerce

12. POTDAR, K R. Āprī Hymn in the Atharvaveda. V. 27. *PAIOC* (13th Session), Part II, Nagpur, 1951, 47–56.

AV contains 2 *Āprī* hymns—V 12 and 27 V 12 is just a reproduction of *ṚV* X 110 analytical study of *AV* V 27 *AV-Āprī* separated from *ṚV-Āprī* by a long stretch of time some changes in structure, placing, ritual, etc. on account of family and sacrificial associations, spirit of *Āprī* appears to have remained the same transl of the hymn with exegetical notes

13 PRIYAVRATA *Veda kā rāṣṭrīya gīta.* (Hindi) Gurukul, Kangri, 250

. *AV* XII 1 expounded

14 PRIYAVRATA Vaiśvānara agni vālī mātṛbhumi (Hindi) *Vedavāṇī* 11 (10), 3–6

. XII 1 6 .

15 SAHODA, T. On the philosophical hymns in the Atharvaveda (Japanese) *Yamaguchi Comm Vol*, Kyoto, 1955

. an enquiry into religious background of the philosophical thoughts of *AV*

16 SAMPURNANANDA *Vrātya Kandam* Banaras, 1955, 62. text of *AV* XV with own SK. comm called *Śrutiprabha* and Hindi exegesis same with comm. in English (pub Ganesh and Co, Madras, 1956 pp VI+62) Rev (English ed) ANON, *Pr Bh* 62, 444, Swami VIMALANANDA, *Ved Kes* 44, 76–77

17 SARMA, Dinanath Atharvavedīya vrātyakāṇḍa para bhāṣya (Hindi) *Siddhānta* 12, 410 ff

18 SASTRI, K A Nilakanta A Vedic sleeping charm and its echo in Tamil literature *C K Raja Comm. Vol*, 1946, 24–26.

AV IV 5 is a charm for inducing sleep, particularly its sixth verse (= *ṚV* VII 55 5) poem from Ahanānūru (122) (2nd cent A D) recalls this *AV* stanza it seems clear that the Vedic verse and the Tamil poem mentioned above reflect different stages in the hist of one and the same set of popular notions tho in a conventionalised form Likewise, *AV* III. 25 seems to have something in common with the Tamil conventions about *Madal-rdal*

19 SASTRI, P. S. Lac in the Atharva Veda. (Telugu) *Bharati*, Madras, April 1951, 365-66.

..*AV* V. 5 translated with detailed exposition .imp of medical and scientific data in it is brought out

20 SASTRI, P. S Atharva Vedic Hymn to the Earth. *IHQ* 30 (2), 101-119. (also in *SP*, 17th AIOC, Ahmedabad, 1953, 15-16.)

. *AV* XII. 1 is studied the idea of motherhood, the spirit of patriotism, and an exalted lyrical fervour characterize the hymn . reveals dignity and integrity of individual and concept of divinity ..interpretation of nature of society idea of nationalism and concept of a well established urban administration and civilization prominent throughout the hymn..

21. SOLOMON, E. A *Skambha* hymns of the Atharva Veda (X. 7-8) *SP* (20th AIOC), Bhubaneshwar, 1959, 22-23.

. *skambha* as virile organ links up the *skambha-sūkta* with *Up* teaching In X 7, subtle distinction is drawn bet *sat* (immutable) and *asat* (mutable) aspects of the ultimate reality, that is to evolve into phenomenal existence .

22. VISHVA BANDHU. An Atharvan Hymn to Lac (Lakṣā) *Siddheshwar Varma Comm Vol* I, 1950, 201-13

a text-critico exegetical comm on *AV* V. 5 (= *AVP* VI 4)

23. WILLIS, Malcolm. Note on *AV* 3 14 1. *Turner Jubilee Vol I* (*IL*), 1958, 235-36.

(an excerpt from author's doctoral dissertation, "The Role of Truth in the Magic of *AV*", presented to Yale Univ, Nov 1957) . *AV* 3 14 is, from internal evidence, a spell used when a herd of cattle is assigned to a new stall and a new cowherd Then to what does *aharjūta* in 3 14 1 refer? The word occurs in *AV* 13 4 29, where it means 'sun' Here too it must mean sun *ref to* 'name' of the sun implies magical associations .

7 GENERAL STUDY.

1. AGRAWALA, V. S. Gāhā aura Palhāyā (Hindi). *Janapada* I (2), Jan. 1953, 70-74

..shows relationship bet these old songs (*Malhor*) and *AV Kuntāpa sūktas*..

2 BHATTACHARYYA, Durgamohan Lights on the Paippalāda recension of the Atharvaveda OH 3 1–14

..P popular in ancient times and current in many parts of India enjoyed wide recognition as a major Ved c school *Atharva vidhāna* (a ritual text of P school reconstructed from *Agni*, *Viṣnudharmottara* and other *Purānas*) is reproduced here nine *śākhās* of *AV* mentioned in *Purānas*

3 BHATTACHARYYA, Durgamohan The Paippalāda recension of the Atharvaveda *SP* (19th AIOC), Delhi, 1957, 6–7

P was popular in various parts of India including south of Narmadā its sphere of influence extended to Gujarat Utkal and the territories under the rule of the Pāla and Sena kings of Bengal The output of P school was considerable testimony of *GS* and l ttle known Ved c comm. of old Bengal proves *śaṁ no devīr* to be the lost initial *mantra* of *P Saṁ*

4 BHATTACHARYYA, Durgamohan The chronological position of the three Atharvan texts—*Gopatha Brahmaṇa*, *Vāitana Sutra* and *Kauśika-Sūtra* *SP* (20th AIOC) Bhubaneshwar, 1959, 33–34

on the basis of Somād tya s *Ākṣepānuv dhi* Kauśika also author of *Vaitāna-S* ... wrote *GS* before *ŚS* *Vai S* based on *Gopatha Br*

4 a BHATTACHARYA Laksmijivana On the significance of the name Brahmaveda as applied to the Atharvaveda *OH* 5 (2) 205–19

the name *Brahmaveda* appl ed exclusively to *AV* in later l t *BV*=(1) Veda of the Brahman priest (2) Veda of *brahmans* or prayers (3) Veda of the doctrine of the supreme soul attempt to determine from the contents as to wh of these three definitions is most apt

5 CHATTOPADHYAYA Kshitish Chandra On the text of the Atharvaveda *Vak* 4, Oct 1954 87 88

AV 19.27 2 suggests the read ng *mudbhiṣṭva candro vrtrahā*

6 DISKALKAR D B Atharvavedin Brahmaṇas *SP* (18th AIOC) Annamalainagar, 1955, 5 6

no is very small in ep graphical records the provenance of such Brāhmaṇas (tho few) found in d fferent parts of Ind a some of their *gotras* not found in *Gotra pravara n bandha kadambaka* author suggests reasons for their dwindling no

7. GADGIL, V A. The role of the Atharvanic ritual and ideology in Aryan culture *SP* (14th AIOC), Darbhanga, 1948, 5-7

Brāhmaṇas appear to trace their origin to Bhrgus while Kṣatriyas inherit traits of Angirases The former got more of *sattva* the latter of *rajas* Their harmonious co-operation throughout long and eventful hist of the Indo-Aryan race is a remarkable feature recorded in *ŚPB* 4 1 5 1 where Cyavana is designated as Bhārgava or Āngirasa *AV* ritual simpler than the complicated sacrifice of the *Sam* period the association of Kṛṣṇa of *ṚV* (an Āngirasa) and Ghora Āngirasa (teacher of Devak putra) with Śri Kṛṣṇa may be indicative of the part played by Atharvanic ritual and ideology in the shaping of the Aryan culture

8 HORA, S L Lac and the lac insect in the Atharvaveda *JASB* 18, 1952, 13-15

9 JHA, Subhadra Studies on the Paippalādi Atharvaveda Books I and II *JBRS* 38 (1-2), 233-244, 39 (3), 331-354

introduction about *AV* in general peculiar features of *P AV* P as residents of NW region (Kashmir)—not supported by evidence, internal or external P texts information re. P recension is brought together and its eastern domicile is suggested the arrangement of the subject matter of P new ideas noticed in the first 2 books of P comparison of the lg of P with that of the other Vedic texts on the basis of identical passages

10 JHA, Subhadra Introduction to studies in the Paippalāda (Concluding Portion) *JBRS* 40 (4), 395-412

P and S *recensions of AV compared and their divergences* pointed out phonetic gender, declension of noun chronology of the Vulgate and P P belongs to a later date

11 KARAMBELKAR, V W Atharvan witchcraft *Annual Bulletin of Nagpur Univ Hist Soc* 2, Oct 1947, 16-31

12 KARAMBELKAR, V W The Bhṛgus and the Atharvans *JIH* 26 (2), 107-119

acc to author Atharvans and Bhrgus were amalgamated in the Vedic times and the post Vedic Bhrgus contd to share the glory of the ancient Atharvans

13. KARAMBELKAR, V. W. Brahman and Purohita (in Atharvanic Texts). *IHQ* 26 (4), 293–300.

. on some points, such as the office of the Brahman and Purohita in Vedic sacrifice, the ritual texts of *AV* fight a systematic battle against the *traividyas*..

14. KARAMBELKAR, V. W. Vedic osteology. *SP* (19th, AIOC), Delhi, 1957, p. 152

..*AV* X 2 mentions all the imp bones of human body Such detailed knowledge presupposes some form of dissection being known in the Vedic age..

15. KIBE, M. V. The date of the *Atharva-Veda*. *PO* 19, 55–56.

..*AV* XIII 1 21,23 mention the vernal equinox as being in *Rohiṇī*; this shd. fix the date of *AV* *AV* later than *ṚV*..

16 KIBE, M V. The date, home, and content of the Atharva Veda *SP* (18th AIOC), Annamalainagar, 1955, p 11.

mention of vernal equinox in *Rohiṇī* shd fix the date of *AV*..the internal evidence indicates that the home of *AV* has to be located in the sub-mountain districts of the Himalayas..

17. MODAK, B. R Agricultural hymns in the Atharvaveda and their usage. *SP* (19th AIOC), Delhi, 1957, p. 13

..*AV* contains many prayers for agricultural welfare, and their use is expounded in *KauśikaS* .

18. MODAK, B R Symbolism in Atharvanic literature *SP* (20th AIOC), Bhubaneshwar, 1959, p. 25.

..brings together various symbolic statements made in *Kauśika-Sūtra*, *Śānti Kalpa*, and *Pariśiṣṭas*..symbolism grouped under three heads their practical significance explained..

19. NARAHARI, H. G. Vedic scholars and the Atharvaveda. *AP* 22 (5), May 1951, 209–12.

a propos U K OZA, "The value and importance of *AV*" (*AP* 21, 360 ff) .the controversial status of *AV* in ancient times.. early champions of *AV*..

20 NAWARE, H R Aspects of Brahman in Atharvaveda. *SP* (16th AIOC), Lucknow, 1951, p 5

..*AV* brings out all aspects of *brahman* described in *Up* and maintains absolutism..

21. OZA, U. K. The value and importance of the Atharva Veda. *AP* 21 (8), Aug. 1950, 360-64.

..a general description..*AV* magic and sciences..

22. PANDEY, R. B. Atharvaveda me mātṛbhūmi kī kalpanā. (Hindi). *NPP* 63 (3-4), 233-41.

..*AV* XII 1· (1) Sentimental basis, (2) physical basis, (3) people, tradition and organization, (4) ethical basis .

23. PRIYAVRATA. *Atharvavedīya mantravidyā.* (Hindi) Gurukul, Kangri, 1949

..study of Atharvanic magic

24 RENOU, L. Etudes védiques. *Bull de la Maison Franco-Japanaise* 4 (1), 1955, 1-48.

..(1) Poetry of *AV*, (2) speculative hymns of *AV*..

25. SAMPURNANANDA. Atharvaveda kā paricaya. (Hindi). *Kashi Vidyapitha Silver Jubilee Volume*, Banaras, 1947, 11-29

..(1) *origin*, (2) *churning of* 3 Vedas, (3) *treatment of diseases*, (4) secular life, (5) spiritual speculations, (6) Vrātya and Rudra .

26. SATYAVRATA Atharvaveda me cikitsa. (Hindi) *GKP 6, 1954, 144-46.*

27. SHENDE, N. J The contribution of the Atharvaveda to Upanisadic thought. *J Bom U* 19 (2), Sept 1950, 28 ff. (also in *SP*, 15th AIOC, Bombay, 1949, 14-15)

..thoughts in *AV* about *brahman*, life, death, *svarga*, sacrifice, and *pitrs* .philosophical thought in *AV* is pre-*Up* and leads to the thought ferment of the *Up* period fills up the gap bet Brahmanism of sacrificial religion and *Brahmavidyā* of *Up*.

28. SURESH CHANDRA Vedo me mānasika vijñāna. (Hindi). *VJ* 4 (12), 724-26.

29. THIEME, P [*AV* V 5 2 d] *KZ* 69, p. 209.

. suggests the reading **nyañjanī* (= paint) for *nyancani*

30. VENKATAKRISHNA RAO, U. Is Atharva Veda black magic? *BJ* 4, 15-6-1958, 22-25.

..*AV*, most practical of all the Vedas, is really the first re-orientation not only in Vedānta, but in social sciences and humanities as well .

III SĀMAVEDA

8 TEXT, TRANSLATION, EXEGESIS, ANCILLARY LITERATURE

1 *Sāmaveda Saṁhita*, ed SATAVALEKAR, S D, Svadhyaya Maṇḍala, Pardi 1956 4+16+161

third ed exhaustive introd in SK, text alphabetical index of *mantras*

2 *Samaveda (Kauthumaśakhiya)* ed DIKSITA, Nārayaṇa Svāmī, Svādhyāya Maṇḍala, Aundh, 1942

Part I *Gramageya (veya prakrti)-gan tmaka* pp 1 306 Part II *Āraṇyaka g natmaka* pp 307–418 Sanskrit indrod first the *mantra* of *ṚV* is given then *Samaveda mantra* then *gana* *Prakrti gāna* comprises *agniparvan* (181 *ganas*) *aindraparvan* (633 *ganas*) and *pavamānaparvan* (384 *gānas*) *Āraṇyaka gana* comprises *arkaparvan* (89 *ganas*), and *dvandvaparvan* (77 *gānas*) *śukriyaparvan* (84 *ganas*) and *vacovrataparvan* (40 *ganas*)

3 VIRENDRA ŚĀSTRI (Ed) *Samaveda* Adarsha Sahitya Mandal, Banaras, 1950

with Hindi rendering *Purv rdha* pp 1–106 *Uttarardha* pp 109 234

4 BHAGAVADĀCARYA, Swami *Sama-saṁskārabhaṣya* Śrī Ramānanda Sahitya Mandira, Alwar

Vol I Comm on 650 *mantras* in *P rvorcika* 1948 Vol II Comm on 1225 *mantras* in *Uttararcika* 1957 pp 806

5 CHATTOPADHYAYA, Kshitish Chandra Vamadevyam Sāma *Manjūṣā* 9 (11) 199–200

why called *vamadevya?*

6 BHATTACHARYYA Durgamohan The little known Vedic commentators of Bengal *SP* (18th AIOC), Annamalainagar, 1955, 3–4

pre-Sāyaṇa comm. like Guṇaviṣṇu and Halāyudha wrote comm on select Vedic *mantras* G s *Chāndogya mantra bhāṣya* represents perhaps the earl est specimen in the field in that work, G expl ains *mantras* used in *gṛhya* rites of the Sāmavedins G also commen

ted upon a collection of *mantras* in 2 *prapāṭhakas* known as *Mantra Br* of *SV* G flourished some time before 12th cent A D He was followed by a host of scholiasts in Bengal led by Halāyudha Among these was Rāmanātha Vidyāvācaspati of 17th cent A D, one of whose works was *Sāmaga mantra vyākhyāna* being comm on Vedic *mantras* recited by the Sāmavedins in connection with their *gṛhya* rites

7 GUPTA S K Sūrya Daivajña Paṇḍita vaidika bhāṣyakāra ke rūpa me (Hindi) *SP* (15th AIOC), Bombay, 1949, 37 39

in *Paramārthaprabhā* a comm on *Bhagavadgītā* by Sūrya Paṇḍita there is indication of a metaphysical comm on *SV* (based on available comm)

9 GENERAL STUDY

1 FADDEGON B *Studies on the Sāmaveda*, Part I Verh d Kon Ned Ak v Weten, Afd Letterkunde N R Deel 57, No 1, Amsterdam 1951, 83

in the introd all new work on the subject is surveyed the two chapters wh constitute the work deal with Vedic and classical music with special ref to tonal system also contain analytical studies on *SV* acc to F the oldest form of the *SV* tone-scale was a *pentatone* attempts to give a clearer idea of the *sāmans* in their tonal form and their relation to the basic speech

Rev Hans Losch *ZDMG* 102 387 92.

2 GUPTA Kishori Lal Sāmaveda me paramātmaprāpti kā sādhana (Hindi) *Vedavāṇī* 2 (4), 89 90

3 OJHA J M Setu Sāmagāna (Gujarati) *R B Trivedi Comm Vol*, Madras, 1958, 34 36,

4 RENOU L. List of words and forms in the Sāmaveda *Vāk* 2, Dec 1952 100–116

(both from *Kauthuma* and *Jaiminīya Saṁhitās*) such words and forms as are missing in *ṚV* or are given there with different readings

5 RENOU, L. Études védiques *JA* 240 (2) 133–54

(1) verses of *SV* of non *ṚV* origin (2) the word *virāj*

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3 VIRENDRA ŚĀSTRI (Ed) *Sāmaveda* Adarsha Sahitya Mandal, Banaras, 1950

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4 BHAGAVADĀCARYA, Swami *Sama-saṃskārabhasya* Śrī Ramananda Sāhitya Mandira, Alwar

Vol I Comm on 650 *mantras* in *P rvarcika* 1948 Vol II Comm on 1225 *mantras* in *Uttarārcika* 1957 pp 806

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Rev Hans LOSCH *ZDMG 102, 387–92*

2 GUPTA, Kishori Lal Samaveda me paramātmaprapti kā sadhana (Hindi) *Vedavāṇī* 2 (4), 89–90

3 OJHA J M Setu Samagāna (Gujarati) *R B Trivedi Comm Vol*, Madras, 1958, 34-36,

4 RENOU L List of words and forms in the Samaveda *Vak* 2, Dec 1952 100–116

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5 RENOU, L Études védiques *JA* 240 (2), 133 54

(1) verses of *SV* of non *ṚV* origin (2) the word *virāj*

6. SASTRI, Naradeva. Sāmaveda kī sahasra śākhāe. (Hindi). *Vedavāṇī* 2 (4), 91-93.

..(this issue of *Vedavāṇī* is published as *Sāmaveda-Samālocanā* special number)..

7. SASTRI, Ramananda. Sāma kī vyāpakatā. (Hindi). *Vedavāṇī* 2 (4), 90-91.

..*sāma* means *ekatā*..

8. SASTRI, Virendra. Sāmaveda aura usake sāhitya kā paricaya. (Hindi). *Vedavāṇī* 2 (4), 81-85.

9. SIVAPUJANA SIMHA. Sāmaveda kā svarūpa. (Hindi). *Vedavāṇī* 2 (4), 93-96.

10. TSUJI, N. An outline of the extant Sāmaveda-literature. I: Saṁhitā. (Japanese). *Collection of Linguistic Treatises* No. 1, Keio Univ. Press, Tokyo, 1948, 1-37.

..schools of *SV*; *saṁhitās* of the Kauthumas etc described .

11. VEDĀNANDA SARASVATI, Swami. Kyā sāmavedake mantra ṛgvedase lie gae hai? (Hindi). *Vedavāṇī* 2 (4), 87-88.

..*SV-mantras*, *ṛṣis*, and devatās are, in many cases, different from those of *ṚV*..

12. YUDHISTHIRA. Sāmavedasvarāṅkanaprakāraḥ. *Vedavāṇī* 2 (4), 97-101.

IV. YAJURVEDA

10. *Kṛṣṇa-YV*: TEXTS, EXEGESIS.

1. *Yajurvedīya Kāṭhaka-Saṁhitā*, ed. SATAVALEKAR, S. D.; Svādhyāya Maṇḍala, Aundh, 1943, 18+480.

2. *Kṛṣṇa-Yajurvedīya Taittirīya-Saṁhitā*, ed. DHUPKAR, A. Y.; Svādhyāya Maṇḍala, Pardi, 1957, 84+397.

. Second ed (First ed, 1945, 88+449) .SK. introd, called *Vedavedikā*, by Gajānanda DAIVARATA..

3 ANANTA NARAYANA SASTRI, K V (Ed) Kāṇḍānukramaṇikā *ABORI* 39, 266–88

Index of *Kāṇḍas* in *YV* Text and *Vy khyā* by Venkaṭarāma Sāstrin 3 *adhyāyas* (first published in 1900)

4 DUMONT, P E A note on the Taittirīya-Saṃhitā 5 2 8 5 and Śatapatha- Brahmana 7 5 1 1 *Belvalkar Felicitation Vol*, 1957, 16–18

..in *agnicayana* rite, a tortoise is to be immured alive in the altar KEITH translates *medha* in *TS* passage as 'intelligence This is, acc to D, erroneous *medha* means 'life sap' or 'sap' in the corresponding *ŚPB* passage, we actually have *rasa* for *medha* why is *kurma* regarded as *medha* or *rasa*? acc to D the explanation is to be found in *ŚPB* cosmogonic legend (6 1 1 7 and 6 1 1 10–11) *tasyai yah paraḥ rasah aty aksarat sa k rmah abhavat* in *ŚPB* 7 5 1 1, *k rma* is called *eṣam lokanām (rasah)* in *TB*, *kūrma=paśūnām medhaḥ*, because *pa us* are a symbol of this world, in *ŚPB* 7 5 1 2 *kūrma* is regarded as symbol of three worlds acc. to D, tortoise was regarded as symbol of three worlds because of its shape

11. *Śukla YV* TEXT, COMMENTARY, TRANSLATION, EXEGESIS

1 *Śukla Yajurvedīya Kāṇva Saṃhitā* ed SATAVALEKAR, S D, Svadhyāya Mandala, Aundh, 1940, 19+216

2 *Vājasaneyi Mādhyandina-Śukla-Yajurveda Saṃhitā*, ed SATAVALEKAR, S D, Svadhyaya Mandala, Pardi, 1957 8+167

Third ed together with *varṇānukramasūci* introd in SK

3 JHA, Subhadra, DVIVEDA, Vrajavallabha (Ed) Kānva Saṃhitā-Bhāṣya-Saṃgrahaḥ Ānandabodha Bhattopādhyāyapraṇitaḥ. *SS* 7–9, 1953–55, 199

serially published

4 *Dayānandakṛta Yajurvedabhāṣya Vivaraṇa*, ed BRAHMADATTA Ramlal Kapur Trust, Delhi, 1959, 150+1100

First part adhyāyas 1–10 (revised and enlarged) *Vivarana* by B contains notes on ṛsis devatās, metres, etc

5 SATAVALEKAR, S D *Yajurveda kā subodha bhāṣya* (Hindi) Svādhyāya Mandala, Pardi

..*Adh.* 1: Śresthatama kārya kā ādeśa; *adh.* 30: Manusyo kī saccī unnati kā saccā sādhana, 1950, 200, *adh* 32· Eka īśvara kī upāsanā arthāt purusamedha, 1950, 112, *adh* 36: Sacci śānti kā saccā upāya, 1949, 116; *adh.* 40 Ātmajñāna—*Īśopanisad*, 1949, 218+6..

6. MISRA, Satya Swarup. The validity of the commentaries of Uvata and Mahidhara on Vājasaneyi-Samhitā from the philological standpoint. *SP* (20th AIOC), Bhubaneshwar, 1959, 31–32.

..U.'s discussions are more imp in connection with etymology (tho' some of his etymologies are not acceptable from the pt of view of comparative philology) .M's discussions are imp from the pt of view of grammar .both are imp. in connection with accentuation..

7. DEVI CHANDA. Liberal Translation of the Yajur-Veda. *Ved. Dig.* 3 ff. (being serially published)

8. DEVI CHANDA. *The Yajur Veda · English Translation.* Hoshiarpur, 364.

..introd (21 pp) gives a hist. of the Vedas, especially *YV*.. transl. based on Dayānanda's *bhāsya* .

9. GRIFFITH, R. T. H. *The Texts of the White Yajurveda· Vājasaneya-Samhitā* (translated into English). Varanasi, 1957, XXII+409.

..third ed ..

10 PURANDARE, Narayana Sastri *Śukla-Yajurvedīya-Mādhyamdina-Vājasaneyinām Āhnikasūtrāvalih.* Bombay, 1953, 8+6+10+392.

. 11th ed (revised by Vishnu Sastri PANASIKAR).. *nitya brahmakarma* and 428 items .

11. SATAVALEKAR, S. D. *Vājasaneyi-Mādhyamdina-Śukla-Yajurveda-Samhitāyā Mantra-pādānām Varnānukramasūcī* Svādhyāya Mandala, Aundh, 1929, 120.

12. SATAVALEKAR, S D. *Vājasaneyi-Mādhyamdina-Śukla-Yajurveda-Samhitāyāh Sarvānukramasūtram (vivaranasahitam)* Svādhyāya Mandala, Aundh, 1929, 104.

the paper analyses the 10 Āprı hymns ın *YV* the analysıs shows how the emphasıs on the fire rıtual of a generalısed char has shıfted to eıther a specıalısed rıte ın honour of a partıcular dıvınıty lıke Indra or a more complıcated rıtual developed by the tıme of *YV*

3 RENOU, L Les *Yājyānuvākyā* du Yajurveda *JAOS* 68, 79–84

. the *puronuvakya* (or *anuvākyā*) ıs the stanza wh announces in advance certaın imp oblatıons *yajya* is the stanza wh accom panıes the oblatıon ıtself the first ıs ıntended as an appeal to gods the second for presentatıon of the oblatıons normally *p* ıs ın *gayatrı* *y* ın *trıstubh* (cf *ĀśvŚS* 2 14 20) *y* usually taken from *KYV*

4 VIJAYACHANDRA Index to the myth heads of the Taıttırıya Saṁhıta *Sıddheshwar Varma Comm Vol* I, 1950, 169–71.

5 VYAS, Bhola Shankar Yajurveda ke mantro ka uccaraṇa (Hındı) *Śodha-Patrıka* 4 (4), Sahıtya Samsthana, Udaıpur, 1953

dıscusses some pecuharıtıes of the pronuncıatıon of *YV* (1) pronuncıatıon of *y v*, and *ṣ* (2) three *anusvaras*, (3) *kaṇṭha nāl ya spar a*

6 YUDHISTHIRA Yajuṣām śauklya karṣnya vıvekaḥ *SP* (15th AIOC), Bombay, 1949, 16–17

(1) *T* was vomıtted by Yājñavalkya therefore *kṛṣṇa Vāj* is *ay tayāma* therefore *śukla* (*Pauranıka mata*) (2) *Mantra br hmana-s n karya* in *T* *mantra br hmana pārthakya* in *Vāj* (Dvıveda Ganga and others) (3) *Prakarana sāṁkarya* in *T*, *vyavasthita prakaranatva* of *Vāj* (Bhaṭṭa Yajñeśvara and others) (4) *T* (*vedopakramane*) *pratipadyukta paurnamāsīgrahaṇāt kr ṇatvam* *Vāj* *caturda'syukta paurı amāsıgrahaṇāt śuklatvam* (Mah dāsa) (5) Author s vıew In the matter of starting *Darśa-pūrnamāsa* sacrıfices *T* recommends *prāthamya* of *darśa*, therefore *krsna* *Vāj* recommends *prāthamya* of *paurṇamāseṣṭi* therefore *śukla* the author asserts the modernıty and unauthorıtatıveness of the avaılable *Yāju a Sarvānukramaṇī* because in ıt, those portıons wh are indıcated as *Br* portions by *ŚYV*, are shown as *mantras*

V. BRĀHMANAS

13 *Brāhmanas* OF THE *Rgveda*

1. *Aitareya Brāhmana* with the *Vrtti* called *Sukhapradā*, by Śri Sadguruśiṣya, TSS, Trivandrum, Vol II (*adh* 16–25), ed PILLAI, P K Narayana, 1952, 9+III+330, Vol III (*adh* 26–32), ed PILLAI, S K, 1955, VII+IV+223

(See *VBD* I-23 2)
Rev (Vol III) K K RAJA, *ALB* 21, 165 66

2 UPADHYAYA, Gangaprasad *Aitareya Brāhmana Hindi Translation* Hindi Sahitya Sammelana, Allahabad, 1956 580

Introd deals with general questions re *AB* Appendixes Technical Terms and Etymologies in *AB*, Historical Persons

3 BHATTACHARYYA, Viman Chandra Application of Ṛgveda Mantras rubricated in the Aitareya Brahmana *OH* 1 (2), 289–305

Purposes (1) justifying a *devatā*, (2) justifying a sacrificial material (*dravya*), (3) justifying a *yoga* Devices (1) single word device (2) pattern device (3) analogy, simile or symbol device

4 BHATTACHARYYA, Viman Chandra On the Gathas, Yajnagāthas, and Ślokas in the Aitareya Brahmaṇa *OH* 3, 89–96

orthodox view all *RV* verses are intended for ceremonial uses and have ceremonious origin For the justification of the liturgical employment of the *RV mantras* *AB* has some stock devices of wh two namely, *gāthā* device and *śloka* device are considered here By these devices *AB* testifies to the prevalence of a ritual even in an age far anterior to its age *AB* does not make any definite distinction bet *gāthā*, *yajñagāthā*, and *śloka* While other devices are mainly employed in *AB* to show the propriety of a particular ritual or a particular *mantra* *gāthā*-device indicates a long standing tradition behind a ritual or liturgical practice

5 BHATTACHARYYA, Viman Chandra An aspect of justification of ṛk mantras in the Aitareya Brahmana *OH* 3, 239–44

The author of *AB* always tries to justify the application of particular *Ṛk mantras* but it seems that only in a very few places is he himself satisfied with his own mode of justification *AB* too can t successfully fit all *ṛk mantras* in their ritual frames One of the stock-devices of *AB* is the *Ṛk*-device introduced with the words *tad etad ṛk pa yann abhy anūktā* or *tad etat ṛcā bhyuktam* By having recourse to this device the author alludes in his favour to an authority for the particular ritual even in the very body of *Ṛk Saṁ* e g *AB* 9 1 10 1 10 5 12 1 12.9 40 3

6 BHATTACHARYYA Vimin Chandra On the justification of *rūpasamṛddha ṛk* verses in the Aitareya Brāhmana *OH* 4 99-106 227-237 5 119 46

abhirūpa and *rūpasamṛddha* are synonymous a concordance of *rūpasamṛddha* and *abhirūpa* verses from *Ṛk* occurring in *AB*, is given a crit exam is then attempted of the arguments adduced in favour of the justificat on of *rūpasamṛddha* verses

7 GAJENDRAGADKAR S N Decorative style and alamkāras in the Aitareya Brāhmaṇa *SP* (16th AIOC) Lucknow 1951 19 20

The earliest figures of speech are *upamā utprekṣā rūpaka* and *atiśayokti* All these are employed in *Ṛk* By the very nature of the contents of *Br* they don t afford much scope for *rūpaka* and *anyokti* they frequently use similes and metaphors these figures are employed in many cases not so much for embellishment as for helping the understanding of a passage comparisons and identifications from every day life some based on casual resemblance or relationship

8 JOSHI Rasik Vihari Aitareya Brāhmaṇasya kāle samaji kī vyavasthā *Bhārati* 7 (7) 1957 2-4

social conditions in the days of *AB* caste-system well-established marriage-customs polygamy every king had a Brāhmaṇa as Purohita

9 MANGALADEVA Sastri Śrutivimarśah Kauṣītaki brāhmaṇa ācara vicārāḥ or Kauṣītak brahmaṇa paryalocanam *SS* 9 1955, 1 16 (and in later instalments)

study of the ideology of *Kauṣ B*

10 PILLAI P K Narayana Sangraha ślokas in Sayana s commentary on the Aitareya Brahmaṇa *SP* (15th AIOC) Bombay 1949 60-61

more than 40 *sangraha ślokas* given by Sāyaṇa wh enlist topics discussed in 40 chapters of *AB* some of them found in a comm on *AB* by Govindasvāmin acc to author, S borrowed from G (who lived before S)

14 THE *Brāhmaṇa* OF THE *Atharvaveda*

15 *Brāhmaṇas* OF THE *Sāmaveda*

1 BHATTACHARYYA, Durgamohan (Ed) *Chāndogya Brāhmaṇa with the Commentaries of Guṇaviṣṇu and Sayana* Calcutta Sanskrit College Research Series—Texts, No 1, 1958, XXVII+226

only first two chapters, wh comprise *Mantra Brahmana* ch 3 10 constitute *Ch Up* the two *bhāṣyas* published for the first time The *Br* does not concern itself with any *śrauta* sacrifice as such but consists of *mantras* wh are recited in some domestic rites it is most intimately connected with *Gobhila GS* and *Khadira GS* *Ch Br* seems to be a supplement to *Gobhila GS* full concordance of *mantras* given by B all quotations in the comm. traced to their original sources

Rev R G BASAK, *IAC* 7 102-03, G H BHATT *JOIB* 9 224 25, J BROUGH *BSOAS* 21, 675, L. RENOU *JA* 246 211

2 LOKESH CHANDRA (Ed) *Jaiminiya Brahmaṇa of the Sāmaveda II 1-80 (Gavāmayana)* Sarasvati Vihara Series, No 21, International Academy of Indian Culture, Nagpur, 1950, XXVIII+106

crit edited for the first time text with exegetical notes, parallel passages etc introd contains a hist of the editing of *JB* and discusses grammatical peculiarities new lexicographical material etc

Rev G M, *AO* 22, 89, W RAU, *OLZ* 48 273

3 RAGHU VIRA and LOKESH CHANDRA *Jaiminiya-Brāhmaṇa of the Sāmaveda* Sarasvati Vihara Series, No 31, International Academy of Indian Culture, Nagpur, 1954, VIII+513

complete text crit edited for the first time Foreword by L. RENOU (first book of *JB* was edited and published by RAGHU VIRA, Lahore 1937)

Rev D, *Journal of Siam Society* 42, 153, V GAMPERT, *Arch Or* 26, 170, J GONDA, *Museum* 59, 191-92, L RENOU, *JA* 243, 126-27, N TSUJI, *Toyo Gakuho* 37, 104 07

4 BOLLEE, W B *Sadvimsa-Brahmana* (English Translation) Bilthoven, 1956, 118

Utrecht Univ thesis introd, extracts from comm, notes, and indexes a ch on *Adbhuta Br* (about omens and portents) parallel texts from *JB* signification of *samans* sense of certain ways of melodic recitation

5 BHATTACHARYYA, Durgamohan A pre-Sayana commentary on the Mantrabrahmana of the Samaveda *OH* 2(2), 203-19

gives Gunavisnu s comm on first 2 *kandas* of the second prapāthaka of *Mantra Br*

6 LOKESH CHANDRA The Cyavana Vidanvat legend in the Jaiminiya-Brahmana *JAOS* 69, 84-86

E W HOPKINS ("The Fountain of Youth", *JAOS* 26, 1 67) presented a tentative text of *JB* 2, 159 61 L tries to establish the text with the help of three mss adds notes

7 LOKESH CHANDRA Brahmanica *ABORI* 35, 67-72 (also in *SP*, 16th AIOC, Lucknow, 1951, 233-35, issued as a separate monograph by International Acad of Ind Cult, Nagpur, 1955, 1-8)

brief hist of *JB* exegesis corrections suggested in *Das JB im Auswahl* by CALAND

8 OERTEL, H Volkstumliche Erzahlungsmotive im Jaiminiya brahmana *KZ* 69, 26-28

(1) Vedic parallels of shadow wonder in Buddhistic legends, (2) cooking without fire, harvest immediately after sowing, (3) killer in the form of a bird

9 RAGHU VIRA, LOKESH CHANDRA Studies in Jaiminiya-Brahmana Book I *AO* 22, 55-74 (also in *Kirfel Comm Vol*, 1955, 255-76)

variants from WHITNEY s transcript (as supplied by OERTEL) to *JB* Book I (ed and pub by RAGHU VIRA, SVS 2, Lahore, 1937) also considers work of CALAND and HOPKINS

16 *Brāhmanas* OF THE *Krsna Yajurveda*

1. DUMONT, P E The Horse Sacrifice in the Taittirīya-Brāhmana (The Eighth and Ninth Prapathakas of the Third Kānda) *Proc Am Philosoph. Soc* 92 (6), 1948 447–503

accented transliterated text, English transl, detailed table of contents, introd describing the whole ceremony of *Asvamedha* and a list (with the text printed) of those passages of *TB* which are to be found also in *ŚPB*

Rev J BROUGH *BSOAS* 13 (3) 785ff, M FOWLER *JAOS* 70 122 24 C G KASHIKAR *ABORI* 32, 287 91, E LAMOTTE, *Le Muséon* 62 188 89, G M *AO* 22, 88

2 DUMONT, P E The Special Kinds of Agnicayana (or Special Methods of Building the Fire Altar) according to the Kaṭhas in the Taittirīya-Brahmana (The Tenth, Eleventh, and Twelfth Prapathakas of the Third Kanda) *Proc Am Philosoph Soc* 95 (6) 1951, 628–75

continuation of the preceding

Rev C G KASHIKAR, *ABORI* 32, 292 94

3 DUMONT, P E The Iṣṭis to the Naksatras (or Oblations to the Lunar Mansions) in the Taittirīya-Brahmana (The First Prapāthaka of the Third Kanda) *Proc Am Philosoph Soc* 98 (3), 1954, 204–223

on the same lines as the preceding

4 DUMONT, P E The Full moon and New moon Sacrifices in the Taittiriya Brahmana First Part (The Second Prapāṭhaka of the Third Kānda) *Proc Am Philosoph Soc* 101 (2), 1957, 216–43.

continuation of the preceding

5 DUMONT, P E The Full moon and New moon Sacrifices in the Taittirīya Brahmaṇa Second Part (The Third Prapāthaka of the Third Kānda) *Proc Am Philosoph Soc* 103 (4), 1959, 584 608

continuation of the preceding

6 SURYAKANTA (Ed) *Kaṭhaka Brahmana Saṃkalana* Meherchand Lachman Das SK and PK Series 12 Lahore, 1943, lııı+142+46

ed with notes (See *VBD* I-26 1) .

Rev L. RENOU *JA* 236, 128-29

17 *Śatapatha Brahmana*

1 *Śatapatha-Brāhmana*, with commentaries by Sayaṇa and Harisvāmin

2 *Śatapatha Brahmanam Śukla Yajurvedıyam Madhyamdinıyam* ed CHINNASWAMI SASTRI, A and SASTRI P, Banaras, 1950, pp 413 639

Vol II *Kāndas* 5 7 cnt ed with *tippanis* (See *VBD* I 27 2)

3 MOTILAL Sarma *Śatapatha Brahmana* with *Vijnana Bhāsya* in Hindı Vedic Tattvaśodha Saṃsthana Jaıpur

Vol I 1933 608 Vol II 1934 752 Vol III 1941 423 Vol IV, 1942 177 Vol V (Parts 1 2) 1943 178

4 KARMARKAR R D The measure of Brahmananda and the location of Devaloka *ABORI* 28 281-88

ref to *ŚPB* 14 7 1 31 39 (= *BAUp* 4 3 33 39 = *TUp* 2 8) *BAUp* passage refers to actual *lokas* the ancient abodes of the people named and *TUp* has simply elaborated the contents of *BAUp* in order to make them conform to the prevailing notions about the persons concerned

5 KATRE S L Harisvāmin the commentator of the Śatapatha Brahmaṇa A protégé of Vıkramadıtya the Great of tradition His Date-54 B C *Bh Vid* 9 (K M Munshi Diamond Jubilee Vol , Part I) 325-340

6 MANGALA DEVA Sastri Śrutivimarsah Śatapatha Brahmaṇa ācaravicārah athava Śatapatha Brahmaṇa paryalocanam *SS* 11 (p 24) 12 (15-38)

critical survey of the first *kanda*

7 MINARD, A *Trois Enigmes sur les Cent Chemins Recherches sur le Śatapatha Brāhmana I* Annales de l Univ de Lyon (Les belles lettres) Fasc 17, Paris, 1949

deals at length with the first of the three problems touched upon by WEBER in the preface of his Ed of *ŚPB* (1) Denotation and reciprocal influence of accents at the joints of the sections and subsections of the text (2) form and function of the *pratikas* (3) precise import of *kaṇḍikās* and in general of the subdivisions of the work acc to M these problems are created not by the authors of the text but by later redactors many passages of the *Br* discussed

Rev A FERRARI *RSO* 25 137 J GONDA *AO* 22 77

8* MINARD, A *Trois Enigmes sur les Cent Chemins Recherches sur le Śatapatha Brahmana II* Publ de l Inst de Civilisation indienne, No 3 E de Boccard Paris 1956 8+422

discusses the problem of subdivision of *kaṇḍikas* into two parts the *pratika* and the rest (called by M *anka*) (Division into *brāhmanas* and *kaṇḍikās* will be the subject of Vol III) many observations on syntax style and grammar of *ŚPB* peculiarities of *Brahmana* prose

Rev J BROUGH *BSOAS* 21 440 L RENOU *JA* 244 319 21 P THIEME *Kratylos* 3 131–39

9 RENOU, L *Les relations du Śatapathabrāhmaṇa avec la Bṛhadāraṇyakopaniṣad et la personnalité de Yājñavalkya* *IC* 14 (3) 75–89

The *yājñavalkya kāṇḍa* of *BAUp* contains authentic and essential element of the work

18 GENERAL STUDY

1 DIXIT, V V *Relation of the Epics to the Brahmana Literature* Poona Oriental Series 89, 1950 II+96

with regard to hist., relig on sociology

2 GONDA J The etymologies in the ancient Indian Brahmaṇas *Lingua* 5 (1) 61–85

they are imp not for scientific rigour they deserve consideration as luminous sources of the thought of ancient authors first part

of the paper discusses the imp of these etymologies from the pt of view of linguistic concepts of Indians, the second part with etymologies as instruments of thought these etymologies were for the authors an imp means of penetrating into the reality lying behind the phenomena such etymologies as occur repeatedly in many texts may be regarded as reflecting more or less fixed convictions

3 KARNIK, H. R The *Brāhmaṇas*-what can they teach us? *Bh.Vid.* 13, 65–77

Br are not theological twaddle, they enlighten us on many points and form a nucleus of many branches of learning judiciously developed in later times

4 KARNIK, H R Morals in the Brāhmaṇas (based on legends found in them) *J Bom U* 27 (2), Sept 1958, 95 127.

discusses such concepts as *ahiṁsa*, truthfulness, *brahmacarya* (studentship), *tapas*, self control and endurance, virtuous acts (*sucarita*), hospitability, faith, knowledge magnanimity or generosity, moderation, loyalty, friendship

5 KASHIKAR, C G Vaidika rṣīnce laukika nirīksana (Marathi) *Kevalananda Comm Vol* 1952, 121–28

observations on secular matters found in the *arthavādas* in the *Br*

6 RENOU, L Le passage des Brâhmana aux Upaniṣad *JAOS* 73, 138–144

problem of the transition from *Br* to *Up* *brahmodya*—its two characteristics namely dialogue form and statement of riddle in cosmogonic-ritualistic terms

7 SARDA, Harbilas Brāhmanas are not Vedas *Ved Dig* 1 (4–7), 1955

8 SIDDHESHWAR, Sastri Traimśa cātvārimśa śabdau kausītakibrāhmanaitareyabrāhmanayoh samjnābhutau *SP* (17th AIOC), Ahmedabad 1953, p 16

the commentators of Pāṇini have merely said, *triṁśad adhyāyāḥ parimāṇam eṣām brāhmaṇānāṁ traiṁśāni brāhmaṇāni* suggesting that *traiṁśa* is a general term for certain *Br*, this is not correct *Traiṁśa* and *catvāriṁśa* are terms specifically used to denote *Kauṣ Br* and *A Br* respectively

9 TRIVEDI, C V Brāhmaṇālocanam. *SP* (15th AIOC), Bombay, 1949, p 187

deals more particularly with the style of *Br*

10 TSUJI, N *On the Relation between Brāhmaṇas and Śrautasūtras* (Japanese, with extensive English summary [pp 181-247]) The Tōyō Bunko Ronso, Ser A, Vol 33 Tokyo, 1952, 247

a minute comparison bet the *vidhi* elements of the *Br* texts and *ŚS* with special ref to the animal sacrifice the *paśubandha* of the *Kaṭha* school reconstructed by means of the *vidhi*-element of the *Kaṭhaka Sa* ı

Rev C G KASHIKAR *ABORI* 35 285 87 L. RENOU *JA* 241 280-81

11 TSUJI, N From the lost Brāhmaṇas (Japanese) *K Kindaichi Comm Vol* (Pub Sanseido) Tokyo 1953, 933-49

comparative studies on the legends of the Wild Boar (cf B K GHOSH *Collection of Fragments of lost Br* [*VBD* I 28 1] pp 104-105) of Vṛṣa Jāna (*ibid* pp 41 ff) of the Black Antelope (*ibid* pp 111 and 113 14) and of Svarbhānu (*ibid* p 114) also on *Vinayaka Santi* (*Baijavāpa GS*)

19 ĀRANYAKAS

1 APTE, V M Language and literature of the Araṇyakas *HCIP* I, 1951, 420-21

2 MANGALADEVA, Sastri Aitareyāraṇyaka paryālocana *SS* 7 (published serially) 1952 53, 79-94, 161-173

3 SATAVALEKAR, S D (Ed) *Yajurvedīyam Maitrayaṇīyam Āraṇyakam* Svādhyāya Maṇḍala, Pardi, 1956, 35

4 SURYAKANTA Yuvā syāt sādhuyuva dhyāpakaḥ *GKP* 12 (8 9), 80-81

TA 8 8

VI. UPANIṢADS

20 MAJOR *Upaniṣads* (INDIVIDUAL AND COLLECTIONS)

1. *Īśa*:

1. BUCCA, S. Īśa Upaniṣad. *Notas Estud. Filos.* 3 (9), Argentina, 1952, 47–55.

..transl. with introd and notes..

2. CHATTOPADHYAYA, B. K. Śaṅkara and Rāmānuja. *KKT* 12 (12), 682–85

..discussion of comm by Ś and R on *IUp 9* and *11*..acc to author, R 's *comm. is more satisfactory*..Uvata, *in his comm. on YV*, has explained the passage in the same way as R

3. CHATTOPADHYAYA, B K. A passage of Īśopaniṣad. *KKT* 17 (10), 566–67.

..st 12–14..acc to author, Madhva's explanation of *sambhūti*, *asambhūti*, and *vināśa* is best..

4 CINMAYANANDA, Swami *Īśāvāsyopaniṣad.* Lodhra Press, Madras, 1957, II+64

..collection of the Swami's lectures .

5. DAS, Motilal. The message of the Ishopanishad in *modern life* *CR* 144 (3), Sept 1957, 343–46.

..*message of joy of life and its activities..surrender to godhead is the keynote of this Up* ..

6 DHRUVA, B. M. The conception of Brahman in the Īśavāsya Upaniṣad. *SP* (19th AIOC), Delhi, 1957, 130–31.

7. INDRA. *Īśopaniṣad-bhāṣya* (Hindi). Gurukul, Kangri, 1957, 132.

..text, transl, and detailed comm ..

Rev : R. D VADEKAR, *ABORI* 38, 322.

8 KAMAKSHI DASA. *Īśāvāsya Upaniṣad* Madras, 1956, XIII+4+96+2.

Rev : A S GOPANI, *BJ* (15–12–57), 75.

9 MAHADEVAN, T M P *Īśāvāsya Upaniṣad* Upanishad Vihar, Jayanti Series 2, Madras, 1957, 32.

text in Devanāgarī and Roman scripts introd, transl and notes (*based on Saṅkara's comm*) *in English*

10 MAJUMDAR, J *Isopaniṣad* (with the *bhāṣya* by Satyānanda) Ganesh and Co, Madras, 1953, VIII+83

introd in English a new SK comm by S, English transl of text and comm a tantric interpretation of *I a* on the basis of 'World as *Consciousness* (*Foreword by* Arthur AVALON)

11 MOTILAL, Sarma *Īśopaniṣad* (*Vijñanabhaṣya*) Vedic Tattvaśodha Samsthāna, Jaipur, pp 362

12 POUCHA, Pavel Īśavāsyopaniṣad (Yajurveda 40) Ueber die Entwicklung eines upanischadischen Textes *LF* 68, 1941, 351-64 (also in *ZDMG* 94, 409 17)

13 RAJAGOPALACHARI, C Isa Vasya Upanishad (A Study) *Ved Kes* 40 (7), 285-88

14 RAJAGOPALACHARI, C Īśopaniṣad A free rendering *AP* 26 (6), June 1955, 243-44

15 RAJAGOPALACHARI, C Īśa mantras 6 and 7 *Ved Kes* 43 (8), Dec 1956, p 348

ethical and disciplinary content indicated

16 RAJWADE, S R *Īśavāsyopaniṣad-bhaṣya* (Marathi) Ahitagni Mandir, Poona, 1948

17 RENOU, L *Isa Upaniṣad* 'Les Upanishad" 1, Adrien Maisonneuve, Paris, 1943, 7+3

text and introd., transl and notes in French

18 SATAVALEKAR, S D *Īśa Upaniṣad* Svādhyāya Mandala, Aundh, 1929, 80

with transl and notes in Marathi

19 SATAVALEKAR, S D *Īśa Upaniṣad* Svādhyāya Mandala, Pardi

transl and notes in Hindi

VI. UPANISADS

20. MAJOR *Upaniṣads* (INDIVIDUAL AND COLLECTIONS)

1. *Īśa*:

1. BUCCA, S Īśa Upaniṣad. *Notas Estud. Filos.* 3 (9), Argentina, 1952, 47-55.

..transl. with introd and notes..

2. CHATTOPADHYAYA, B. K. Śaṅkara and Rāmānuja. *KKT* 12 (12), 682-85.

..discussion of comm by Ś and R on *IUp* 9 and 11 acc to author, R 's comm. is more satisfactory..Uvaṭa, in his comm. on *YV*, has explained the passage in the same way as R .

3. CHATTOPADHYAYA, B. K. A passage of Īśopaniṣad. *KKT* 17 (10), 566-67.

..st. 12-14..acc to author, Madhva's explanation of *sambhūti*, *asambhūti*, and *vināśa* is best..

4. CINMAYANANDA, Swami *Īśāvāsyopaniṣad.* Lodhra Press, Madras, 1957, II+64

..collection of the Swami's lectures .

5. DAS, Motilal. The message of the Ishopanishad in modern life *CR* 144 (3), Sept 1957, 343-46.

..message of joy of life and its activities..surrender to godhead is the keynote of this *Up* .

6 DHRUVA, B. M. The conception of Brahman in the Īśavāsya Upaniṣad. *SP* (19th AIOC), Delhi, 1957, 130-31.

7. INDRA. *Īśopaniṣad-bhāṣya* (Hindi) Gurukul, Kangri, 1957, 132.

..text, transl , and detailed comm...

Rev : R. D VADEKAR, *ABORI* 38, 322.

8 KAMAKSHI DASA. *Īśāvāsya Upaniṣad* Madras, 1956, XIII+4+96+2.

Rev : A S GOPANI, *BJ* (15-12-57), 75.

9 MAHADEVAN, T M P *Iśāvāsya Upanisad* Upanishad Vihar, Jayanti Series 2, Madras, 1957, 32

text in Devanagari and Roman scripts introd transl and notes (based on Sankara s comm) in English

10 MAJUMDAR, J *Isopanisad* (with the *bhasya* by Satyānanda) Ganesh and Co, Madras, 1953, VIII+83

introd in English a new SK comm by S English transl of text and comm a tantric interpretation of *Isa* on the basis of World as Consciousness (Foreword by Arthur AVALON)

11 MOTILAL, Sarma *Isopanisad* (*Vijñanabhasya*) Vedic Tattvaśodha Samsthāna, Jaipur, pp 362

12 POUCHA, Pavel Īśavasyopanisad (Yajurveda 40) Ueber die Entwicklung eines upanischadischen Textes *LF* 68, 1941, 351-64 (also in *ZDMG* 94, 409 17)

13 RAJAGOPALACHARI, C Isa Vasya Upanishad (A Study) *Ved Kes 40 (7), 285-88*

14 RAJAGOPALACHARI, C Īśopanisad A free rendering *AP* 26 (6), June 1955, 243-44

15 RAJAGOPALACHARI, C Īśa mantras 6 and 7 *Ved Kes* 43 (8), Dec 1956, p 348

ethical and disciplinary content indicated

16 RAJWADE, S R *Isavāsyopanisad bhasya* (Marathi) Ahitagni Mandir, Poona, 1948

17 RENOU, L *Iśa Upanisad* Les Upanishad" I, Adrien Maisonneuve, Paris, 1943, 7+3

text and introd, transl and notes in French

18 SATAVALEKAR, S D *Iśa Upanisad* Svādhyāya Maṇdala, Aundh, 1929, 80

with transl and notes in Marathi

19 SATAVALEKAR, S D *Iśa Upanisad* Svādhyāya Mandala, Pardi

transl and notes in Hindi

20 SATYADEVA *Īśāvāsyopaniṣad darpaṇa* V V R Inst, Hoshiarpur, 1957, 5+86

21 VARADACHARI, K C Meditation on the Īśāvāsyopaniṣad *JGJRI* 3 (3-4), 241-61

mantras 15-18 the subject of all experiences is the Self, in respect of all individuals spiritual universe is the eternal universe in a sense for, from it proceeds all types of presentation in space time-events

2 Aitareya

22 SATAVALEKAR, S D *Aitareya Upaniṣad* Svādhyāya Maṇḍala, Pardi, 1953, 75

with transl and notes in Hindi

23 SHARVANANDA Swami *Aitareyopaniṣad* Ramakrishna Math, Madras 1944 80

2nd ed text word for word transl in English copious notes introd containing summary of *Ait Ār*

24 SILBURN, L *Aitareya Upaniṣad* "Les Upanishad" 10, Adrien Maisonneuve, Paris, 1950, 34+7

text, and translation and notes in French

25 VENKATARAMIAH, D (Ed) *Aitareyopaniṣad* with the *bhasya* of Śaṁkara

3 Katha

26 ABHEDANANDA, Swami *Mystery of Death A Study in the Philosophy and Religion of the Katha Upaniṣad* Calcutta, 1953 21+395

27 AGRAVAL, Madan Mohan *Katha Upaniṣad* India Printing Works, Almore, 1946, XX+264

with Hindi transl comm, and notes

Rev ANON *Pr Bh* (Dec. 1946)

28 ALSDORF, L Contributions to the textual criticism of the Kaṭhopaniṣad *ZDMG* 100 (2)

29. AUROBINDO, Sri *Katha Upaniṣad* Sri Aurobindo Ashram, Pondicherry, 1952, 45

30 BISSONDAYAL, B The modern version of the Kathopanishad *Ved Dig* 1 (6 7), 40-46

Somerset MAUGHAM's *The Razor s Edge* may be regarded as a modern version of *KaṭhaUp*

31 BUCCA, S Katha-Upanishad *Rev de la Facultad de Filosofia y Letras* 1 (2), Univ Nacional de Tucuman, Argentina, 1953, 229-301

text, and introd, transl, and notes in Spanish

32 CHINMAYANANDA, Swami *Katha Upaniṣad and the Philosophy of the Ātman* (Hindi) Indra Printing Works, Almora, pp 264

text and Hindi exposition based on Śaṁkara s comm

Rev ANON *Ved Kes* (June 1946)

33 CHINMAYANANDA, Swami. *Discourses on Kathopaniṣad* Jñāna-Yajña Committee, Poona, 1952, 487

34 FRIŠ, O Two readings of the Kathopaniṣad *Arch Or* 23, 6-9.

(1) *mahābhūmau* (I 24) = having great abundance or wealth, (2) *śarīratva* (VI 4) = *śrīra* + *tā*

35 NARMADA PRASAD Teachings of the Kathopaniṣad *Maharaual S J. Comm Vol*, 1950, 314-317

36 PARADKAR, M D Similes in Śaṅkara's Bhāṣya on the Kathopaniṣad *JGJRI* 16 (1-2), 159-69

37 RAMA GOPAL *Kathopaniṣad-Bhāṣya* K M Vaidyacharya, Delhi, 110 + 4 + 8

38 RENOU, L *Katha Upaniṣad* "Les Upanishad" 2, Adrien Maisonneuve, Paris, 1943, 20 + 9.

text, and introd, transl, and notes in French

39. SATAVALEKAR, S. D *Kathopanisad* Svādhyāya Maṇḍala, Pardi, 1950, 127.

..*with transl and notes in Hindi*..

40. SHARVANANDA, Swami. *Kathopanisad* Ramakrishna Math, Madras, 1952, XIV + 273.

..7th ed. text, and transl. and notes in English

41. VARADACHARI, K. C.; TATACHARYA, D. T. (Ed) *Kathopanisad-Bhāṣyam of Śrī Raṅgarāmānuja* SVOI Series 15, Tirupati, 1949, XVIII + 67 + XV + 145 + VI.

42. VARADACHARI, K. C. The Gita and the Kathopaniṣad. *JSVOI* 13 (1), 1-5.

..*the problem of Katha is the problem of attainment of the* immortal status thro' *Jñāna* or works..

43. WELLER, Friedrich. *Versuch einer Kritik der Kathopanisad*. *Inst für Orientforschung* (Deutsche Akad d Wiss. zu Berlin), No 12, Akademie-Verlag, 1953, 229

..*Katha* is a composite compilation different authors and periods ..interpolations found out..

Rev. F Otto SCHRADER, *OLZ* (1954), 446–47

4. *Kena*.

44. AUROBINDO, Sri *Kena Upanisad* Aurobindo Ashram, Pondicherry, 1952, 62.

45. AUROBINDO, Sri. Kena Upanishad (A revised translation). *Sri Aurobindo Mandir Annual*, Jayanti No. 14, 1955, 1–4.

46 CHAUDHURY, P. J. Kena Upanishad. *Pr Bh* 59, 547–50, 582–86

. a philosophical exposition.

47. DIVANJI, P. C. Brāhmi Upanisat in the Kena *ALB* 12 (4), 195-205. (also in *SP*, 14th AIOC, Darbhanga, 1948, 120–21.)

..philosophical contents of this *Up* point to its hist. position as that bet. the few old ones such as *TUp* and *AitUp*. on the one hand and the remaining later ones (*Katha, Muṇḍaka, Īśa*, etc.) on the other..stage at wh. the empirical world was held to be real, and the highest deity was understood to be an impersonal *brahman*..

48. PANDIT, M. P. *Sri Aurobindo and the Upanishads*: Kena Upanishad. *Sri Aurobindo Mandir Annual*, Jayanti No. 14, 1955, 39–56.

49. RAMA GOPAL. *Kenopaniṣad-Bhāṣya*. K M. Vaidyacharya, Delhi.

Rev. : YUDHISTHIRA, *Vedavāṇī* 11, 23.

50. RENOU, L. *Kena Upaniṣad* "Les Upanishad" 3, Adrien Maisonneuve, Paris, 1943, 9+5.

..text, and introd., transl , and notes in French

51. SACCIDANANDA SARASVATI, Swami *Kena Upaniṣad* Adhyātma Pracāra Kāryālaya, Holenarasipur, 1959, 111.

..with Saṃkara's comm and brief notes in SK by the Swami
Rev.. ANON, *Ved Kes* (March 1960), 479 , Swami ATMANANDA, *BJ* 6 (11), 83

52. SARMA, Ratnachandra Kenopaniṣad kā sāra. (Hindi). *VJ* 2, 250–51.

53. SATAVALEKAR, S. D. *Kena Upaniṣad*. Svādhyāya Mandala, Pardi, 1953, 164.

. with transl and notes in Hindi..

54. SATYA DEVA. *Kenopaniṣad-darpana*. V. V. R. Inst , Hoshiarpur, 1956, 8+62.

55. SUBRAHMANYA SASTRI, S. Kenopaniṣad-vyākhyā Śaṅkarahṛdayaṅgamā Kṛṣṇalīlāśukamuni-viracitā. *AORM* 9 (1–2), 1952.

56. VARADACHARI, K. C.; TATACHARYA, D. T. (Ed). *Kenopaniṣad-Bhāṣya by Śrī Raṅgarāmānuja*. SVOI Series 8, Tirupati, 1945, 10+22+18.

Rev. : M. GHOSH, *IHQ* (June 1949).

5. *Kauṣītaki* :

57. ANTOINE, R. Religious symbolism in the Kausītaki Upaniṣad. *JOIB* 4 (4), 330-337. (also in *SP*, 16th AIOC, Lucknow, 1951, 225-26.)

> ..a detailed comparison of the *Kauṣ Up* with the other *Up* and with similar specimens of other religious literatures wd enable us to follow the normal development of mythical symbolism *Kauṣ. Up.* represents an older trad. than other *Up.* ..it expresses a more primitive form of religious quest than the speculations on the identity of *ātman-brahman* prospective tendency of religion is earlier than introspective quest..similarity bet. *Kauṣ Up* I and *Book of Revelation* of Apocalypse .

58. BHATTACHARYA, Sivaprasad. A passage in the Kausītaki-brāhmanopanisad (I 2-6): some suggestions as to the proper readings and a clue to its import. *PAIOC* (16th Session), Lucknow, 1951, 1-9. (also in *PO* 15, 130-142.)

> . full exposition of the symbolism in the passage thro' collection of related materials from Vedic texts. tenor of the whole passage is insistence on personal immortality .

59. RENOU, L. *Kauṣītaki Upaniṣad.* "Les Upanishad" 6, Adrien Maisonneuve, Paris, 1948, 72+165-175.

> ..text, and introd , transl , and notes in French .

60. THIEME, P. Der Weg durch den Himmel nach der Kauṣītaki-Upanisad. *Wissenschaftliche Zeitschrift der Martin Luther Univ. Halle-Wittenberg* 1 (3), Gesellschafts-und Sprachwissenschaftliche Reihe No 1, 1951-52, 19-36 .

6. *Chāndogya* :

61. AUROBINDO, Sri Notes on the Chhandogya Upanishad (First Adhyaya). *Sri Aurobindo Mandir Annual*, Jayanti No. 11, 1952, 50-54.

> . *Ch Up* is the summary hist of one of the greatest and most interesting ages of human thought..A 's comments on the initial sentence of the *Up* ..

62. BRAHMAMUNI, Swami. *Chāndogyopaniṣat-kathā-mālā.* Sarvadesika Arya Pratinidhi Sabha, New Delhi, 1959, 180.

63 MISHRA, Vijayakanta Life in India as revealed in the Chāndogyopaniṣad *IC* 13 (2), 126–34

starts with D R BHANDARKAR s observation 'Nobody doubts that this *Up* was put together in the North of India, especially in the Panjab and the SK lg in wh it is composed represents the current speech of the day' discusses family life social life, political life moral and spiritual life the period was a prosperous one, kingdoms were well governed, and people were left free to pursue the arts of peace

64 OERTEL, H Zu *Chānd Up* 5 9 2 *KZ* 68, 58–61.

parallel text in *ŚPB* 14 9 1 16 *itah* and *diṣṭam* create difficulty with the help of *Vadhula sūtra* O changes *itah* to *itam diṣṭa* means (1) natural death thro' old age, (2) death determined by destiny

65 RAMANATHA Satyakāma kī śikṣā (Hindi) *GKP* 5, 321–24

66 ROERICH, N Chhāndogya Upanishads *Art and Thought* (*Coomaraswamy Comm Vol*), 1947, 193–96

. (the author sings a rhapsody on India)

67 SVAHANANDA, Swami *Chandogya Upanisad* Rama krishna Ashram, Madras 1956, VIII+623

text, word by word English meaning notes based on Saṁkara s comm. (understood in the light of Ānandagiri s gloss) exhaustive introd by Swami VIMALANANDA

Rev ED *Pr Bh* 62 79

68 TYAGISANANDA, Swami The Chāndogya Upaniṣad *Ved Kes* 33–34 (in instalments)

General introduction (33, 52 57 104 09), Spiritual practice spiritual value of Vedic ritual (33 179 83, 250-56 in each practice *tyāga* and *bhoga* are involved, the Veda has only one purpose in view namely, to lead man to the realization of *brahman*), Sama Yoga (34 26–33 71–77) Textual Introduction Sāmaveda (34 133–37), Date and Authorship (34 191 98) Qualifications for *brahmavidya* (34 268–73), Subject matter and plan of arrangement (34, 299–304) The Goal (34 339–344)

69 VIRARAGHAVACHARYA, W T *Chandogya Upanisad* Ubhayavedanta Granthamala, Tirupati

7. *Taittirīya*

70 CARPANI, E G ; PIZZAGALLI, A M (Ed) *Taittirīya-Upaniṣad* Milan-Bologna, 1943

SK text in Devanāgarī

71 LESIMPLE, Em *Taittirīya Upaniṣad* "Les Upanishad" 9, Adrien Maisonneuve, Paris, 1948, 42+13

text, and introd , transl , and notes in French

72 LOMMEL, H Vedische Einzelheiten [ueber Taittirīya Upaniṣad III Schluss (Bhṛguvallī 7 10)] *ZDMG* 99, 43–49

HILLEBRANDT (*Aus Br and Up* Jena, 1921, 102) regarded the concluding part of the *Up* as an appendix L. agrees and affirms that it formed an independent unit

73 PANDIT, M P Sri Aurobindo and the Upanishads The Taittiriya Upanishad *The Advent* 13 (2), Madras, 1956

74 SATAVALEKAR, S D *Taittirīya Upaniṣad* Svādhyāya Mandala, Pardi, 1956, 144

with transl and notes in Hindi

75 SHARVANANDA, Swami *Taittirīyopaniṣad* Ramakrishna Math, Madras, 1949

8 *Praśna*

76 BOUSQUET, J *Prasna Upaniṣad* "Les Upanishad" 8, Adrien Maisonneuve, Paris 1948, 74+12

text and introd , transl and notes in French

77 IWASAKI Shin e On the concept of transmigration in the Praśna Upaniṣad (Japanese) *JIBS* 5, 170 71

78 SATAVALEKAR S D *Prasnopaniṣad* Svādhyāya Mandala, Pardi 1950, 176

with transl and notes in Hindi

79 VARADACHARI, K C , TATACHARYA D T (Ed) *Praśnopaniṣad with Śrī Rangarāmānuja s Bhaṣya* SVOI Series 25, Tirupati 1951, II+69+VIII+68

Rev N A GORE, *AP* (Oct 1952) 465 S R SHASTRI, *Bh Vid* 11 319

Bṛhadāraṇyaka

80 *Bṛhadāraṇyakopaniṣad*, pub Ramakrishna Math, Madras, 1951, XXXIX+515

2nd ed [first ed in 1945 Rev A C DAS, *CR* (Sept 1949)]

81 *Brihadaranyaka Upanishad* English Translation *The Kalpaka* 41–44 (in instalments)

82 ADIDEVANANDA, Swami *Bṛhadāraṇyakopaniṣad* Kannada Translation Sri Ramakrishna Ashram, Mysore, 1959, 456+32

Rev ED, *Ved Kes* (Mar 1960), 479, U VENKATAKRISHNA RAO, *BJ* 6 (19) 78

83 AUROBINDO, Sri The Great Āraṇyaka. *Sri Aurobindo Mandir Annual*, Jayanti No 12, 1953, 12 26

a short comm on the symbolism of ' The Horse of the Worlds in the opening ch

84 BRAHMA, Nalini Kanta Studies in the Brihadaranyaka Upanishad *Pr Bh* 56

Introduction validity of the *Up* as a source of knowledge (19–23) Self or Brahman (101 107) Brahman is both the One and the Many (174-81) *Up* as *ātmavidyā* (261–67) Emancipation—sudden and gradual (296–301) Life of the Liberated (342–47), Conclusion (377 81)

85 RAJU, P T The psychology of the Bṛhadāraṇyaka Upaniṣad *JORM* 15 (4), 173 82

In *Up*, what is called psychology is as much metaphysics and ethics this is due to the central position of *ātman-brahman* In *BAUp*, there are 4 points of psychological interest (1) *ātman* psychology with its three states (2) imp given to *prāṇa* or vital force (3) consideration about the nerves called the *hitas*, wh consciousness enters in dream and deep sleep, (4) psychology of transmigration

86 RAU, W, Zur Text kritik der Bṛhadāraṇyakopaniṣad *ZDMG* 105 (2) 58

Kāṇva and Mādhyaṃdina versions go back to an *archetype*

87 VISHVA BANDHU A Vedic study in social culture *M Hiriyanna Comm Vol*, 1952 248-51

a soc o-cultural study of BAUp V 2 1 3

88 VISHVA BANDHU *Sukhi sa1 isara* (Hindi) V V R Inst Hoshiarpur 1953

H ndi vers on of the above

10 Ma d kya

89 AGNIHOTRI B S The influence of Yogopan ad on the Gauḍapada karikas *SP* (14th AIOC) Darbhanga 1948 p 126

the conclus ons reached by G on such points as the nature of omk ra the var ed cond t ons of the ind v dual soul the nature of the ex sting world etc bear the stamp of the ph losoph c tone of the Yogopani ads so too with regard to the Yogic concepts GK are under the nfluence of Y Up

90 BHATTACHARYA Vidhusekhar *Gaudapadiyam Agamaśastram* Calcutta Univ 1950 249

a atoran kā in SK deals w th various top cs relat ng to *Mandūkya Up* and GK

91 CARPANI E G *La Mandukya Upan sad* Reggio Em l a *1936*

text and transl and notes in Ital an

92 DIVANJI P C Teaching of the Brahmavidya in the Maṇḍukyopanisad *JGJRI* 14 (1 4) 1 16

B ahma dya of Mand kya Up formulated earl er than the adl y mav dyā of Ka ha Up BG represents a later stage

93 KARMARKAR R D (Ed) *Gaudapada Karika* GOS B9 BORI Poona *1953 l i+158*

text transl introd notes

94 LESIMPLE Em *Mandukya Upan sad et Karika de Gaudapada* Les Upanishad 5 Adrien Ma sonneuve Paris 1944 46+23

text and introd transl and notes n French

95 MAJUMDAR J L The philosophy of Gauḍapāda (in Mahāyāna technology) *IHQ* 23 (1) 1–16

96 MOTILAL, Sarma *Maṇḍukya Upaniṣad ka Hindi bhasya* (Hindi) Veda Tattva Śodha Samsthana, Jaipur, 1936 48

97 NAKAMURA, H On the fourth chapter of the Māṇḍukyakārikā (Japanese) *JIBS* 1 (2), 100 101

98 PANDYA, J J The relation between the Māṇḍukya Upaniṣad and Gauḍapāda Kārikā *SP* (17th AIOC), Ahmedabad 1953, 128 29

refutes the view of Vidhusekhar BHATTACHARYA *GK* (Book I) presupposes the *Up* and not *vice versa*

99 RAJU, P T An unnoticed aspect of Gauḍapada s Māṇḍukya Karikas *ABORI* 26 192–200

G was a *smarta* Vedāntin and not a Buddhist

100 RAVI VARMA L A A short study of Maṇḍukyopaniṣad or the states of consciousness according to Vedanta *Ved Kes* 44 68–71

turīya or the fourth state is the state of Primordial Consciousness —and the other three states are but the manifestations of that Consciousness

101 SACCIDANANDA SARASVATI, Swami *Maṇḍukya rahasyavivṛttiḥ* Holenarasipur, 1958, 12+VII+128+490

GK ed with exhaustive introductions in English and SK. full exposition of the *Karikās*

Rev M P PANDIT *Ved Kes* 45 118 19

102 SASTRI, A D Gauḍapādakarikā IV 1 An interpretation *Bull Chunilal Gandhi Vidya Bhavan* 5 Aug. 1958

103 SATAVALEKAR S D *Atharvavedīya Maṇḍukya Upaniṣad* Svadhyaya Mandala Pardi 1952, 40

with transl and notes in Hindi

104 THORNTON, Ronald C. Maṇḍukya Upaniṣad *The Astrological Magazine* Bangalore Annual No , 1950

mind and cosmos are identical

11 *Mundaka*

105 DIVANJI, P. C Teaching of the Brahmavidyā in the Mundakopaniṣat *SP* (17th AIOC), Ahmedabad 1953, 250-51

Mundaka contains a complete and exhaustive exposition of whole of *brahmavidyā* instructions imparted by sage Angiras to Śaunaka, *M* must have been composed at an earlier stage in the development of Vedānta doctrine when it was not necessary for the *sadhaka* to purge his mind of all kinds of desires for the acquisition of power and wealth

106 MAURY, Jacqueline. *Mundaka Upaniṣad* "Les Upanishad" 4, Adrien Maisonneuve, Paris, 1943, 18+15

text, and introd, transl, and notes in French

107. MEHENDALE, M A Satyam eva jayate nā 'nṛtam (Marathi) *Navabhārata* 13 (April 1960), 49-53

Mundaka III 1 6 to be interpreted as *(ṛṣiḥ) satyam (=brahman) jayate (apnoti)*

108 SATAVALEKAR, S D *Atharvavedīya Muṇḍaka-Upaniṣad* Svādhyāya Mandala, Pardi, 1952, 103

with transl and notes in Hindi

12 *Maitri*

109 ESNOUL, A M *Maitry Upaniṣad* "Les Upanishad" 15, Adrien Maisonneuve, Paris, 1952, 75+32

text, and introd, transl and notes in French

Rev E FRAUWALLNER, *WZKM* 52, 259-60

110 SAHODA, T Metaphysical construction of Maitrī Upaniṣad (Japanese) *Palaeologia* 1 (4), 285-295

analysis and investigation of Sāṁkhya terminology in *Maitrī* discusses question re the relationship of the so-called Later *Up* (*Up* later than *Katha*) with Sāṁkhya Is Sāṁkhya the result of the minor development of the orthodox philosophy of the *Up* or is its origin to be sought outside *Up*? Acc. to S, it can be shown that the Sāṁkhya terminology found in *Up* is nothing but a mere simulation of the orthodox *Up* thought .analysis of *Maitri* from this pt of view It is concluded that the apparent Sāṁkhya terminology in *Maitrī* only accelerates the new development of metaphysical principles proper to *Up* philosophy, that is,

puruṣa, *ātman*, *brahman* This shows that Sāṁkhya philosophy did not originate in the sphere of *Up* thought It wd appear that Sāṁkhya terminology in later *Up* only represents a response of the orthodox thought to Sāṁkhya influences from without

111. TSUJI, N. On the saṁdhi of the Maitri Upaniṣad (Japanese), *Linguistic Studies* 14, Ling Soc of Japan, Tokyo, 1949, 1-21

on the recensions of *M* and the peculiar *Saṁdhi* of the Maitrāyaṇi school observed in it

112 TSUJI, N Gengo Kènkyu. (Japanese), *J Ling Soc Japan* 14, 1949, 2-9

two recensions of *M* recension 1 consists of five *prapāṭhakas*, and is usually called Maitrāyaṇa or Maitrāyaṇīya recension 2, called Maitrī, is represented by COWELL s ed in *B bl Ind* (1862-70) the kernel of *Maitri Up* is I 2—IV 3 of rec 2

13 Śvetāśvatara

113 SILBURN, A *Śvetāśvatara Upaniṣad* "Les Upanishad" 7, Adrien Maisonneuve, Paris, 1948, 77+12

text, and introd, transl, and notes in French

114 WARRIER, A G Krishna Bhakti and mukti in the Śvetaśvataropaniṣad *ALB* 17 (3) 81-104

by virtue of its central metaphysical concept of the great Puruṣa, the *Śv Up* promotes the harmonious development of emotions, will, and intellect, guiding man to the goal of self realization or *mukti* thro' *bhakti*

Collections

115 AUROBINDO, Sri *Trois Upanishads (Isha, Kena, Mundaka)* Ed Albin Michel, Paris, 1949, 283

(second Vol of the Complete Works of A. in French).

116 AUROBINDO, Sri *The Eight Upanishads.* Sri Aurobindo Ashram, Pondicherry, 1953, XVII+247

Īśa Kena, Katha, Muṇḍaka, Praśna Māṇḍūkya, Taittirīya, and *Aitareya* texts with rendering in rhythmic English note by A "On Translating the Up"..

117. CHATTOPADHYAYA, B K *Upanisad* (First Part) *Iśa, Kena, Katha* (Bengali)

Rev D C. BHATTACHARJI *Pr Bh* 62, 160

118 GAMBHIRANANDA, Swami *Eight Upanisads* (with the Commentary of Śankarācārya) Calcutta

Vol I *Iśa Kena, Katha Taitt*, 1957, IV+427, Vol II *Ait*, *Mundaka, Mānd* (with *GK*), *Praśna*, 1958, 515 Text in Devanāgari and English transl of text and comm. of S.

119. HILLEBRANDT, A *Upanishaden Altindische Weisheit*, 1958, 260

new ed transl and introd by H foreword to new ed by H von GLASENAPP

120 HUME, R E *The Thirteen Principal Upanishads* OUP, 1949, XVI+588

English transl with an Outline of the Philosophy of the *Up* and an Annotated Bibliography second revised ed a list of recurrent and parallel passages by George C. O Haas.

Rev ANON, *Pr Bh* (Jan 1951), 65

121 KENDHE, B T. *Purusasūktāsaha upanisadāmcā padyamaya anuvāda* (Marathi) Poona, 1958, 93

metrical transl in Marathi of *Iśa Kena Katha Mundaka, Ait*, *Taitt* (Part I) and *Ch* (1–6)

121a LIMAYE, V P, VADEKAR, R D *Aṣṭādaśa Upanisadah* Vol I Text with Notes and Index Vaidika Samśodhana Mandala, Poona, 1958, 748

Index of words and clauses (225 pp)—a notable feature gives ref to practically every word or clause of the 18 *Up*

Rev S A., *Pr Bh* 65, 237 38

122 MASCARO, J *Himalayas of the Soul*

transl in English of Prin *Up*..Preface by S RADHAKRISHNAN

123 NIKHILANANDA, Swami *Upanisads* Phoenix House, London (also Harper Brothers, New York)

. in 4 Selections General Introductions transl in English, notes based on *Śāmkarabhāṣya* Sel. 1 *Katha, Iśa, Kena, Mundaka,*

(two introd chapters on hist. background, metaphysics, and psychology of *Up*), 1951, X+319 Sel 2 *Śvetāśvatara, Praśna, Māṇḍukya* (with *GK*) (introd about Hindu Ethics), 1954, VIII+390, Sel 3 *Ait* and *Bṛhad*, (introd about creation cosmos, soul and its destiny) 1957, XI+392, Sel 4: *Taitt*, and *Ch*, 1959, 406

Rev Sel 1—Ronald N SMITH *AP* (Aug 1951), 375 Sel 1 and 2—W Norman BROWN, *Rev Rel* 17, 155-58, S C CHATTERJEE, *PEW* 3, 81-82, P SANKARANARAYAN *Ved Kes* 39, 439-41 Sel 3—ED, *Pr Bh* (May 1957), 239-40, Swami VIMALANANDA, *Ved Kes* (Feb 1957), 435-36 Sel 4—H G NARAHARI, *AP* (Oct 1959) 469

124 PRABHAVANANDA, Swami, MANCHESTER, Frederick *Die schonsten Upanischaden Der Hauch des Ewigen* Rascher, Zurich, 1951, XII+212

German transl by Frank DISPEKER of the first English ed (1948)

Rev M MAYRHOFER, *DLZ* 73, 585-87, W RUBEN, *OLZ* 48, 461

125 PRABHAVANANDA, Swami, MANCHESTER, Frederick *The Upanishads Breath of the Eternal* Mentor Books, New York, 1957, XII+128

(reprint of ed first pub in 1948 by Vedānta Society of South California) free transl of portions from 12 *Up*

126 RADHAKRISHNAN, S *The Principal Upaniṣads* Muirhead Library of Philosophy, George Allen and Unwin, London, 1953, 958

18 *Up* (among them 11 principal ones commented upon by Śaṃkara and Rāmānuja) text in Roman char, transl in English, introd essay on the Teaching of *Up*, notes and vocabulary, comments and argument, appendices

Rev Swami AGEHANANDA *Philos Lit Anzeig* 10, 221; A J BAHM *J Bibl Rel* (U S A) 23 157 S G F BRANDON *Philosophy* 30, 71 73 (acc. to BRANDON R. appears to be inspired by an apologetical motive R. lives and thinks in a world fundamentally different from that of the Western thinkers), E A BURTT, *Philos Rev* 66 (2), 275-77 B HEIMANN, *Hibbert Journal* (April 1954), 303-05, *JRAS* 1954 190-91

127 RENOU, L. (Dir.) *Upanishads Texte et traduction* "Les Upanishad," Libraire d'Amérique et d'Orient, Adrien Maisonneuve, Paris, 1943–1956

sixteen *Up* publ shed separately (mentioned at different places under major and minor *Up*)

Rev P L. VAIDYA *ABORI* 33 267 68

128 SIVANANDA, Swami *Ten Upanishads* Yoga-Vedānta Forest Academy, Rishikesh, 1959, 304

7th ed 184 *mantras* (including *śāntimantras*) from ten *Up* commented upon by S

Rev Dayal SHARAN, *BJ* (20-3-60), 85

129 TUXEN, P *De aeldste Upanishader* Verdens religionernes Hovedvaerker IV, Copenhagen, 1953, 287

Rev G M *AO* 22 84

130 VIRARAGHAVACHARIAR, Sri *Īśa, Kena, Katha Upanisads* Ubhaya Vedānta Grantha Mala 1-3, 48+15+76

texts with *Bhāṣyas* of Śri Venkatanātha and Śri Kuranārāyaṇa on *Īśa* and of Śri Rangarāmānuja on *Kena* and *Katha* expl notes and short comm. called *Pariṣkāra* on the *Bhāṣyas* Viśistādvaita Vedānta

Rev D T TATACHARYA *JSVOI* 10 (2)

4 TSUJI, N On the Chāgaleya Upaniṣad *Iuanam* (Comm Vol dedicated to H Ui), Tokyo, 1951, 311–29

an emended text and transl with linguistic remarks .

5 CARPANI, E G *Talavakāra e Vājasaneyi-Samhitā-Upanisad* Reggio Emilia, Bologne, 1935

philosophical comments

6 WARRIER, A G Krishna The Tripura Upaniṣad *ALB* 18 (1–2), 1954, 101–106

a Śākta *Up* of Tripurā Devi English transl with notes based on the comm of Śri Upanisadbrahmayogin

7 DANIELOU, Alain The Devī-Upaniṣad *ALB* 19, 77–84

a Śākta *Up* "The 'Nearest-Approach' to the Resplendent (Goddess)' English transl with notes based on the comm. of Śri Upaniṣadbrahmayogin

8 VISWANATHAN, K Paramahamsa Upaniṣad *Kalpaka* 47 (2), 22–26

text with English transl

9 DANIELOU, Alain The Bahvrcopaniṣad *ALB* 18 (3 4), 301–305

a Śākta *Up* "The Secret Doctrine of the Rgveda" English transl with notes based on the comm of Śri Upanisadbrahmayogin

10 TSUJI, N Bāṣkalamantropaniṣad *Mélanges Miyamato*, 1954, 3

11 RENOU, L Remarques sur la Baskala-Mantra-Upaniṣad *JIBS* 3 (2), 782–774

12 RENOU, L. *Bāskala-Mantra-Upanisad* "Les Upanishad" 16, Adrien Maisonneuve, Paris, 1956, 13+5

text with introd, transl, and notes in French

13 TUBINI, B *Brahmabindūpanisad* "Les Upanishad" 12, Adrien Maisonneuve Paris, 1952, 7+1.

text with introd, transl, and notes in French

..sixteen *Up* published separately..(mentioned at different places under major and minor *Up.*)..

Rev.: P. L. VAIDYA, *ABORI* 33, 267–68

128. SIVANANDA, Swami. *Ten Upanishads.* Yoga-Vedānta Forest Academy, Rishikesh, 1959, 304.

..7th ed. 184 *mantras* (including *śāntimantras*) from ten *Up* commented upon by S..

Rev.: Dayal SHARAN, *BJ* (20-3-60), 85

129. TUXEN, P. *De aeldste Upanishader.* Verdensreligionernes Hovedvaerker IV, Copenhagen, 1953, 287.

Rev.: G M, *AO* 22, 84

130. VIRARAGHAVACHARIAR, Sri. *Īśa, Kena, Katha Upanisads.* Ubhaya Vedānta Grantha Mālā 1–3, 48+15+76.

..texts with *Bhāṣyas* of Sri Venkatanātha and Sri Kūranārāyana on *Īśa* and of Sri Rangarāmānuja on *Kena* and *Katha* expl notes and short comm. called *Pariṣkāra* on the *Bhāṣyas*..Viśiṣṭādvaita Vedānta..

Rev: D T. TATACHARYA, *JSVOI* 10 (2).

21. MINOR *Upaniṣads* (INDIVIDUAL AND COLLECTIONS)

1. TUBINI, B. *Atharvaśira Upaniṣad.* "Les Upanishad" 11, Adrien Maisonneuve, Paris, 1952, 15+5.

..text, and introd, transl, and notes in French..

Rev: E. FRAUWALLNER, *WZKM* 52, 259–60; F. WELLER, *OLZ* 48 (1953), 546.

2. VISWANATHAN, K. Kalisantarana Upaniṣad. *Kalpaka* 45 (1), 9-11.

..a late Vaiṣṇava *Up*..

3. TUBINI, B. *Kaivalyopaniṣad.* "Les Upanishad" 13, Adrien Maisonneuve, Paris, 1952, 9+2.

..text, and introd., transl., and notes in French..

Rev.: E. FRAUWALLNER, *WZKM* 52, 259–60, F. WELLER, *OLZ* 48 (1953), 546.

4 TSUJI, N On the Chāgaleya Upaniṣad *Iwanam* (Comm Vol dedicated to H Ui), Tokyo, 1951, 311–29.

an emended text and transl with linguistic remarks

5 CARPANI, E G *Talavakāra e Vājasaneyi-Saṃhitā-Upaniṣad* Reggio Emilia, Bologne, 1935

philosophical comments

6 WARRIER, A G Krishna The Tripura Upaniṣad *ALB* 18 (1-2), 1954, 101–106

a Śākta *Up* of Tripurā Devi English transl with notes based on the comm of Śri Upaniṣadbrahmayogin

7 DANIELOU, Alain The Devī-Upaniṣad *ALB* 19, 37–84

a Śākta *Up* "The 'Nearest Approach' to the Resplendent (Goddess)" English transl with notes based on the comm of *Śri Upaniṣadbrahmayogin*

8 VISWANATHAN, K Paramahamsa Upaniṣad *Kalpaka* 47 (2), 22–26

text with English transl

9 DANIELOU, Alain The Bahvṛcopaniṣad *ALB* 18 (3 4), 301–305

a Śākta *Up* "The Secret Doctrine of the Ṛgveda" English transl with notes based on the comm of Śri Upaniṣadbrahmayogin

10 TSUJI, N Bāṣkalamantropaniṣad *Mélanges Miyamoto*, 1954, 3

11 RENOU, L Remarques sur la Bāṣkala-Mantra Upaniṣad *JIBS* 3 (2), 782–774

12 RENOU, L. *Bāṣkala-Mantra-Upaniṣad* "Les Upanishad" 16, Adrien Maisonneuve, Paris, 1956, 13+5

text with introd, transl, and notes in French

13 TUBINI, B *Brahmabindūpaniṣad* "Les Upanishad" 12, Adrien Maisonneuve Paris, 1952, 7+1.

text with introd, transl, and notes in French

14 VIMALANANDA, Swami *The Mahanarāyanopanisad* (of the *Krsna Yajurveda*) Ramakrishna Math Madras, 1957, XXIII + 402

(originally published serially in *Ved Kes* 42–43) text with accents introd English transl notes traces the source back ground significance and rel application of the *mantras* and formulas

Rev G H BHATT *JOIB* 6 304 ED *Pr Bl* (May 1957) 240–41

15 PATANKAR R K Śrīmad Yajñavalkya gītopanisad āṇi Śrī Yajñavalkya sahadharmacarinī (Marathi) *BISMQ* 24 (2), 41–49

notice of a *Gītopanisad* ascribed to Y and a comm. thereon

16 KRISHNAMACHARYA, V, SARMA, K Ramachandra (Ed) *Yajñavalkyupanisadvivaranam by Purusottamananda Tirtha* Adyar Library Series 71, 1949, XII + 76

(originally pub serially in *ALB* 13 14) *Yājñavalkyupanisad* is also known as *Nārāyanopanisad Mahānārāyanopanisad* belonging to *AV* is only another version of Y Y is generally regarded as a *Khila* of the *Taitt Up* The present text is a comm in the form of *Kārikās* (545 in number) with an occasional note in prose text based on a unique Ms wh was available at Adyar

17 WARRIER, A G Krishna Sarasvatīrahasyopanisad *ALB* 23 (1–2) 115 27

a Śākta *Up* consisting of 68 st English transl and notes

18 TUBINI B *Sarvasaropanisad* 'Les Upanishad' 14 Adrien Maisonneuve Paris 1952 10+2

text and introd transl and notes in French

Rev E. FRAUWALLNER *WZKM* 52 259–60 F WELLER *OLZ* 48 (1953) 546

19 DANIELOU, Alain The Sita Upanisad *ALB* 19 (3 4), 13–26

a Śākta *Up* The Nearest Approach to the Divine Furrow this *Up* is an appendix to *AV* English transl with notes based on the comm of Śri Upanisadbrahmayogin

20. VISWANATHAN, K. Haṁsa Upaniṣad. *Kalpaka* 45, 168–70.

21. AIYANGAR, T. R. Srinivasa. *Yoga Upaniṣads : English Translation*. Adyar Library, 1952.

22. MAHADEVA SAṢTRI, A. (Ed.). *Vaiṣṇava Upaniṣads* (with the commentary of Śrī Upaniṣadbrahmayogin). Adyar Library Series 8, 1953, 406.

. 2nd ed (See : *VBD* I-44 8) .

23. AIYANGAR, T. R. Srinivasa. *The Vaiṣṇava Upaniṣads English Translation*. Adyar Library Series 52, 1949, 498.

..(See · *VBD* I-44 9)

Rev P C BAGCHI, *VBQ*, R N GAIDHANI, *ABORI* 27, 167–68, A V. R, *QJMS* 40, 77–78

24. MAHADEVA SASTRI, A. (Ed.). *Śākta Upaniṣads* (with the commentary of Śrī Upaniṣadbrahmayogin). Adyar Library Series 10, 1950, 131.

. 2nd ed . (See : *VBD* I-44 3)

25. MAHADEVA SASTRI, A (Ed.). *Śaiva Upaniṣads* (with the commentary of Śrī Upaniṣadbrahmayogin). Adyar Library Series 9, 1950, 243.

2nd ed . (See *VBD* I-44 2)..

26. AIYANGAR, T R Srinivasa. *The Śaiva Upaniṣads · English Translation*. Adyar Library, 1953.

27. *Minor Upaniṣads*, pub. Advaita Ashram, Calcutta, 1956, 92.

. . original text, introd, English rendering and comments..

Rev ANON, *Ved Kes* 43, 481

28 RATANLAL. Upanishads. *Ved. Dig.* 3 (2), 53-63.

..*Śāṇḍilya-Up*, *Mahopaniṣad*, etc...a brief indication of the contents of some minor *Up* ..

22 NOTES GENERAL STUDY

·1 ACHARYA, P K Catholicity in Upanishads *KKT* 14 (8), 443–46

the cathol city of *Up* is impl ed by those who cd be the teachers of their doctrines 'From the mystical doctrines of *Up* one current of thought may be traced to the mysticism of Persian Sufism, to the mystic theosophical logos-doctrine of the Neo-Platonics and the Alexandrian Christ ans down to the teachings of the Christian mystics Eckhart and Tanler and finally to the philosophy of the great German mystic of the 19th century Schopenhauer

2 ANON Need of Upanishadic teaching in modern world *Chetana* 4 (5) May 1959, 4–8

3 AUROBINDO Sri The Upanishad of Upanishads *BJ* 3 (19), 21 4 1957, 13–17

(compiled from A s transl of *Kena Katha Mundaka* and *Iśa*)

3a BAHADURMAL *The Religion of the Buddha and its relation to Upanisadic Thought* V V R Inst, Hoshiarpur, 1958, XVI+310

both are closely related to each other

Rev P S SASTRI *Pr Bh* 65 237

4 BHATTACHARYA B The immortal voice of the Upanishads *KKT* 18, 471–76

5 BHATTACHARYA, Vidhusekhar *The Upanishads* Visva Bhārati Calcutta, 1947

Rev H P CHATTOPADHYAYA *NR* (Dec 1947)

6 BHATTACHARYA, Vidhusekhar What are the Upanisads? *I IC* 1 (1), 51–57

7 BHAWE S S The advice from the Upanishads *Ved Dig* 2 (6), 32–38

8 CARPANI E G Chāndogya and Bṛhadāraṇyaka Upaniṣads Philosophical Notes *Punjab Univ Oriental College Journal* Lahore

9 CARPANI, E G Note esegetiche intorno alla mistica upanishadica SICL 1 (1), Bologna, March 1956, 23–24

10 CHATTOPADHYAYA, B K The influence of the Upanishads on western scholars KKT 14 (6), 389-91

> the earliest foreign scholar to appreciate the glory of Vedāntic thought was Al Beruni (11th cent) SCHOPENHAUER MAX MUELLER DEUSSEN Frederick SCHLEGEL, Aldous HUXLEY

11 CHATTOPADHYAYA B K "Why the husband is dear" KKT 17 (7), 481–82

> Rāmānuja s interpretation of BAUp II 4 5 is more satisfactory than Saṁkara s

12 CHATTOPADHYAYA, B K 'Neti in Vedanta KKT 18, 411–14

> BA Up II 3 1–6 and interpretation of Samkara and Rāmānuja

13 CHATTOPADHYAYA B K Bhakti in the Upanishads IPC 1 (2), 22 24

> Up prescribe the worship of brahman and lay down that brahman can be attained thro His grace cf Katha Up I 2 10 23 Mundaka III 1 1 2 3

14 DAFTARI, K L Upanisadarthavyākhya (Marathi) Yugavani 10–11 (serially published) 1955–56

15 DAFTARI, K L Aupanisadika jivanasaukhya (Marathi) Vidarbha Saṁśodhana Mandala Granthamāla 8, Nagpur, 1957, 20+175

> (1) Some preliminary questions about Up (2) End and aim of human life as taught by Up (3) Ethics of Up

16 DEVASTHALI, G V Bhagavadgita and Upanisads Sarup Comm Vol, 1954, 132 42

> discusses parallel passages and parallelism of ideas BG has not merely borrowed its ideas from Up but it has utilised them in its own way there are certain ideas in BG wh are not met with in Up

17 DIVANJI P C Yogavasistha a varttika on the Upanisads by a Kasmir Śaivaite Bh Vid 12, 26–29

..In *Y*, the author has expounded the teaching contained in the *Up* not only by interpreting the texts acc to their pla n meanings but also by stating their hidden meanings, filling up many ellipses etc...

18. DIWAKAR, R. R. *Upanishads in Story and Dialogue.* Hind Kitabs Ltd, Bombay, 1950, VI+130

Rev : K. VENKATARAMAN, *VBQ* (Feb.-April 1951), 314-15.

19. DIWAKAR, R. R. The claim of the Upanishads. *BJ* 4 (6), 20-10 1957, 68-72.

20. DIWAN CHANDRA. *Upanisad Digdarśana.* (Hindi) V. V. R Inst., Hoshiarpur, 1960, 204

..based on the principal *Up* .

Rev : DHARMADEVA, *GKP* 12, 242

21. ED. The immortal inspiration of the Upanishads. *Pr. Bh.* 59, April 1954, 245-49.

..equality of the highest and widest type prominently mentioned in *Up* ..this equality is neither a rigid uniformity nor a utopian sameness of human conditions, but a harmonious outlook of unity in variety *Up* deal with and touch the entire gamut of life at its various levels.

22. FILLIOZAT, J. À propos de la religion de Bhartrhari. *ZKK* (Silver Jubilee Vol), Kyoto Univ, 1954, 116-20.

..*Tejobindu-Up* (III 43) and *Nītiśataka* and *Vākyapadīya* of Bhartrhari..*brahman-cinmātra* identification..

23. GODE, P. K. References to the nose-ornament in the *Sāmarahasyopanisad* and their bearing on its date (after A. D. 1000). *PO* 21, 44-46.

24. HEILER, F. *Il misticismo delle Upanishad.* Milan, 1944

25 IWASAKI, Shinye On the *brahmaloka* in the Upanisads. (Japanese). *JIBS* 7 (2), 632 35

26. JAGADISWARANANDA, Swami. The Upanishads abroad *Pr. Bh* 51, 472-79.

a hist of the study of *Up* outside India 1656–57 Dara Shukoh (son of Shah Jehan) had made a Persian rendering of 50 *Up* with the help of Banaras Pandits 1801–02 Latin rendering (called *Oupnekhat*) of Dara Shukoh s Persian transl by A Duperon 1882 German transl of this Latin work published in Dresden 1897 German transl of more than 50 classical *Up* from SK by DEUSSEN (Kiel) 1899 work on *Up* by D (pub in Leipzig), 1906 D s work rendered into English, 1891 JACOB s concordance to 66 *Up* and *BG*, *JAOS* (42) list of recurrent and parallel passages in the principal *Up* and *BG* by HAAS Charles Edgar LITTLE s *Grammatical Index to Ch Up* is a dictionary and concordance 1896 G R S MEAD s English rendering of *Up*, 1905 French transl of the same by MARCAULT 1908 Dutch transl of the same by Clara STRAUBEL 1922 24 Japanese transl of 116 *Up* by 27 translators (pub in 9 volumes) 1805 COLEBROOKE s transl of *Ait Up* (*Asiatik Researches 8*) 1857 same in German by POLEY 1856 ROER s English transl of *BAUp* (Bibl Ind) 1894 French transl of *BAUp* by HEROLD 1899 German transl of the same by BOEHTLINGK

27 JAUHARI P N Socrates and the Upaniṣads *Allahabad Univ Mag* 33 (1), Nov 1955, 21–24

points out similarities

28 KARANDIKAR, J S A new interpretation of old stanzas *SP* (15th AIOC), Bombay, 1949, 8–9

Muṇḍaka Up III 1 1 3 *dvā suparṇā* represent not *jīvātman* and *paramātman* but *ajñā jīvātman* and *prājña jīvātman* *Īśa Up* 15 *hiraṇmaya pātra* = perishable body

29 LÜDERS, H Zu den Upaniṣads I Die Saṃvargavidyā *Philologica Indica* Gottingen, 1940, 361–90

(originally pub in *BSB* 1916 278–309) German transl and crit discussion of *Ch Up* IV 1–3, also of the teaching as given in *Jaiminīya Up Br* III 1 2 comparison of the two versions of the teaching

30 LÜDERS, H Zu den Upaniṣads II Die Ṣoḍaśakala vidyā *Philologica Indica*, Gottingen, 1940, 509–525

German transl and crit discussion of *Ch Up* IV 4–9 legend of Satyakāma Jābāla

31 MALLIKĀRJUNA SĀSTRĪ, N Teachings of Upanisads *SP* (17th AIOC), Ahmedabad, 1953, p 264

32 MANGALA DEVA, Sastri Aupaniṣada dhārā kī bauddhika pṛṣṭhabhumi (Hindi) *Kalpanā* 10 (7), July 1959

33 MOTILAL, Sarma *Ātmasvarūpa-Vijnānopanisad* Veda-tattva Śodha-Saṁsthāna, Jaipur, 1953, 401

34 MOTILAL, Sarma *Sāpiṇḍya vijñānopaniṣad* Veda tattva Śodha-Saṁsthāna, Jaipur, 1954, 532

35 MOTILAL, Sarma *Upaniṣad-vijñānabhāṣya-bhūmikā* Veda tattva-Śodha Saṁsthāna, Jaipur, 1956

Vol 1, pp 462, Vol 2 pp 428, Vol 3 pp 448

36 MUKHERJEE, Gobinda Gopal The goal of the Upanishads *Pr Bh* 51, Sept 1946 350–56

What is the goal? The *Up* answer *brahma tal lakṣyam ucyate* (*Mundaka* 2 2 4), *lakṣyam tad eva kṣaram* (*Mundaka* 2 2 3) What is *brahman?* The *Up* answer *satyam jñānam anantam brahma* (*Taitt Up* 2 1) in order to make the Absolute seizable by our intellect *Up* point 3 aspects of its being *oṁkara* wh. is considered to be the supreme symbol of *brahman* in *Up* is described by *Ch Up* (1 1) in three aspects—*rasatama* (supreme and transcendent, *paramaḥ parardhya aṣṭamaḥ*) *mithuna* (immanent aspect, wh is unity in difference) *samṛddhi* (exuberance of creation) from expansion to union or illumination and thence to identification—these are the three broad steps indicated by *Up* *bheda bhedabheda-abheda* to skip over any of these will be to retard our growth and delay realisation

37 NAGARAJA RAO, P The Himalayas of the Soul *Pr. Bh* 55 (9), 361–63

The Spanish author J MASCARO described the *Up* as the Himalayas of the Soul In the light of that description N stresses the imp of *Up* the universal progressive non sectarian, rational rel of *Up* has attracted the West

38 NAKAMURA, H On the age of the Upanisads (Japanese) *Toyo Gakuho* (Tokyo, 1947) 31 (2) 71–95, 31 (3), 67 78

chronology of *Up* (cf NAKAMURA, *Early Vedānta Philosophy*, Vol I Tokyo 1950 pp 14–60) the group consisting of *Katha Mundaka Praśna Śvetāśvatara* belongs to post Buddhistic age

39. NAKAMURA, H. Upaniṣadic tradition and the early school of Vedānta as noticed in the Buddhist scripture. *HJAS* 18 (1-2), June 1955, 74-104.

> ..Vedic scriptures were known to early Buddhistic scriptures; but *Up.* not specifically mentioned..Early Buddhism and *Up.* Thought: " In the days of early Buddhism, the school with an established philosophical system wh. one may call Vedānta was not yet founded ..the thoughts of early *Up.* teachers were known to people in many parts of India, but were rejected as heretical by the early Buddhists "..The Hīnayāna Sects and *Up.*: " Specific *Br.* and *Up.* quoted verbally in Hīnayāna texts "..The *Mahāyāna-Sūtras* and Vedāntic thought: (A) Nāgārjuna and *Up.*; (B) Orthodox Brahmanical Systems in Āryadeva's work..Ref. to *Up.* ideas in early Yogācāra school..

40. NIKHILANANDA, Swami. The spirit of the Upanisads. *BRMIC* 7 (11), 241-47.

41. OBERHAMMER, G. Zur Beziehung von Feuer und Prāṇa in den vedischen Upanisaden. *Ammann Festgabe* 1 (Innsbruck-Beiträge zur Kultur 1), 1953-54, 27-35.

> ..fire and *prāṇa* in the sense of central life-potence..

42. PAṆDIT, M. P. The Upanishads: need for a new approach. *Sri Aurobindo Mandir Annual*, Jayanti No. 10, 1951, 137-58.

> ..The *Up.* seek to bring out the truth of the *mantras*..the *Up upāsanās* (like *madhuvidyā*, *vaiśvānaravidyā*) are inspired by the hymns of *ṚV*..acc. to AUROBINDO, *Up.* are not a revolutionary departure from the Vedic mind and its temperament and fundamental ideas, but a continuation and development .an enlarging transformation. the main truths wh. form the basic fabric of *Up.* are woven round the Odyssey of the human soul, wh. in truth is a progressive self-revelation of the Supreme Creator amid the symphony of the rhythms of the Universal spirit..

43. PATIL, G. M. Upaniṣadic references in Bhagavadgītā. SP (19th AIOC), Delhi, 1957, p. 147.

> ..parallel thoughts and teachings bet. *BG* and *Up.* like *Avadhūta*, *Varāha*, *Nirālamba*, *Mahā*, *Adhyātma*, etc...

44. PATWARDHAN, K. A. *Upanisad and Modern Biology*. Popular Book Depot, Bombay, 1957, XVI+139.

rasa = protoplasm *prāna* = respiratory system, *apāna* = digestive-cum-excretory system, *vyāna* = nervous system *udāna* = reproductory system

45 PATWARDHAN, K A Jīva ke rahane kā sthana (Hindi) *Siddhānta* 14, 345–48 (and in later instalments)

46 PODDAR, Hanuman Prasad (Ed) *Kalyāna-Upanisad Anka* (Hindi) Gita Press, Gorakhpur, 1949, 776

special no of the Hindi Journal *Kalyāna* 54 *Up* text literal meaning comm essays on *Up* philosophy

47 RADHAKRISHNAN, S The Upanishads *The Call Divine* 3 (2), July 1955, 583–85

Up are utterances of sages who speak out of the fullness of their illumined experience they repudiate the doctrine of self sufficiency of the ego and emphasize the practice of moral virtues the absolutistic and theistic views of *Up* are not exclusive of each other, they are only different aspects

48 RAMA GOPAL Mrtyu ke paścat kā jivana aura Upanisad (Hindi) *Vedavānī* 12 (1–2), 25–27

49 RAMASWAMI SASTRI, K S Yoga Vasistha and Upanisads *Ved Kes* 36 (9), 419–20

Y contains the quintessence of the philosophy of *Up*

50 RATANLAL Upanishads *Ved Dig* 2 (12), 12–18 (and in later issues)

51 RATNACHANDRA Brahmajnana ke adhikari (Hindi) *VJ* (Aug 1953)

52 RATNACHANDRA Agnisevana se brahmacarī (Hindi) *VJ* (Oct 1954)

53 RUBEN, W *Die Philosophen der Upanishaden* A Francke AG, Bern, 1947, 338

I Prephilosophical Philosophy (A) Prehistory 1 Hunters and 'Sammlerinnen' of the old stone age 2 Agriculturists 3 Cow herds and shepherds (B) Protohistory of ancient oriental city cultures (C) Antiquity End of Prehistory II Philosophy and Mysticism of *Up* The main philosophers of the 5 old *Up* (*BA*,

Ch, *Ait*, *Kauṣ*, *Taitt*, and *ŚPB*) arranged in five generations (bet 700 and 550 B C) five phases (1) original local ideas, (2) certain resemblance with the concepts of anterior Asia, (3) current of pronouncedly realistic thought, (4) a certain kind of idealism dominates the fourth phase, (5) moralistic philosophy R relates the *Up* thought to the lives and experiences of 10? clearly distinguishable philosophical personalities of the *Up* period He even dates them this he has done with the help of later accounts *Up* thought considered as part of world thought, and not as occurring *in vacuo*

Rev E A, *AS* 1948 (1-2), 80-83, E CONZE, *Oriental Art* 1 (3) 148-49, F EDGERTON, *JAOS* 68, 200-203, P HACKER, *ZDMG* 100, 393 98 B HEIMANN, *PEW* 2, 347-49, G PATTI, *Orientalia* 23, 90-93, C REGAMEY, *Anthropos* 45, 936-39 Ronald M SMITH, *JRAS* 1951 117 18

54 SAHAL, Kanhaiyalal Upaniṣado kī suktiyā aura kahāvate (Hindi) *Śodha Patrikā* 7 (2-3), 109-111

55 SAHODA, T The Karma-theory in the Upaniṣads and freedom (Japanese) *Ritsumeikan Ronso* (Journal of Ritsumeikan Univ), Jan 1948

Karma theory in its early form as seen in *Up* is not determinism, it stands in close relation to the idea of human freedom

56 SAHODA, T *The Upaniṣads and their philosophical thoughts* (Japanese) Hakuyosha Publ, Kyoto, 1950

philosophy of *Up* can be rightly understood only if they are considered as being founded on the mysticism, wh was reached for the first time in the Vedic rel by the *Up* thinkers

57 SAHODA, T On the Kṣatriya origin of the Upaniṣadic philosophy (Japanese) *Palaeologia* 1, Jan 1952, 5-19

study of the accounts in *Up* (7-10 passages) where Kṣatriya kings are said to have instructed Brāhmaṇas on philosophical problems S believes that the formation of *Up* thought is not the result of a homogeneous continuity but of heterogeneous leaps He, accordingly, makes a thought typological rather than historiological or philological approach to the present problem. He points out that some teachings of the Kṣatriya thinkers are more or less heretical or opposed to the orthodox Brahmanic thought

58 SAHODA, T. A hermeneutic study of the Upaniṣads (Japanese) *Ritsumeikan Bungaku* (Rit Lit Rev), May 1951 and April 1952

..the substantial conceptions of *Up*, namely, *brahman*, *ātman*, and *puruṣa*, shd. not be taken as separate principles, but as different aspects of one and the same principle..

59. SAKAI, H. Some problems of the Upanisads. (Japanese). *JIBS* 1 (1), 33–38.

..chiefly the problems relating to transmigration and emancipation..

60. SEKHRI, S. D. Prince Dara Shikuh and his Persian translation of the Upanishads. *Indo-Iranica* 12 (3), 1–9.

61. SEN GUPTA, Anima. Philosophy of Sāṁkhya in Upanisads. *Pr. Bh.* 62, 107–110.

. germs of many imp. Sāṁkhya ideas can be discovered in *Up* in a scattered form..e. g *prakṛti* as constituted of 3 *gunas*; *gunas* as the stuff of all things and beings of the universe, *saṁyoga* bet. *puruṣa* and *prakṛti* as the starting point of world-creation; creation by evolution; plurality of selves..Sāṁkhya philosophy takes up the dualistic and realistic elements from *Up.* and gradually strengthens its emphasis on those aspects .

62. SESHADRI, K. Gandhian philosophy and Upanishadic thought. *BJ* (26–7–1959), 35–37.

..author equates *satyam, jñānam, anantam* of *Up* with Gandhiji's Truth and Nonviolence..

63. SIVANANDA, Swami. Vidyās in Upanisads. *BJ* 5 (1–3).

64. SRIVASTAVA, Saligram. Dārāśikoh ke pārasi upanisad. (Hindi). *NPP* 47, 179–86.

65. SYED, M. Hafiz. The Aryan view of life. *IPC* (Mar. 1957), 26–31.

..based on *Up*...

66. TARAPOREWALA, I. J. S. A quaint Gāthā stanza. *C. K. Raja Comm. Vol*, 1946, 61–64.

..*tat thwā parasa* .(SBE 31, 120)..This verse embodies a very ancient occult symbology, wh has been explained at length in *Katha* (I 3 3–6)..'mares' (in *Gāthā*)='horses' (of *Katha*)

. Zarathrushtra hopes that thro' *Asha*, he may get his ten senses under *complete control of the 'mighty one'* (= mind) and the resulting illumination (*uśtra*)

67. TATWANANDA, Swami. *Upanishadic Stories and their Significance.* Ramakrishna Advaita Ashram, Kaladi, 1957, 164.

..(ed by V. A. THYAGARAJAN) .

Rev.: ED, *Pr Bh* (May 1957), 241; T. S RAGHAVAN, *Ved Kes* 44, 114

68. TATWANANDA, Swami. Satyakāma's realization of Brahman. *Chetana* 4 (1), 6–7, 14–15.

69. TRESMONTANT, C. Le personnalisme biblique et l'anti-personnalisme des Upanishad. *Table ronde* 123, Mar. 1958, 33–47.

..a comparative study of *Up* metaphysics and biblical tradition.

70. TSUJI, N. Etymologia Upanishadica. (Japanese) *JIBS* 1 (1), 242–58.

etymological statements in old *Up* collected and explained

71. TYAGARAJAN, V A. Myth-Making in the Upanishads. *Ved. Kes* 35 (2), 50–52.

..4 kinds of myths · myths of creation, nature myths, supernatural legends, and human stories wh give framework for exposition of truth the purpose of a story is to indicate the ascending and the descending line of consciousness..

72. TYAGARAJAN, V. A. The principal symbols in the Upanishads. *Ved Kes* 35 (3), 87–90.

..symbol is a figure of thought; it is an attempt to express the infinite in terms of the finite.

73. TYAGARAJAN, V. A. The sacred and the secular attitude to Nature. *H-YJMU* 10 (2), 105-108.

..the contrast bet. the two attitudes is beautifully brought out in *Śvetāśvatara Up*

74. VARADACHARI, K. C. The Pāñcarātra-Śāstra and the Upanisads. *NIA* 8, April June 1946, 87–90.

P is an *āgama* and *tantraśāstra* scholars have found out that the ref to *ekayana* in *Ch Up* (VII 2) means the P systems (S K AIYANGAR has in his introd to *Parama Saṁhita* tried unsuccessfully-to connect *pañcarātra* sacrifices [of *TS* 7 1 10] with P system) Acc to V *ratra* means knowledge that abolishes the night of ignorance The night is dealt with in *Pra na Up* (1) ref to five *rayis* or *ratris* *candramas* and *rayi* as 2 superior *rayis* and *pitryāna kṛṣṇa pakṣa* and *ratri* as 3 inferior or temporal *rayis* Kṛṣṇa Vāsudeva born under the five *rayis* Kṛṣṇa born in *candra vaṁśa* at the beginning of *pitryana* in *kṛṣṇa pakṣa* night *Pra na* thus enunciates the doctrine of five *rayis* or *ratris*

75 WHO (K LAKSHMANA SARMA) *Mahā Yoga or Upanisadic Lore* Tiruvanmalai, 1950 243

explains Ramaṇa Maharsi s teachings in the light of the *Up* lore

76 ZAEHNER, R C Abu yazīd of Bistām *I IJ* 1 (4), 286–301

ideas in A Y s *Shathiyyat* derived from *Śvet śvatara Up* *RV* (I 164 20 X 114 4) and *Katha Up* Vedantic concepts came into Islam thro' A Y

VII VEDĀNGAS

23 ŚIKṢĀ PRĀTIŚĀKHYA

1 RENOU, L (Review on) *Atharvaveda Prātiśākhyam* (ed SURYAKANTA) *JA* 235

(See *VBD* I–48 1)

2 YUDHISTHIRA *Śikṣāsūtrāṇi Apiśali Pāṇini Candragomi viracitāni*. Pracya Vidya Pratiṣṭhana, Ajmer, 1949, 5+17

with brief introd in Hindi

3 *Nāradīya Śikṣā*, with the *Vivarana* by Bhatta Śobhakara and the *Vivaraṇa-Prakāśa* by Nārāyana Svami Dīksita Published by Government Sanskrit College, Mysore, 1949

4. KEŚAVA-ŚIVA, Ghanapāthin (Ed.). Vyāli-Śiksā. *Saṁskrta-Mahāpāthaśālā-Patrikā* 24 (1-2), Mysore, 1948.

..in instalments .

5 KRSNA, Ghanapāthin (Ed.). Vyāsa-Śiksā. *Saṁskrta-Mahāpāthaśālā-Patrikā* 27 (1-4), Mysore, 1951.

. in instalments..

6. GUPTA, S. K. Authorship of the Phonetic Sūtras edited by Dayānanda. *PO* 16, 66-69. (also in *SP*, 16th AIOC, Lucknow, 1951, 174-76).

. the phonetic *sūtras* edited by D in his *Varnoccārana-Śiksā* are a genuine work of Pānini (author rejects the view of M GHOSH that the *sūtras* are neither Pānini s nor very old)..

24 SŪTRAS: ŚRAUTA, GRHYA, DHARMA.

1. *Āpastamba*:

1 *Āpastambiyam Śrautasūtram*, ed. CHINNASWAMI SASTRI, A. pub. Oriental Inst. Baroda, GOS 121, 1955, 467+70.

with Dhūrtasvāmin's *Bhāsya* and the *Laghuvivrtti* (based on the *Vrtti* by Rāmandāra) by the ed...Vol I-*Praśnas* 1-7..

2. *Āpastambiyam Śrautasūtram*, with the *Bhāsya* of Dhūrtasvāmin and the *Vrtti* of Rāmāgnicit· Vol. I, *Praśnas* 1-5, ed. NARASIMHACHAR, S, Oriental Library Publications No. 83, Mysore Univ, 1945, CXXXVI+659; Vol II, Praśnas 6-8, ed. SRINIVASAGOPALACHARYA, T. T., Oriental Res Inst. Pub. No. 93, Mysore Univ., 1954, XII+83+569+14.

Rev (Vol I) L. RENOU, *JA* 238, 414-15.

3. AIYANGAR, A. N. Krishna. Some additional sūtras of Āpastamba-Dharmasūtra. *C. K. Raja Comm. Vol.*, 1946, 392-97.

4. AYYAR, A. S. Nataraja. The Āpastamba-Dharmasūtra and the 'Dharma' portion of Tiru-Kural. *PAIOC* (16th Session), Lucknow, 1955, 290-98.

..Tiruvalluvar has followed Āpastamba in the main fundamentals of his section on 'Dharma'..

5. GODE, P. K. Date of Sudarśanācārya, the commentator of the Āpastambagṛhyasūtra—between c. A. D. 1300 and 1500. *ABORI* 37, 55–57.

2. *Āśvalāyana*:

6. CHOUDHURI, Gouri. Some critical observations on the Āśvalāyana-Śrautasūtra. *SP* (19th AIOC), Delhi, 1957, p. 9.

..after examining some evidence to the contrary, one is tempted to challenge the trad. view that *Āśv ŚS* is attached to *Ait. Br*... the school of Aitareyins is actually cited as a separate authority.. once Ait. ref to as *pūrvapakṣa* .same *mantra* enjoined for different purposes by *Br.* and *Sūtra*..at least the *Sūtra* is not loyal to *Br* ..

3. *Kātyāyana:*

7. HAZRA, R. C. The Chandoga-Pariśiṣṭa (alias Kātyāyana-Smṛti) *NIA* 7, 61–65.

8. KATRE, S. L. Three works by Rāma Vājapeyin pertaining to Kātyāyana's Śulbasūtra. *PAIOC* (13th Session), Part II, Nagpur, 1951, 72–78.

..(1) *Śulbavārttika*, (2) *Śulbavārttikaṭīkā*, (3) *Śulbasūtravṛtti* ..Mss. in Scindia Oriental Inst Library, Ujjain

4. *Kauthuma* :

9. SURYAKANTA (Ed). *Kauthuma-Gṛhyasūtra*. Calcutta, 1956, IV+119+31+5.

..based on the copy of the only Ms deposited in Mysore Or Inst Lib...introd, notes, and indices..

5 *Khādira* :

10. PATTABHIRAMARYA (Ed). *Khādira-Gṛhyasūtra*. P. Ramadoss, Madras, 1955, 210.

..with an original comm. called *Sūtrārthabodhinī*..

6. *Gautama* ·

11. AIYANGAR, A. N. Krishna. Gautama-Dharmasūtra-Manuscripts in the Adyar Library. *ALB* 10 (3), 199–208.

GDS is the earliest *DS*, specially sacred to the followers of *Sāmaveda*..*Baudhāyana DS* makes specific ref to G's views..

Manu, Yājñavalkya and Vasistha mention G as an ancient writer on Dharma GDS is written entirely in prose date is probably bet 600 B C and 400 B C Adyar Library has 22 Mss of the work .

12 AIYANGAR, A N Krishna *Gautama-Dharmasūtra-Pariśista Second Prasna.* Adyar Library Series 64, 1948, XIV+130

(originally pub serially in *ALB* 11-13) first *Pra na* of the *Parisista* printed in the Mysore ed of the *GDS* with *Maskari Bh sya*

Rev S S, *QJMS* 44 11-13

7 Jaiminiya

13 CHOUDHARY, R K. Some aspects of social history as gleaned through Jaiminiya Grhyasutra *JOIB* 3 (4), 391-402.

sacrifice, birth of a male child, educational system, marriage, funeral, house, planets, Vedic recitation

8 Baudhāyana

14 KASHIKAR, C G The Text Problem of the Baudha yana Ādhana Sutra *ABORI* 29, 107-117.

apparent disorder in *BaudhŚS* II pointed out text rearrangement suggested

15 KASHIKAR, C G A re examination of the Baudhayana-Śrautasutra (Praśna II—Agnyadheya) *SP* (17th AIOC), Ahmedabad, 1953, 9-10

(continuation of the above) it appears that original *agnyādheya* portion of *BaudhŚS* covered only II 12-21, and that the other parts were joined—not necessarily at different periods—to II 12 in a reverse order

16 KASHIKAR, C G Baudhayana-Śrautasutra Praśna II—A Fresh Study *JGJRI* 15 (3-4).

9 Bhāradvāja

17 KASHIKAR, C G Ritual Notes A study of Bhāradvaja Śrauta Sutra, Praśna VII *D V Potdar Comm Vol*, 1950, 238-42

suggests modifications in the printed text of *Pra na* VII, wh deals with the *Nirūḍha Paśubandha*

18 KASHIKAR, C G An introduction to the Bharadvaja Pariśeṣa Sutra *SP* (16th AIOC), Lucknow, 1951, p 8

contents discussed

19 KASHIKAR, C G A critical study of the ritualistic Sutras Bharadvaja-Śrautasutra, Praśnas VI and VIII *Sarup Comm Vol*, 1954, 41-48

errors in the printed text pointed out correct readings suggested

20 KASHIKAR, C G Textual sources of the Bharadvaja Śrautasutra *SP* (19th AIOC) Delhi, 1957, 8-9

367 citations of *BhŚS (Pra nas* 1 9 *)* some have to be traced to *Bharadv ja Pari eṣasūtra* and *Bh rad ja Pitrmedhas tra* from a large no of citations wh can t be traced it has to be surmised that some parts of *BhŚS* must have been lost

21 KASHIKAR, C G The Pitrmedhasutras of Bharadvaja *vis-a-vis* Āpastamba and Satyaṣadha Hiraṇyakeśin *SP* (20th AIOC) Bhubaneshwar, 1959, 32-33

a comparative study of *Pitrmedhasutras* o Bh, Āp, and Sat made by CALAND (1896) in his *Pitrmedhas tr ml* and *D e altin dischen Todten und Bestattungsgebraueche* a fresh study is now necessary K concludes that *Bh Pitr S* is the original *Pitr S*, wh was adopted by the followers of Āp and Sat minor variations and omissions due to passage of time and freedom taken by copyists

10 *Mānava*

22 DRESDEN, M J *Mānava-Gṛhyasūtra* Utrecht Univ Dissertation, 1941

11 *Varāha*

23 KASHIKAR, C G The revised Sautramaṇī text of the Vāraha Śrautasutra *JBBRAS* 26 (1) 10-20 (also in *SP*, 15th AIOC, Bombay, 1949)

, two types of *Sautrāmaṇi*, *Carakā* and *Kaukili*—described in *VarŚS* 3 2.7 8 the text there is mixed up K. has revised the text with the help of *MS MānŚS* and *VārŚS* rearranged text given

12 *Vaitāna*

24 GHOSAL, S N The *Vaitānasūtra* English Translation with Notes *IHQ* 34–35 (being published serially)

25 BHATTACHARYA, Durgamohan Materials for further study of the *Vaitānasūtra* (specially in its relation to the *Samhitāvidhi*, *Yajñaprāyaścittasūtra* and *Gopatha-Brāhmana*) *OH* 5 (1), 13–27

> refers to *Ākṣepānuvidhi* of Somāditya, wh is a comm on *Vait S* this work clearly associates the name of Kauśika with *Vait S* *Samhitavidhi* is another name of *Kauśika S* *Vait S* presupposes and greatly depends upon *Samhitavidhi* Somāditya takes the *Yajñaprāyaścittasūtras* (6 *adhyāyas*) (= *AV Prāy*) as original part of *Vait S* (14 *adhyāyas*) Somāditya takes *Gopatha Br* to be the source book of *Vait S* *Samhitavidhi* and *Yajñaprāy* also follow *Gopatha Br*

13 *Śānkhāyana*.

26 CALAND W , RAGHU VIRA , LOKESH CHANDRA The Śankhayana Śrautasutra (being the major *yājñika* text of the Ṛgveda), translated into English for the first time *ABORI* 32, 174–97

> English transl of Ch 1, with notes and parallel passages

27 LOKESH CHANDRA *Studies in the Śankhāyana Śrautasūtra* International Acad of Ind Cult , Nagpur, 1953, 1–24

> gives grammatical and lexicographical peculiarities corrections in the text and comm , inter relationship of *Śānkh SS* with other Vedic texts, Schemata , synopsis of the *Sutra*

28 CALAND, W , LOKESH CHANDRA *Śānkhāyana-Śrautasūtra* Sarasvati-Vihara Series 32, International Acad of Ind Cult , Nagpur, 1953, XXIV+483

> (transl in English by CALAND ed with introd by L.)
>
> Rev P E DUMONT, *JAOS* 75, 136, J GONDA, *Museum* 56 (6), N TSUJI, *Toyo Gakuho* 37 (1), 118 22.

14 *Harita*

29 BANERJI, S C. Reconstruction of Dharmasutras *JOIB* 8 (1), 14–37

18. KASHIKAR, C G. An introduction to the Bhāradvāja Pariśesa Sūtra *SP* (16th AIOC), Lucknow, 1951, p. 8.

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19. KASHIKAR, C. G. A critical study of the ritualistic Sūtras: Bhāradvāja-Śrautasūtra, Praśnas VI and VIII. *Sarup Comm Vol*, 1954, 41–48.

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10 *Mānava* :

22. DRESDEN, M. J. *Mānava-Gṛhyasūtra* Utrecht Univ. Dissertation, 1941.

11. *Vārāha*.

23. KASHIKAR, C. G. The revised Sautrāmaṇī text of the Varaha-Śrautasūtra. *JBBRAS* 26 (1), 10–20 (also in *SP*, 15th AIOC, Bombay, 1949.)

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12 Vaitāna

24 GHOSAL, S N. The *Vaitānasūtra* English Translation with Notes *IHQ* 34–35 (being published serially)

25 BHATTACHARYA, Durgamohan Materials for further study of the *Vaitānasūtra* (specially in its relation to the *Samhitāvidhi*, *Yajñaprāyaścittasūtra* and *Gopatha-Brāhmana*) *OH* 5 (1), 13–27

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> Rev P E. DUMONT, *JAOS* 75, 136 J GONDA, *Museum* 56 (6), N TSUJI, *Toyo Gakuho* 37 (1) 118–22

14 Hārita

29 BANERJI, S C. Reconstruction of Dharmasutras. *JOIB* 8 (1), 14–37

. attempt to reconstruct *Hārita DS* from references to Hārīta in various *Dharmaśāstra* texts .

30. BANERJI, S C. Dharmasūtro kā punarnirmāna : Hārita (Hindi) *NPP* 63 (2), 176–95

. Hindi transl of above

General Study

31 APTE, V. M. Mantra-rubrics in ritual literature (New lines of investigation) *C. K Raja Comm Vol*, 1946, 233–40.

. several problems (1) the applicability of *mantra* rubrics to the ritual context, rubrication of *mantras* (*RV* and non *ṚV*) is not arbitrary, well-defined principles, e g, sacramental, invocational, mythological, and oblational, (2) a far large no of *mantras* in *ṚV* appear to have had a genuinely ritualistic origin (besides marriage and funeral hymns, many *RV-mantras* have a *gṛhya* origin), (3) *ŚS* and *GS* are compilations recording *traditional* stock of *śrauta* and *gṛhya* rules, extent of genuine *gṛhya* material in *pre-GS* lit, (4) rearrangement of *RV* acc. to ritualistic purposes (5) interpretation of non *ṚV mantras*, (6) *mantra*-variants in *ŚS* and *GS*, (7) determination of exact source of a non-*ṚV mantra*, consideration of *pratīka*, *śākhā*, contextual affinity, textual agreement, (8) possibility of improvisation of *mantras* wh can't be traced in any earlier source, (9) problem of *viniyoga-vikāsa* or 'contextual evolution', BLOOMFIELD s hint re 'subtle blend of song and rite', (10) determination of original context for wh a *mantra* was most appropriately composed, (11) some *mantra* rubrics used in parallel settings, (12) rise of varied settings, (13) study of *mantra*-rubrics reveals surprisingly large no of *saṁskāra* affinities within *gṛhya* ritual and bet *śrauta* and *gṛhya* rituals . *ŚS*, as a class, earlier than *GS* tho' *gṛhya* worship was earlier, its elaboration thro' multiplication of ritual acts and rubrication of *mantras* is later than the development of *śrauta* worship

32. BANERJI, S C. Flora and fauna of Dharmasutras. *JOIB* 5 (3), 274–80

33. BANERJI S. C Reconstruction of Dharmasutras *JOIB* 6 (2–3), 156–68, 7 (1–2), 44–52

34 BANERJI, S. C. Aspects of ancient Indian society as revealed in the Dharmasutras. *JGJRI* 16 (1–2), 49–89

varṇāśramadharma, manners, morals customs, *āpad dharma*, superstitions, etc

35 BHAGAVAD DATTA Kalpa śastra kī pracinata (Hindi) *Vedavāṇi* 10 (1–2), 22–29

Kalpa Vedanga has been in existence since the beginning of *tretayuga*

36 KANGLE, R P The relative chronology of the Dharmasutras *SP* (14th AIOC), Darbhanga, 1948, 128–29

the chronological order of the composition of *DS* wd appear to be Āpastamba Baudhāyana, Vasistha and Gautama this conclusion confirmed by linguistic and stylistic evidence

37 KASHIKAR, C G A critical and exegetical study of the ritualistic sutras *Belvalkar Felicitation Vol*, 1959, 28 35

suggests corrections in certain parts of *Man SS* and *Kaus GS* mainly on ritualistic grounds

38 KEVALANANDA SARASVATI, Swami *Mimāmsādarsanam nāma Jaimini mimamsā sūtra pāthah* Prajna Pathasala Mandala Series, Wai, 1948, 30+281+26+227

39 PANDE, Alakh Niranjan The evil spirits of Grhyasutras, *JBRS* 34 (1–2), 59–74

Vedic conception of evil beings is both spiritual and material but the fundamental idea of evil beings is spiritual and philosophical the raksasas and the evil beings are the representations of everything evil manifestations of evil forces of nature taking shape in the physical frame as diseases vindicating both the mental and physical trouble

40 RAMASWAMI SASTRI, K S *The Dharmasutras and the Dharmaśastras* S V O Studies No 5, Tirupati, 1952, IV+45

three lectures dealing with the origin and growth of these texts and the main topics treated in them

Rev P K GODE *AP* (June 1953) 276–77, V KRISHNAMACHARYA *ALB* 18 395 96, M B N, *QJMS* 44 113 14

41 RENOU, L (Reviews on) *Rgveda Mantras in their ritual setting in Grhyasūtras* by V M APTE (*VBD* I-61)

and *Non Ṛgvedic Mantras rubricated in the Āśvalāyana Gṛhya sūtra*, by V M Apte (*VBD* I 568) *JA* 236, 132 ff

42 Sastri, Vaidyanath Vaidikam vagmijnanam *SS* 7 (1), 63–74

43 Talwalkar, V R Shulva sutra and Indian architecture *Weekly Shilpa Samsara* 2 (3), 24–29

about Vedic altars

44 Tripathy, Maya Prasad Survey and cartography in the Śulvasutras *JGJRI* 16 (3–4), 469–75

Śulvasūtras are texts dealing mainly with survey and cartography and only secondarily with mathematics (geometry) nine texts mentioned

45 Venkatakrishna Rao, U The spirit of our Dharma sūtras *Ved Kes* 46 (6), 255–57

46 Yudhisthira *Duskṛtāya carakācāryam* mantra para vicara (Hindi) Pracya Vidya- Pratisthana, Delhi

25 Vyākaraṇa Pāṇini

1 Agrawala, V S Purvacarya Samjnas for Lakaras *NIA* 3, 39–40

2 Agrawala, V S Religious conditions in the Astadhyayī *JUPHS* 19 (1–2), 10–47

picture of rel life portrayed in *A* is dominated by the Vedic form of rel centering round various sacrifices at wh Vedic gods were invoked acc to the elaborate ritual prescribed in *Br* and *ŚS* (1) Deities post Vedic deities *bhakti* Mahārāja (as *devatā*) Vasudeva cult images demons, (2) *Yajñas* (3) Ascetics *ayahśūla maskarin śramana* (4) religious practices and beliefs, *śrāddha dharma*, (5) philosophical thought, intellectual ferment various schools, *lokāyata*, philosophical terms, soul, *indra* and *indriya*, next world

3 Agrawala, V S Food and drink in ancient India from Pāṇini s Astadhyāyī *JGJRI* 4 (1), 11–33

4. AGRAWALA, V. S. Pāṇini. *JORM* 19 (2), 124 34.

..briefly deals with P.'s text; biographical details; commentaries; geographical data; social life; economic conditions; education; grammatical theories; religion; polity..P's *A*. is a compendium of ancient institutions. The picture of cultural and hist import portrayed in it enhances the depth and interest of that great work..

5. AGRAWALA, V. S The fauna in Pāṇini's Aṣṭādhyāyī. *IC* 15 (1-4) (*B M Barua Comm Vol.*), 1948-49.

6. AGRAWALA, V. S. Games and amusements in Pāṇini's Aṣṭādhyāyī. *C S. Srinivasachari Comm Vol*, Madras, 1950. 1-8.

krīḍā; *samajyā*. *saṅgrāha* (wrestling); jousts, hunting; dice; wager, board-games, accessories of play .

7. AGRAWALA, V. S Pre-Pāṇinian technical terms *Siddheshwar Varma Comm Vol* II, 1950, 135-37

comparative study of technical devices and terms used in *Prātiśākhyas* and other *Lakṣaṇa*-works from the *Pārṣada* lit wd provide a good basis for throwing light on their relative chronology ..the trad of technical terms evolved by P.'s predecessors survived for a long time in the writings of authors of the Pāṇinian school . the author gives, in this article, a list of such *termini technicl* as are not explained, and for the most part not used, in P.'s *A*

8. AGRAWALA, V. S. Some chronological considerations about Pāṇini's date. *IHQ* 27 (4), 269-86.

..various dates assigned to P range from 7th to 4th cent B C acc to author, P's date is nearer to 5th cent B C P was a contemporary of Mahānanda of the Nanda dynasty and lived about the middle of 5th cent. B C .

9. AGRAWALA, V. S. Pāṇini aura unakā śāstra (Hindi). *NPP* 56 (3-4), 185-225.

..a general introduction to P. and his work..

10. AGRAWALA, V. S. Ancient coins as known to Pāṇini. *JNSI* 15 (1), 27-41.

11. ALLEN, W. S. Zero and Pāṇini. *S. K Chatterji Comm Vol*, 1955, 106-13.

the linguistic zero is parallel rather to the fictional quantities employed in algebra wh are ultimately cancelled by the antithetic error of equation with zero P never uses the mathematical term for zero but he was operating with his device of *lopa* long before any mathematician

12 BHANDARI, M S Pāṇini vyakaranasya aitihyam *Woolner Comm Vol*, 1940, 7-16

13 BHATTACHARYA, Rama Shankara Some principles of tracing pre Pāṇinian portions in Panini s works *JGJRI* 8 (4), 407-18

14 BHATTACHARYA, Rama Shankara Some chief chara cteristics of Panini in comparison to his predecessors *JOIB* 2 (2) 167-73, 5 (1), 10-18

P's work is but rational compendium of the treatises of his predecessors but he has also introduced several new features in his work

15 BHATTACHARYA, Rama Shankara Paninīya sutra pathantara samkalanam *Sarasvati* 7 (1), 47-61

16 BHATTACHARYA Rama Shankara Pracīna acaryo ke prati Panini ki astha (Hindi) *NPP* 57, 29 39

17 BHATTACHARYA, Rama Shankara Nipata ya nipatana (Hindi) *NPP* 57 57 59

a propos the note by Ray Krishna DAS in *NPP* 56 (1) under *Vimar a*

18 BHATTACHARYA, Rama Shankara Aspects of know ledge as depicted by Paṇini *Bh Vid* 14 99 108

study of the inner import of terms and propos tions in P s *A* wh are directly or indirectly related to the sphere of knowledge such as *jñā vid budh man drś d ś luc car*

19 BHATTACHARYA, Rama Shankara Panini s notion of the authoritativeness of the views of his predecessors *JGJRI* 9 (2-4), 163-81

20 BHATTACHARYA Rama Shankara Kinds of agents (*karta*) as depicted by Panini *Vak* 3, 129-33

49 CHATURVEDI S P A study into the principles of preference in the application of Paninian sutras and their working *SP* (17th AIOC) Ahmedabad 1953, 91–92

study of the various devices of P and his followers for ascertaining the relative strength of any two (simultaneously applicable) *sutras* and thereby deciding wh of the two should be applied (1) the first device is *utsargopavadanyaya* (2) P formulates another rule *vipratiṣedhe param karyam* (I 4 2) Between two *sutras* wh are of exclusive sphere but are applicable simultaneously in a certain case the latter *sutra* shd be given preference (3) P arranges his *sutras* in two blocks the *sutras* in the first block are regarded as stronger than those in the second block (*pūrvatrasiddham*—VIII 1 1) in the second block (i e *Tripadi*) earlier *sutra* is preferable to the later *sutra* commentators of P have brought other considerations e g *śāstrasiddhatva* and *karyasiddhatva* to bear on P s plan and have postulated a no of new rules

50 DELLA CASA C *Uddhya* e *bhidya* in Panini e Kalidasa *RSO* 26 67–70

51 DIVANJI P C Bhagavadgita and Astadhyayi *ABORI* 30, 263 76 (also in *SP*, 15th AIOC Bombay, 1949, p 33)

there are numerous ref in *A* furnishing unmistakable proof of its author being aware of the existence of the original *Bharata Samhita* composed by the same sage who arranged Vedic *Samhitas* *BG* was a part of that original *Bh Sa* ı

52 FADDEGON B The mnemotechnics of Panini s grammar *AO* 7, 48 ff

P presupposes the trad alphabet the purport of the *Śivasūtras* is a phonetical classification for the purpose of formulating concisely euphonic and morphological rules the *Śivasutras* were most likely of an earlier date than P s *A*

53 HALDAR, Gurupad Vyakarana darśanera itihāsa I (Bengali) Calcutta 1943 88+50+748

a study of the philosophical and other ideas relating to language and forms in the most ancient schools of SK. grammar other than Pāṇini

54 HAZRA R C Some observations on the repetition of *śesa* from Paṇini s rule *sasthi śese* *JASB* 22 (1) 1956

55. JHA, Subhadra. Unjustifiability of the principle of *jñāpana* on the basis of the Astādhyāyī of Pāṇini. *SP* (17th AIOC), Ahmedabad, 1953, p. 240.

..there are forms wh., tho' used by P. himself, are not justified acc. to his grammar; such forms are regarded as having been considered usable by P. by the maxim of *jñāpana*. Such procedure was, however, perhaps never intended by P. himself..

56. JOSHI, Bhargava Sastri. Bhāṣya-vārttikayoh kalaviprakarsah. *SP* (15th AIOC), Bombay, 1949, p. 26.

..the time-lag bet. Pāṇini and Kātyāyana not so great as that bet. Kātyāyana and Patañjali..

57. KONOW, Sten. The authorship of the Śivasūtras. *AO* 19, 291-328.

..P. was not original author of the *Śivasūtras*. He has rearranged an older list with a consistent sequence of the *anubandhas*, because the requirements of *A* made such a rearrangement desirable..

58. KRISHNAMURTHY, P. Gopala. Panini and the earlier grammarians. *SP* (20th AIOC), Bhubaneshwar, 1959, p. 71.

..information gleaned about the ten ancient grammarians mentioned by P., namely, Śākalya, Kāśyapa, Śākaṭāyana, Senaka, Āpiśali, Sphoṭāyana, Cākravarmaṇa, Gālava, Bhāradvāja, and Gārgya..

59. KUNJUNNI RAJA, K. (Ed.). *Uṇādi Kośa of Mahādeva Vedāntin*. Madras Univ. SK. Series 21, 1951, 5+XVI+262.

..(with *uṇādi-sūtras* and full glossorial index)

Rev.: K. V. SARMA, *JORM* 25, 106.

60. MAJUMDAR, A. K. Panini. *BJ* 1 (22), 33-35.

61. MASTER, A. Jones and Panini. *JAOS* 76, 186-87.

..(a propos EMENEAU, "India and Linguistics", *JAOS* 75, 147) E. suggests that J. was led to make his oft quoted statement re the affinities of SK. with GK and Latin by the transparent analysis with wh. he was provided by his Hindu teacher, on the basis of P.'s grammar. There is, however, evidence to show that J. was not under the influence of P.'s grammar even at second hand in 1786..

62. MISHRA, Gaurinath. A homage to Pāṇini. *Ganesh Dutt College Magazine* (Feb. 1949), Begusarai, 40–50.

63. OJIHARA, Y. Quelques remarques sur ḷ voyelle dans l'Aṣṭādhyāyī. *JIBS* 4 (2), 591–97.

64. OJIHARA, Y. Paṇin-Pāṇina-Pāṇini-Pāṇinīya. *JIBS* 5, 328–18.

65. OJIHARA, Y. Causerie Vyākaraṇique (II): Antériorité du Gaṇapāṭha par rapport au Sūtrapāṭha. *JIBS* 7 (2), 797–85.

66. PALSULE, G. B An interpolated passage in the Aṣṭādhyāyī. *ABORI* 30, 135–44.

> ..*Sūtras* I. 2. 53–57 are presumably later interpolations (because the passage can't be reconciled with P's own views re proper names)..

67. PALSULE, G. B. A survey of the pre-Pāṇinian grammatical thought in the matter of the verbal root. *IL* (*Bagchi Mem Vol.*), 1957, 116–40.

> most imp. discovery in the hist of SK gr is the abstraction of the verbal root .the gap bet *Nirukta on the one hand and P's Dhātupātha* on the other can be filled in by speculation alone P's *D* itself (tho' the oldest known) is presumably based on an older ground work

68. PISANI, V. A note on Āpiśali. *JOIB* 5 (2), p 272.

> .(ref BHATTACHARYA, *JOIB* 5, 10–18) Āpiśali had a more systematic and organic view on ablaut than P (if he wrote *gma*, *tpa*, and so on)..

69. RAJA, C. K The Śiva Sūtras of Pāṇini (An Analysis) *AORM* 13 (Centenary No), 65–81.

> . criticism against P's *Śiva Sūtras* is unwarranted.

70. RENOU, L. *Le Grammaire de Pāṇini traduite du Sanskrit.* (Avec des extraits des commentaires indigènes). Libraire C. Klincksieck (National Centre for Scientific Research), Paris.

> ..Vol. I (*adh.* I, II, and III), 1948, 179; Vol II (*adh.* IV, V, and VI. 1. 1–157), 1951, 153; Vol III (adh. VI 1. 158–223, VII and VIII), 1954, 148..

Rev: (Vol 1) F. BELLONI-FILIPPI, *RSO* 23, 99-100; J. BLOCH, *BSL* 45, 67-69; J. E. B GRAY, *JRAS* 1949, 111; V. PISANI, *Paideia* 4, 45-46 (Vol. 1 and 2) M. B. EMENEAU, *JAOS* 73, 118-19. (Vol 3) A. CARNOY, *Le Muséon* 67, 406-07; C. K. RAJA, *JORM* 16.

71. RENOU, L. Études Pāninéennes. *JA* 241 (4), 417-64.

..(1) Les transitions dans la grammaire de P.; (2) Le Veda chez Patañjali..

72. RENOU, L. Études Pāninéennes III. *JA* 244 (2), 155-65.

..the *Unādisūtras*.

73. SHANTI BHIKSU, Sastri. An incorrect reading existing from a long time in Siddhānta-Kaumudī. *SP* (17th AIOC), Ahmedabad, 1953, 100-101.

..*sūtra* in *Nipāta Prakarana*: *vācādīnām ubhāv udāttau* (4 15).. What is *vāca* here? It can't be *vā* and *ca*, nor *vāca* (noun).. *vāva* is the only *nipāta* wh. has a double accent (cf. *TS* 2.2 4 8).. *vāca* is, therefore, misreading for *vāva*..

74. SIDDHESHWAR SASTRI. Vyakaranāsamgrhitah plutah. *SP* (17th AIOC), Ahmedabad, 1953, 100-102.

..*vācyah pūrvākṣarah plutaḥ* (Manu. II 125) is a new type of *pluta* not mentioned by Pāṇini.

75 TATA SUBBARAYA SASTRI (Ed). *Citraprabhā*: A Commentary by Bhāgavata Hariśāstri on Harīdīksita's *Laghuśabdaratna*. Andhra Univ. Series No. 6, 1932, 7+450.

Rev.: O. STEIN, *Arch Or* 9, 282-83.

76. THIEME, P. The interpretation of the Learned. *Belvalkar Felicitation Vol*, 1957, 47-62.

..Nāgoji's principle of explaining Pāṇini by trusting the guidance of Patañjali as the one who has an authoritative command of SK. as a spoken lg, rather than that of Kaiyata or Bhaṭṭoji, is pefectly legitimate even from the modern hist pt. of view..

77. THIEME, P. Paṇini and the pronunciation of Sanskrit. *J. Whatmough Presentation Vol*, 1957, 263-70.

78. TRIPATHI, Rama Suresh. *Samskrta-vyākaraṇa-darśana me parāvāk kā sthāna.* (Hindi). *NPP* 60 (1), 31–37.

..(ref. *ṚV* I. 164 45) .

79. VARMA, Siddheshwar. Vyākarana kyā hotā hai. (Hindi). *VJ* 1 (4), 41–42.

..the characteristic feature of Vyākaraṇa is neither showing the correctness or otherwise of *śabdas* nor giving their etymology. It concerns itself with a sentence. It is a science, wh considers the forms etc employed in a sentence.

80 VARMA, Siddheshwar. A plan for the evaluation of Pāṇini on the Vedic language *SP* (17th AIOC), Ahmedabad, 1953, 104–05.

..P has minutely observed many broad features of Vedic phonology, such as the lengthening of the final *a* of a dissyllabic finite verb, the peculiar Vedic *samdhi* of the change of final *n* into an *anunāsika*, and the general rule, *anudāttam padam ekavarjam* . Tho' P 's main task was standardization of classical SK, he has secondarily bequeathed a rich heritage for Vedic exploration .

81. VARMA, Siddheshwar. The Vedic limitations of the Siddhānta-Kaumudī. *SP* (17th AIOC), Ahmedabad, 1953, 105–06.

. *S* has brought together P 's Vedic material into a connected whole author suggests some lines on wh improvement in the Vedic section of *S* cd be made, so as to adapt it better to the needs of the Vedic student.

82. VENKATACHARYA, T. Tatpurusādi-samāsīyāḥ samjñā anvarthāḥ. *JSVOI* 7 (2), (SK. Suppl.) 1–8

83 VENKATACHARYA, T. Anvarthāḥ pāṇinīya-samjñāḥ. *JSVOI* 8 (1–2), (SK Suppl.) 11–23

84. YUDHISTHIRA. *Ācārya Pāṇini ke samaya vidyamāna Saṁskrta vāṅmaya* (Hindi). Prācya-Vidyā-Pratiṣṭhāna-Granthamālā 4, Ajmer, 1949, 25.

..P. has classified the entire SK. lit. of his time under five categories: *drṣṭa, prokta, upajñāta, krta, vyākhyāna..*

85. YUDHISTHIRA *Saṁskṛta vyākaraṇa-śāstra kā itihāsa.* (Hindi). Part. I. Vaidika Sadhana Āśrama, Dehradun. 1950, 12+457.

..P., his predecessors and followers..

Rev.: K. C. CHATTOPADHYAYA, *Mañjūṣā* (April 1951).

86. YUDHISTHIRA (Ed.). *Daśapadī-uṇādi-vṛtti.* Prācya-Vidyā-Pratiṣṭhāna.

87. YUDHISTHIRA (Ed.). *Kṣīrataraṅgiṇī* (*Kṣīrasvāmi-viracitā pāṇinīya-dhātupāṭhasya paścimottara-śākhāyā vyākhyā*). Ramlal Kapur Trust, Amritsar, 1957, 48+363.

..(1) Pāṇinīyo dhātu-pāṭhaḥ tadvṛttayaśca; (2) *Kṣīrataraṅgiṇī*; (3) Pariśiṣṭāni..

4 BHATTACHARYA, Bishnupada Yaska and Śakalya *IC* 12 (3), 123-27

S known to Y (*Nir* VI 28 mentions S s name) author investigates as to how far Y follows S Skandasvamin (in his comm on *Nir*) mentions some cases where Y and S agree (II 13, IV 1 V 15) where they differ (IV 25 XI 16 XII 46 IV 32 IV 12) and where they partly agree and partly differ (XI 25) it is highly probable that in Y s time more than one *padap tha* of *RV* existed and that Y consulted them in recording the different interpretations to wh a Vedic stanza might be subjected

5 BHATTACHARYA, Bishnupada Vaidika nighaṇṭur yaska krto na va *Samskrta Sahitya Parisat Patrika* 29 (4), 43 46 (and in later instalments)

6 BHATTACHARYA, Bishnupada The Nirukta—its recensions *IHQ* 25 (3) 166-74

acc to SARUP there are two recensions of *Nir*—one larger and the other shorter the latter being the basis of Durga s comm These two distinct recensions can be traced even to Saunaka s *Brhaddevatā* Thro a crit study of v ews attributed to Y by Saunaka and in the *Vararuciniruktasamuccaya* the author comes to the following conclusions (1) There was a larger recension of *Nir* of Y and the ref to *Nir* in *Br* and *Var* not traceable to the present *Nir* may be to that recens on (2) or such ref are to *Niruktas* other than Y s known to the authors (3) or the ref are not to *Nr* but certain other commentaries

7 BHATTACHARYA, Bishnupada *Niruktavarttika* — a lost treatise *IHQ* 26 (2) 159-65

quotations from this work occur frequently in the comm of Durga and Skandasvām n the work was a critical expos tion author discusses in this paper all the available materials bearing on this imp treatise

8 BHATTACHARYA, Bishnupada *Yaska s Nirukta and the Science of Etymology* Firma K L Mukhopadhyaya, Calcutta, 1958, VIII+118

seeks to give a complete picture of the pre Yāska stage of the etymological science and an account of the eminent etymologists who were the first originators of that branch of study divided into nine sections (1) Y s *Nir* (2) Y and Sākalya (3) Y, the author of *Nighantu* (4) evidences of lost *Nighantus*,

(5) basis of *Nir*, (6) *Nir* and its recensions (7) authors of *nairukta* school, (8) *Niruktavarttika* (9) different schools of Vedic interpretation

Rev S BHATTACHARYA *VBQ* 25, 206-07, M GHOSH *IAC* 7, 456

9 BHATTACHARYA, V C The Nirukta and the Aitareya-Brahmana *IHQ* 35 (2), 109-119 (also in *SP*, 19th AIOC, Delhi, 1957, 9-10)

etymology as a distinct branch of lit study not unknown even as early as the Brahmanic period tho it did not evolve as a distinct kind of lit product before the later *Up* to *A Br* can be traced certain basic principles of *nirvacana* on wh Y s *Nir* is founded, e g (1) *na saṃskaram adriyeta* (2) *na eva tu na nir brūyat* (3) Y acknowledges on the basis of *A Br* that the explanation of the *samasartha* and the *taddhitartha* comes within the purview of *nirvacana* *nirvacana* means the art of formation of a word with regard to a particular meaning in a particular context when, in a different context the word assumes a different meaning the *nirvacana* wd also differ

10 BRAHMA DATTA *Niruktakāra aura veda me itihāsa* (Hindi) Ramlal Kapur Trust, Lahore, 1945, 61

11 BRAHMA DATTA *Veda aura Nirukta* (Hindi) Ramlal Kapur Trust, Lahore, 1945, 74

12 GARGE, D V Jaimini Śabara and Nighantu Nirukta *SP* (16th AIOC), Lucknow, 1951, 164 66

topics commonly discussed by J and *Nir* (1) meaninglessness or otherwise of *mantras* (2) exact denotation of noun and verb topics discussed by S and *Nir* (1) form of Vedic deity, (2) *mantras* and their classification, (3) synonyms, etc S, it may be concluded, had great regard for *Nir* so far as its utility in interpreting Vedic passages was concerned

13 GUPTA, S K Dayananda and the Nighaṇṭu of Yāska *SP* (17th AIOC), Ahmedabad, 1953, 7-8

14 KUNJUNNI RAJA, K Yaska's definition of the 'verb' and the 'noun' in the light of Bhartṛhari s explanations *AORM* 13 (Centenary No), 1957, 86-88 (also in *SP*, 18th IOC, Annamalainagar, 1955, p 97)

..meanings of *bhāva* and *sattva* are not clear..acc. to B, *bhāva* is a dynamic process, while *sattva* is reality seen from a static pt. of view..

15. MANKAD, D. R. Nirukta (Ch. 2, Sections 1-4) (Gujarati). *A. B. Dhruva Comm. Vol*, 1944, 214-18.

16. MEHENDALE, M. A. About *vićakadrākarṣaḥ* in the Nirukta II. 3. *S. K. Chatterji Comm. Vol.*, 1955, 128-43.

..views of earlier scholars mentioned acc. to M : *vi* + *cakadra* = running very swiftly like a bird, or a dog having the swift gait of a bird, a hunter's dog *vićakadrākarṣaḥ* = a person scratching the ground with his foot like a dog with its paw (Durga quotes a view that *vi* = a person, perhaps a hunter, who drags a dog.)

17. MEHENDALE, M. A. Nirukta Notes I. *IL* (*Bagchi Mem. Vol.*), 1957, 46-50.

. (1) *tṛca* as an illustration of *dvivarṇalopa* (*Nir.* II 1) *tri* + *ṛca* = *triṛca*>*tṛca*. .

18. MEHENDALE, M. A. Nirukta Notes III: On *vāyasa* 'a cock' in a Vedic passage cited in the Nirukta *Turner Jubilee Vol.* I (*IL*), 1958, 85-88.

..*Nir.* IV 17 cites: *dayamāna* (= taking mercy on) in a Vedic passage wh. is unidentified confused with later *dayamāna* (= one that flies). *vāyasa* in this passage must mean 'cock', not 'crow' the latter meaning is late .for *vāyasa*=cock, cf Lith *vista* (= hen), Lett *vista* (= hen) .

19. MISHRA, Sadananda. Niruktoddhṛta-prācīna-nairukta-mata-vimarśaḥ. *SP* (17th AIOC), Ahmedabad, 1953, p. 242.

20. PURANI, A. B. Nirukta and the Veda. *Sri Aurobindo Mandir Annual*, Jayanti No 15, 1956, 80-103.

. a general note on *Nighaṇṭu* and *Nir* .

21. RENOU, L. Sur les Nighaṇṭu védiques. *BEFEO* 44 (1), 1951, 211-21.

22. SASTRI, Brahmadatta (Ed.). *Niruktam*. Calcutta, 1952.

..Vol. I *Niruktam (Nighaṇṭuḥ)* with Devarāja's comm.; Vol II: *Niruktam (Naighaṇṭuka-Kāṇḍam)* with Durga's comm..

23 TUXEN, P. Yāska's Nirukta (as an authority on Vedic Divinities) *AO* 22 (3-4), 154-66

Y found greatly differing interpretations among his predecessors (1 adepts in psychology of mysticism, 2 practical ritualists, 3 masters of legendary hist) about char of Vedic divinities this perhaps shows that the close relationship with the rel of *RV* had been lost at the time of Y and in the schools of Vedic exegesis *Nir* can t be accepted as authority for real comprehension of Vedic rel , the spiritual atmosphere had changed too much during the preceding centuries, but Y s treatment of Vedic gods gives us much curious information of the Vedic exegesis, pursued with great zeal in various schools before 500 B C reflection of Indian trad upon a rel gious idea is often of greater interest than the original idea

24 VARMA, Siddheshwar *Etymologies of Yāska* V V R Institute (V I Series 5), Hoshiarpur, 1953, XIII+248

(with the assistance of BHIM DEV) examination of Y s etymologies in the l ght of modern comparative philology author tries to deduce the phonetic laws wh must have formed the foundations of Y s work and concludes that Y had a complete grasp of the usual phonological principles tho he was utterly innocent of comparative hist outlook author classifies Y s etymologies in 21 types such as primitive acceptable, obscure, absurd, etc 4 Indexes (1) Index of words etymologised by Y , (2) Reverse Index of words, (3) Index of basic voca bulary of Y , (4) Index of comp linguistic vocabulary

25 VARMA Siddheshwar *The Characteristics of Yaska s Etymologies* V V R Inst , Hoshiarpur, 1953, 23

(reprinted from the author s *Etymologies of Yaska*, pp 10-32)

26 YUDHISTHIRA *Vararucikṛta Nirukta Samuccaya* Pracya Vidya Pratiṣṭhana, New Delhi

27 CHANDAS

1 Janaśrayī Chandoviciti *J Trav Univ Or Mss Lib* 4-5, 1948 49

published serially

2 BANERJI, S C *Candoviciti* – a note *IHQ* 29 (3), 292 93

while the available evidences lead us to take the word to refer to the science of metrics in general there is no conclusive proof for *Candoviciti* indicating the work of Pingala

3 CHATTOPADHYAYA, Kshitish Chandra Chandasyah *Manjūsa* 10 (5), 125–26

the seventeen syllabled *chandasya* (ŚPB XII 3 3–4) these seventeen syllables are said to be of the nature of Viṣṇu

4 PHAPHE, Y G Pingalacya chandahśāstrātila prakṣepa ani pathabheda (Marathi) *D V Potdar Comm Vol*, 1950 46 55

the *Chandahśāstra* wh is traditionally recited by Vedic Pandits must be regarded as the original *Ch* of Pingala The printed text contains several misreadings

5 SCHLINGLOFF, Dieter *Chandoviciti Texte zur Sanskritmetrik* Inst fur Orientforschung der d Akad der Wiss zu Berlin Heft 36, Akademie-Verlag 1958, 72+8 tables

this work is recommended by Vāmana and Dandin for the study of metrics it is now reconstructed from a birchbark fragment found in Turfan contains lyrical stanzas wh contain the names of metres in wh those stanzas are composed the order of metres in *Pingala Sutras* is followed the stanzas belong to the oldest classical lit no direct ref to Vedic lit the Ms contained fragments of two other works on metre one of these related as source to the portions in *Natya ostra* dealing with metres

Rev E FRAUWALLNER *WZKSO* 3 171 J W de JONG *OLZ* (1959) 619 20

6 YUDHISTHIRA Chandahśastra ki pracinata (Hindi) *Siddhanta* 14, 337 41

(published serially) (1) *Chandahśastrasya vedamulakatā* (*Vakyapadiya* I 121) (2) *Chandahśastrasya pracinata*

7 YUDHISTHIRA *Vaidika Chandomimāmsa* (Hindi) Ramlal Kapur Trust Amritsar, pp 272

Rev DHARMADEVA *GKP* 12, 243 44

28 JYOTISA

1 ACHARYA, B N The philosophy of Jyotisa śastra *SP* (19th AIOC) Delhi, 1957, p 141

kalavada as a school of philosophy referred to in *Śvetaśvatara Up* (1 2) its origin in *AV* XIX. 53 54

2 GORAKH PRASAD The astronomy of the Vedanga Jyotiṣa *JGJRI* 4 (3-4), 239-48

Ved Jyot in two recensions, contents of both practically the same *ṚV Jyot* consists of 36 verses, while *YV Jyot* of 44 verses

29 GENERAL STUDY

1 APTE, V. M The Vedangas (in the *Cultural Heritage of India*, Vol I, revised and enlarged second ed), R K Mission Inst of Culture, Calcutta, 1958

a survey of Vedāngas, excluding *Kalpa*

2 BHATTACHARYA, Durgamohan Vedanga Sahitya (Bengali) *Divya-Darśana* 6 (1), Calcutta

account of six Vedāngas

3 RAJA, C. Kunhan Padasamkhya *ALB* 11, 79-96, 189-201

P is a Vedānga work, wh deals with the division of *ṚV* verses into *padas* The name to the work is given by R. on the basis of the first verse only a small fragment of the work (relating to the first half of the fifth *aṣṭaka*-beginning from *ṚV* VI 42) is available

4 VISHVA BANDHU (Ed) *Cārāyaniya mantrārṣādhyāyah* D A V College Sanskrit Series 11, Lahore, 1935, 22+19

VIII VEDIC LITERATURE (as a whole)

30 ANTHOLOGIES : SELECTIONS EXEGESIS COMMENTARIES

1 ANIRVAN. Veda Mimamsa *Pr Bh* 53 (5), 185-92

discusses the true spirit of Vedic *mantra* attacks by reason against tenets of Vedic faith tho' formidable, did not shake its foundations, because rationalists were themselves advocates of faith in spiritual matters advent of European materialism started new form of criticism against Vedic faith

2. ATHAVALE, R B Śrī Śaṅkarācārya āṇi vedāmcā artha (Marathi) *Kevalananda Comm Vol*, 1952, 70-82.

schools of Vedic interpretation *Brāhmanas* (ritualistic), Yāska (*adhiyajña, adhidaivata, adhyātma*), AUROBINDO (social, inner-spiritual), DAYANANDA (Spiritual), Sāyaṇa (ritualistic), Lakshmana Sastri Joshi (the externally ritualistic *mantras* are essentially spiritualistic) Sankarācārya has given metaphysical interpretation of some *ṚV* passages, particularly in his *Śata lokī*, e g, *Śat* 66 (*ṚV* X 71 10), 45 (III 8 4), 26 (X 114 3), 72 (IX 144 11)

3 ATMA, Sri Gems of thought from the Vedas *Ved. Dig* 1, 33 37

4 BHATTACHARYYA, Durgamohan A pre Sāyana Vedic commentator of Bengal *OH* 1 (2), 141-62

pre-S commentators —(a) on particular *Veda Sam* Skanda-svāmin, Mādhava, Venkata Mādhava, Uvaṭa, Bhaṭṭa Bhāskara, (b) on select *mantras* from various *Sam* Haradatta, Guṇaviṣṇu, Halāyudha In this paper, author deals with Halāyudha (in the court of Laksmaṇasena, 12th cent A.D), author of *Brahmaṇa Sarvasva*, in wh he has explained all Vedic *mantras* prescribed for recitation in the various *gṛhya* rites

5 BHATTACHARYYA, Durgamohan Halāyudha and his works Halāyudha s Vedic commentary *SP* (17th AIOC), Ahmedabad, 1953, 4-5

H (Dharmādhyaksa of Laksmaṇasena of Bengal, 12th cent) was author of a large no of works, among them is the *Brahmana Sarvasva*, in wh he has explained Vedic *mantras* prescribed in various *gṛhya* rites of Kāṇva Sukla Yajurvedins Satrughna's *Mantrarthadīpikā* produced in the early 16th cent in Panjab is for the most part a compilation of H s Vedic comm in *Br* H deplores the paucity of comm. on *YV* and criticises Uvata s *Mantrabhasya* as inadequate for the understanding of the texts, therefore, he took upon himself the task of explaining a select group of Vedic *mantras* H is not ambiguous nor elliptical He has added *vākyartha* to the explanations

6 BHATTACHARYYA, Durgamohan Some features of *mantra* interpretations in a pre-Sayana Vedic commentary *SP* (17th AIOC), Ahmedabad, 1953, p 5

ref to Halāyudha s comm. on *aghamar aṇa-sukta* and *caṇḍī-mantra*

2. GORAKH PRASAD The astronomy of the Vedanga Jyotisa. *JGJRI* 4 (3-4), 239-48

..*Ved Jyot* in two recensions; contents of both practically the same . *RV-Jyot* consists of 36 verses, while *YV Jyot* of 44 verses

29. GENERAL STUDY.

1. APTE, V. M. The Vedangas. (in the *Cultural Heritage of India*, Vol. I, revised and enlarged second ed.), R. K. Mission Inst. of Culture, Calcutta, 1958.

..a survey of Vedāngas, excluding *Kalpa*..

2. BHATTACHARYA, Durgamohan. Vedanga-Sahitya. (Bengali) *Divya-Darśana* 6 (1), Calcutta.

..account of six Vedāngas .

3. RAJA, C. Kunhan Pādasamkhyā. *ALB* 11, 79-96; 189-201.

..*P* is a Vedānga-work, wh deals with the division of *RV* verses into *pādas* The name to the work is given by R. on the basis of the first verse only a small fragment of the work (relating to the first half of the fifth *aṣṭaka*-beginning from *RV* VI. 42) is available .

4. VISHVA BANDHU (Ed.). *Cārāyaṇīya mantrārṣādhyāyah.* D. A. V. College Sanskrit Series 11, Lahore, 1935,.. 22+19.

VIII. VEDIC LITERATURE (as a whole).

30. ANTHOLOGIES : SELECTIONS : EXEGESIS : COMMENTARIES.

1. ANIRVAN. Veda-Mimamsa *Pr. Bh.* 53 (5), 185-92.

. discusses the true spirit of Vedic *mantra* attacks by reason against tenets of Vedic faith, tho' formidable, did not shake its foundations, because rationalists were themselves advocates of faith in spiritual matters .advent of European materialism started new form of criticism against Vedic faith .

2 ATHAVALE, R B Śrī Śankaracarya āṇi vedāncā artha (Marathi) *Kevalananda Comm Vol*, 1952, 70-82

schools of Vedic interpretation *Br hmaṇas* (ritualistic) Yāska (*adhiyajña adhidaivata adhyatma*), AUROBINDO (social inner spiritual) DAYANANDA (Spiritual), Sāyaṇa (ritualistic), Lakshmana Sastri Joshi (the externally ritualistic *mantras* are essentially spiritualistic) Śankarācārya has given metaphysical interpretation of some *ṚV* passages particularly in his *Sata loki* e g, *Sat* 66 (*ṚV* X 71 10), 45 (III 8 4), 26 (X. 114 3), 72 (IX 144 11)

3 ATMA, Sri Gems of thought from the Vedas *Ved Dig* 1, 33 37

4 BHATTACHARYYA, Durgamohan A pre Sāyaṇa Vedic commentator of Bengal *OH* 1 (2) 141-62

pre S commentators —(a) on particular *Veda Saṁ* Skanda svāmin Mādhava Venkata Mādhava Uvaṭa Bhaṭṭa Bhāskara (b) *on select mantras from various Saṁ* Haradatta Guṇaviṣṇu Halāyudha In this paper, author deals with Halāyudha (in the court of Lakṣmaṇasena, 12th cent. A.D) author of *Brahmana-Sarvasva* in wh he has explained all Vedic *mantras* prescribed for recitation in the various *gṛhya* rites

5 BHATTACHARYYA, Durgamohan Halayudha and his works Halayudha s Vedic commentary *SP* (17th AIOC), Ahmedabad 1953, 4-5

H (Dharmādhyakṣa of Lakṣmaṇasena of Bengal 12th cent) was author of a large no. of works among them is the *Brahmana Sarvasva* in wh he has explained Vedic *mantras* prescribed in various *gṛhya* rites of Kāṇva Śukla Yajurvedins Śatrughna s *Mantrarthadipika* produced in the early 16th cent in Panjab is for the most part a compilation of H s Vedic comm in *Br* H deplores the paucity of comm. on *YV* and criticises Uvata s *Mantrabhasya* as inadequate for the understanding of the texts therefore he took upon himself the task of explaining a select group of Vedic *mantras* H is not ambiguous nor elliptical He has added *vakyārtha* to the explanations

6 BHATTACHARYYA, Durgamohan Some features of *mantra* interpretations in a pre-Sayana Vedic commentary *SP* (17th AIOC), Ahmedabad, 1953, p 5

ref to Halāyudha s comm. on *aghamarṣaṇa-sukta* and *caṇḍī-mantra*

7. BHATTACHARYYA, Durgamohan. Little known Vedic commentators of Bengal. *OH* 2(1), 1-8.

..discusses contribution to Vedic exegesis of Guṇaviṣṇu (before 12th cent. A D.), author of *Mantrabrāhmana-bhāṣya*; Halāyudha; and Rāmanātha Vidyā-vācaspati (17th cent.), author of *Sāmaga-mantra-vyākhyāna*, *Dhārmika-karma-rahasya*, and *Yajña rahasya*..

8. BHATTACHARYYA, Durgamohan (Ed.). *Halāyudha's Brāhmaṇasarvasva*. Sanskrit Sahitya Parishad Series, Calcutta, 1958, 360.

..(ed. with introd. and notes)..*Br.* is a comm. on select Vedic *mantras* used in various domestic rites..H. lived at the court of Lakṣmaṇasena of Bengal in 12th cent. A D...

9. BHATTACHARYA, Viman Chandra. Traditional schools of Vedic interpretation. *OH* 2(1), 153-66.

..from the *Br.* to Sāyaṇa, the ritualistic interpretation of Veda is generally dominant. among the rival schools of interpretation, the most imp. were *adhiyajña*, *adhidaiva*, and *adhyātma* others were Nairuktas, Aitihāsikas, Śābdikas, Paurāṇikas, Rahasyābhijñas, etc. .

10. BHUMANANDA SARASVATI (Ed.). *Ecclesia Divina: Vaidikī Lokavyavasthā*. Delhi, 1936, cxci+408+7 plates.

..a selection of hymns from four Vedas, translated into and commented upon in English..

11. BOSE, A. C. *Words from the Vedas*. Republican Era Publishers, Delhi, 1952, cii+250.

..anthology mostly of single verses, from all Vedas, with English transl and comm. .introd considers the merits and limitations of Western Vedic scholars and Indian commentators .survey of hist. of Vedic rel. and culture classification of verses into different sections acc. to different rel. attitudes .

Rev.: ANON, *Pr Bh* 59, 597: N. A. GORE, *AP* (Oct. 1952), 464.

12. BOSE, A C. *The Call of the Vedas*. Bharatiya Vidya Bhavan, Bombay, 1954, XI+278.

. collection of *mantras* from the four Vedas with English transl. and introd ..introd. deals with such matters as (1) poetry of the Vedas, (2) some hist facts about the Vedic rel, (3) Vedic

theism including a study of the henotheistic theory as applied to Veda, (4) basic principles of Vedic rel. *mantras* divided under five heads: *bhakti*, *karma*, *jnāna*, *rājayoga*, and *vibhūtiyoga*.

Rev.: PRABHA, *The Ind. PEN* (July 1955), 244-45; R.P.S., *AP* (June 1955), 275

13. BRAHMADATTA, Jijñāsu. Vedo kā artha karane ke mūlabhūta siddhanta. (Hindi). *GKP* 4 (2), 2-5.

14. CHULET, Dinanatha Sastri. Vedārthavyākhyāyām jyotihsāstropayogah. *PAIOC* (13th Session), Part III, Nagpur, 1951, 258-59.

..*suparnaciti* and its construction..

15. DHARMADEVA Vedamantro kā tulanātmaka anuśilana (*Maharṣi Dayānanda tathā anya vedabhāṣyakāra*). (*Hindi*). *Vedavānī* 12 (1-2), 60-66

..*ŚYV* 23.

16. FRIŠ, O. Z védskych hymnu. *NO* 2 (9-10), 24-26.

..Czech transl. of select Vedic hymns..

17. FRIŠ, O. *Védské hymny*. Symposion, Prague, 1948, 79.

..Czech transl. of select Vedic hymns..

18. GLASENAPP, H. von. *Das Spiel des Unendlichen Gott, Welt, und Mensch in der Dichtung der Hindus in deutscher Nachbildung*. Sammlung Klosterberg, N. F., Basel, 1953, 140.

. a cross section thro' 4000 years' Hindu poetry introd (13-28) deals with rel and philosophical spirit of India .

Rev.: E. FRAUWALLNER, *WZKM* 53, 148; W. KIRFEL, *OLZ* (1955), 318 ff, G. PATTI, *Orientalia* 25, 308 09, H. WELLER, *ZDMG* 106, 414-17.

19. GLASENAPP, H. von. *Indische Geisteswelt* (Eine Auswahl von Texten in deutscher Ubersetzung) : Band I, Glaube und Weisheit der Hindus : Geist des Morgenlandes. Holle Verlag, Baden-Baden, 1958, 334.

..an anthology of representative Hindu rel texts in German transl. with brief introductory notes to each group of selections..Vedic texts in Part I..

Rev.: P. HACKER, *ZDMG* 109, 229-30; B HEIMANN, *JRAS* 1959, 74-75; Royal W. WEILER, *JAOS* 79, 128 29

20. GUNDERT, W.; SCHIMMEL, A.; SCHUBRING, W. *Lyrik des Ostens.* 1952, 610.

21. GUPTA, Kishorilal. *Bāla-Vedāmṛta.* Govind Bros, Aligarh, 1955, 80.

. anthology of Vedic *mantras* for children .

22. GUPTA, S. K. A study of Dayânanda. II *PO* 13 (3-4), 3-9.

. a summary of D's views about Vedas..

23. GUPTA, S K. Ṛsi Dayananda as a Vedic commentator. *SP* (14th AIOC), Darbhanga, 1948, 130-33.

..D. believes that Vedas were revealed to four sages 1, 96, 08, 53, 047 yrs. ago They mainly deal with *vijñāna kānda* especially knowledge of the supreme soul The *Br* are not revealed lit.. the Vedas do not contain personification of natural phenomena Vedic words are *Yaugika*, some are used in special senses D is a close follower of Yaska there are some deficiencies also in D's comm, such as that he is not very crit, is led by prejudices, is unintelligible, is not free from grammatical errors, disregards accents in some places .

24. GUPTA, S K. Ancient schools of Vedic interpretation *JGJRI* 16, 143-53. (also in *SP*, 16th AIOC, Lucknow, 1951, p 13.).

..*Nirukta* mentions eight schools of Vedic interpretation: *adhidaivata, adhyātma, ākhyānasamaya* or *aitihāsika, naidāna, nairukta, parivrājaka, pūrve yājnikaḥ,* and *yājnika*.. (CAMUPATI in his *Yaska-yuga*, p 11, makes this no into ten by adding *vaiyakarana* and by regarding *ākhyanasamaya* and *aitihāsika* as two distinct schools) acc. to G, the various schools of Vedic interpretation cited by Yāska are agreed on main principles of Vedic interpretation . they differ mainly in matters of detail Sāyana blended all these schools into one in his comm contribution of Dayānanda in this respect..

25. HILLEBRANDT, A. *Aus Brāhmaṇas und Upaniṣaden.* Jena. 1943.

. (new ed.)..

Rev.: H. v GLASENAPP, *OLZ* 47, 192..

26 JAMBUNATHAN, M. R. Veda, translation in Tamil. *SP* (16th AIOC), Lucknow, 1951, p. 21.

. methods of transl stated complete transl. in Tamil of *SV*, *YV*, and *AV* available . *ṚV* transl. getting ready for publication .

27 KOLANGADE, R. G *Ṛgratna-bhāṇḍāra.* Bombay, 1951.

..select *mantras* of *ṚV* with Marathi transl

28. LALACHANDA Vedodadhi ke cune hue moti. (Hindi) *Vadavāṇī* 10 (7), 7-10, 10 (8), 5-8.

prajñāvān aiśvaryavān manuṣya, prāṇa, brahmasūkta (*AV* I 32); etc..

29. LOMMEL, H. *Gedichte des Rig-Veda.* Weisheitsbucher der Menschheit, ed. by J. GEBSER (Otto Wilhelm Barth-Verlag), Munchen-Planegg, 1955, 135.

selected hymns from *ṚV* with German transl and notes mythological exposition introd (16 pp) about the Aryans and their civilization

Rev: L. ALSDORF, *ZDMG* 107, 658-60, W RAU, *OLZ* (1956), 543-45, Dominik SCHRÖDER, *Anthropos* 51, 785

30. MACDONELL, A. A. *A Vedic Reader for Students.* OUP, 1951, XXXII+263.

. 2nd ed

31. MAHADEVAN, T. M. P. (Ed.). *Great Scriptures.* Madras, 1956, 171.

. papers presented at the first seminar of the Union for the Study of Great Religions, Indian Centre among others, on *Up.*, etc..

32. MANNING, Charlotte. *Hymns of the Ṛgveda.* Calcutta, 1952, 134.

..anthology of *ṚV* hymns in English transl..

33. NARAHARI, H G Jayantabhaṭṭa and the Vedas *BDCRI* 18, 30–35 (also in *SP*, 18th AIOC, Annamalainagar, 1955, p 12)

Nyāyamañjarī of J is only a *vṛtti* on select *Nyāya sutras* of Gautama, but it is also a sort of mediaeval hist. of Indian rel and phil J records his views regarding the authorship of the Veda and the place of *AV* among four Vedas acc. to J, the author of Veda is Īśvara as a work, the authority of wh is to be acknowledged as a Vedic text wh is useful for *svādhyāya*, and finally as an instrument to secure *summum bonum* of life, the *AV* is on par with any other Veda

34 NARANG, Gokul Chand *Message of the Vedas* Lahore, 1946, 300

collection of thoughts from all Vedas, classified under suitable subjects Sanskrit text with English transl.

35 PRIYAVRATA *Varuna ki naukā* (Part II) (Hindi) Gurukul, Kangri, 1947, 274

Hindi paraphrase of eight varuṇa *sūktas* (VII 88, 89, VIII 41, *AV* I 10, IV 16, V 1, 11, VII 83) with discussion

Rev C G KASHIKAR, *ABORI* 28, 327

36 PRIYAVRATA *Vedodyāna ke cune hue phūla* (Hindi) Gurukul, Kangri, 1954, 253

selected *mantras* from *ṚV*, *YV*, and *AV* with transl and comments grouped under various headings, such as, *veda khanda*, *īśvara khanda* etc.

Rev G M, *AP* 26, 137

37 PRIYAVRATA *Veda kā rastriya gita* (Hindi) Gurukul, Kangri, 1955, 258

Rev J V, *AP* (Jan 1956), 32

38 RAGHAVAN, V *The Indian Heritage* An Anthology of Sanskrit Literature Indian Inst of Culture (UNESCO collection of Representative Works), Bangalore, 1956, LXXV+447

selections from Veda, *Br*, *Up*, among others, in English transl introd gives a brief hist of SK. lit

Rev : A. CARNOY, *Le Muséon* 70, 394-95; P. K. GODE, *ABORI* 37, 333-34, G OBERHAMMER, *WZKSO* 3, 172, W. RUBEN, *OLZ* (1958), 571-73; S. K. SAKSENA, *India Quarterly* 13, 267-68; H J J. WINTER, *AP* (May 1957), 227-28.

39. RAGHU VIRA. *Vedic Mysticism* (being renderings into English rhythmic prose of some of the loftiest verses from the Vedas). International Acad. of Ind. Cult, Nagpur, pp 44.

40. RAMANATHA. *Vaidika vīra-garjanā.* (Hindi). Gurukul, Kangri, 1946, 72.

a collection of Vedic *mantras* dealing with valour, heroism, etc, with Hindi transl

41. RAMANATHA. Ṛṣi Dayānanda kī vedārtha me krānti. (Hindi). *GKP* 4(11), 4-9.

. two characteristic features of D's Vedic exegesis (1) consideration of the true nature of Vedic deities, (2) etymological explanations

42. RAMANATHA. Vedo ke sarasa madhu-gita. (Hindi). *Vedavāṇī* 10(7), 6-7.

..*ṚV* I 90 6-8; *AV* I. 34. 1-3, IX. 9. 18-19..

43 RAWLINSON, H. G. *A Garland of Indian Poetry.* RAS, London, 1947.

English transl of thirty poetic pieces from the Vedic period to 7th cent A D

Rev E. M H, *AP* (June 1947)

44. RENOU, L. *Hymnes et prières du Véda* (Textes traduit du Sanskrit) Adrien-Maisonneuve, Paris, 1938, VIII+164.

. (*VBD* I-807) French transl of 75 selections from *ṚV*, *AV*, *YV*..

Rev : V. LESNY, *Arch Or* 13, 279

45. RENOU, L. *La poésie religieuse de l'Inde antique.* pub. Mythes et Religions, Paris, 1942, 144.

46. RENOU, L. *Anthologie sanskrite* : Textes de l'Inde ancienne traduits du Sanskrit. Bibl. hist. (Payot), Paris, 1947, 406.

..this large collection of texts translated into French from SK. gives an extensive view of the rel. and didactic SK lit. of ancient India, from the earliest times to the end of the middle ages..

Rev : P. E. DUMONT, *JAOS* 70, 122; J. E B GRAY, *JRAS* 1949; E. LAMOTTE, *Le Muséon*, 61, 303–06.

47. RENOU, L. *Hymnes spéculatifs du Véda, traduits et annotés*. Gallimard (Collection UNESCO d'oeuvres représentatives, 3), Paris, 1956, 276.

..contains 37 hymns from *ṚV* (out of these, 26 from the 10th *maṇḍala*), 12 from *AV*, and two passages from *VS*..

Rev : A. CARNOY, *Le Muséon* 70, 394; A MINARD, *BSL* 54 (2), 73–77; B. SCHLERATH, *OLZ* (1959), 58.

48. RUCKERT, Fr. *Die Weisheit der Brahmanen*. Meister (Die kleinen Bucher, 47), Heidelberg, 1946, 47.

..revised by K. E. MEURER .

49. SAMBUDDHANANDA, Swami. *Vedic Prayers*. Bombay, 1945, 101.

..2nd ed...

50. SATAVALEKAR, S. D. *Daivata-saṁhitāntargata marud-devatākā mantra-saṁgraha*. Svādhyāya Maṇḍala, Aundh, 1943, 40+240.

. a collection of Vedic *mantras* relating to the Maruts, with transl. and comm. in Hindi..

51. SATAVALEKAR, S. D. *Ṛgyajuḥsāmātharvasaṁhitāsū-'palabhyamānānāṁ sarveṣaṁ marud-devatā-mantrāṇām samanvayaḥ*. Svādhyāya Maṇḍala, Pardi, 1943, 16+160+25.

..English introd by H. D. VELANKAR (pp 14). *pāda*-index..

52. SATAVALEKAR, S. D. *Veda-pañcaya*. Svādhyāya Maṇḍala, Aundh.

..selections from Vedic *Saṁhitās* with transl and notes in Hindi.. Vol. I, 1947, 148; Vol. II, 1946, 181; Vol. III, 1948, 234..

53. SATAVALEKAR, S. D. *Aśvinau Devatā: Mantra-Saṁgraha*. Svādhyāya Maṇḍala, Aundh, 1948, 456.

. with transl. and notes in Hindi..

54. SATAVALEKAR, S. D. *Uṣā-Devatā: Mantra Saṁgraha*. Svādhyāya Maṇḍala, Pardi, 1956, 147.

..with transl and notes in Hindi..

55. SATAVALEKAR, S. D. *Daivata-Saṁhitā*. Svādhyāya Maṇḍala, Pardi, 1957–59.

Vol I; (1) Agni (2443 *mantras*), pp 346, (2) Indra (3363), 376; (3) Soma (1261), 150; (4) Marutah (464), 72..Vol. II: (5) Aśvinau (689), 112, (6) *Āyurveda-prakaraṇa* (2345), 272, (7) Rudra (227), 64; (8) Usas (194), 40, (9) Aditi-Āditya (1127), 156, (10) Viśve Devāh (2320), 226 original *mantras* and several indexes .

56 SATAVALEKAR, S. D. Editions of Vedic texts published by the Svādhyāya Maṇḍala, Pardi. *Mahā-rāstra* 22, Poona, 15-12-1958, pp 2 and 4.

. statement re. nature and extent of Vedic *Saṁhitās* acc to author, there are indications of a disciplined army in Marut-hymns. In the *viśva-rājya*, Indra is the minister for war, Agni, for law and order, Aśvinau, for health, Bhaga, for finance, Varuṇa, for navy human body, nation, cosmos—each of these three has 33 gods as presiding deities..

57. SIMENSCHY, Th *Antologia sanscrita a lui Cosbuc*. Analele stiintifice ale Univ, Anul, 1956, pp. 67–140.

58. SINHA, Sailendranath *Ṛgvedīya Mantra-saṁkalana* Sriguru Lib., Calcutta, XVI + 80.

. collection of representative verses from *ṚV* .introd in Bengali

Rev: J C DATTA, *Pr Bh* 60, 68–69

59. SURYAKANTA. Some dubious Vedic readings *Siddheshwar Varma Comm. Vol. I*, 1950, 172–74.

. suggests modifications, such as, *ṚV* VII 18 18: *vindaḥ* (for *vinda*); *AV* V. 21 8: *paḍghoṣa* (for *padghoṣa*); *TA* X. 63: *gandhārayo* (for *gandhāra*); *Kap. Kath* V. 9 57 10: *araṁ klasyat* (for *areklasyat*); *MS* III. 6. 9: 72.11: *°vartata* (for *°vartanta*), etc...

60 TATACHARYA, D T Methods of Vedic interpretation *JSVOI* 14(2), 172-186, 15(1) 1-55

(ref T's article "The Rgveda and the Mimāmsā methods of interpretation , *JSVOI* 9, pp 71 ff) Part I—The Brāhmaṇas *Br* interpretation of X 168 (*Hiranyagarbha Sukta*), crit of the views of MAX MUELLER and MACDONELL Part II—The Samāmnāya and Nirukta (There was no period when the Vedic authors cd claim that they knew the meaning of every word of the Veda) Part III—Sāyaṇa s Bhāsya This is a regular and perfect comm on *RV*, MACDONELL s crit of S examined, English transl of *ṚV* by GRIFFITH examined Part IV—Modern resources Part V—Historical method Part VI—Comparative method

61. TUXEN, P, MARCUS, A *Verdensreligionernes Hovedvaerker* Vol IV *Die aeldste Upanishader* (by P TUXEN), Copenhagen, 1953, 287

Danish transl, with introd, of *Up*

Rev G M, *AO* 22, 84-85

62 UPADHYAYA Baladeva *Ācārya Sāyana aura Mādhava* (Hindi) Allahabad 1948, 7+4+227

treatise on life, times and works of S and M

63 UPADHYAYA, Baladeva (Ed) *Veda bhāsya bhūmikā-samgrahah* Varanasi, 1958, 6+XXX+25+7+142+32

Sāyaṇa s introductions to his *bhāsyas* on the four Vedas Text with English introd and running summary (2nd ed)

64. VAIDYANATHA Some prejudices of Western scholars regarding the Vedas *Ved Dig* 1(6-7), 19-27

65 VAIDYANATHA Vedārtha aura uha (Hindi) *Vedavāni* 10(1-2), 70-73

66 VIDEHA *Svasti-yāga* Veda Samsthāna, Ajmer, pp 96

collection of *svasti-śanti śam namaskāra mantras* in the four Vedas

67. VIDEHA *Gāyatri*. Veda Samsthāna, Ajmer, pp 116

a selection of *ṚV* hymns with V s comm. in Hindi

20. RAYCHAUDHURI, H. C. *Studies in Indian Antiquities*. Calcutta Univ., 1958, XVI+327.

..(2nd revised and enlarged ed) .Part I—Vedic and Epic Studies: Ch. 1: The Antiquity of the *ṚV* (pp. 1-15) (evidence re. approximate date of some of the hymns of *ṚV*; large part of *ṚV-Sam*. composed not earlier than 11th cent. B. C, date of the rise of at least one of the *ṚV* kingdoms-Sṛmjayas-can't possibly be pushed further back than 2nd mill B C.)..Part II—Geography (Study of ancient Indian geography; Geographical lit. in SK; Aryan occupation of India; On some rivers of ancient India)..Part III—History and Chronology (Some aspects of the ancient Indian social organization; Tapestry of ancient Ind hist.; Prototypes (?) of Śiva in Western Asia)..Appendix B (Aspects of Hindu civic life).

21. RENOU, L. *Sanskrit et culture: L'apport de l'Inde à la civilisation humaine*. Payot (Bibliothèque Historique), Paris, 1950, 189.

..14 articles relating to various Indological themes, such as, Vedic ritual; Vedic recitation, Vedic studies, their past and future.

Rev.: S. LIENHARD, *ZDMG* 106, 408-09.

22. RENOU, L. Etudes védiques. *JA* 240(2), 133-54.

..I Les versets du *SV* d'origine non-ṛgvédique. II. Le mot *virāj*..

23. RENOU, L. Études védiques. *JA* 243(4), 405-38.

..4. Les passages communs au Rg et à l'Atharva-Véda. 5. Atharva-Veda et rituel..

24. RENOU, L. *Etudes védiques et pāṇinéennes*. Tome I. Boccard (Publ. de l'Inst. de Civilisation indienne 1), Paris, 1955, III+133.

..(1) Les pouvoirs de la parole dans le *RV*; (2) Le probleme de l'ellipse dans le *ṚV*; (3) L'hypercaractérisation dans le *ṚV*; (4) Les parties en prose de l'*AV*: Note additionnelle sur la version Kashmirienne; (5) Remarques sur la *Ch.Up* (Répétitions en fin de khaṇḍa, Articulations du texte, Concordance *Ch Up*—*BA Up*; Versets insérés); (6) Les Nipātana-Sūtra de Pāṇini et questions diverses..

Rev.: S S. BHAWE, *JOIB* 6, 194-96; O. BOTTO. *EW* 11, 46-48; J. BROUGH, *BSOAS* 22, 191; T BURROW, *JRAS* 1958, 92-93; A. MINARD, *BSL* 54 (2), 65-67; W. RAU, *OLZ* 1957, 535-41; W P. SCHMID, *Kratylos* 4, 46-50; Hanns-Peter SCHMIDT, *ZDMG*

109, 442–49, P THIEME, *JAOS* 77, 51–56 (T makes a few observations on 'Powers of speech in *ṚV*' Acc. to him, R is inclined to secularize *ṚV* T sees a serious, genuinely rel content in *ṚV*-hymns They are intended to accompany sacrificial rites. T is convinced by LUEDERS' views about 'magic power of spoken truth' —*Varuṇa* I *ṚV* art may be described, acc to T, as a sort of artistic magic or magical art The greater the art, the more powerful is the spell)

25 RENOU, L *Etudes védiques et pāṇinéennes* Tome II Boccard (Publ de l'Inst de civil ind 2) Paris, 1956, V+153

(1) La composition du dixième *maṇḍala*, (2) Les refrains dans le *ṚV*, (3) Etudes sur quelques hymnes spéculatifs (*ṚV* IV 5, *AV* XII 1, X 2, XI 8, X 7, X 8, Les hymnes à Rohita *AV* XIII, Hymnes spéculatifs mineurs de l *AV*), (4) Etudes sur quelques mots védiques (*Juhū*, *treta*, *art*), (5) Préposition et préverbe dans le *ṚV*, (6) Etudes pāṇinéennes (La grammaire prākrite de Trivikramadeva, *Paribhāṣenduśekhara* la liste des *paribhāṣā* chez Sīradeva, l arrangement des *paribhāṣā* chez Nāgojibhaṭṭa)

Rev S S BHAWE, *JOIB* 6, 194–96 O BOTTO *EW* 11 46–48 J BROUGH, *BSOAS* 22 191, T BURROW *JRAS* 1958 92–93 A MINARD, *BSL* 54 (2), 65–67, W RAU, *OLZ* 1958, 257 60 W P SCHMID, *Kratylos* 4, 46–50 Hanns-Peter SCHMIDT *ZDMG* 109, 442–49, P THIEME, *JAOS* 77, 51–56.

26 RENOU, L. *Etudes védiques et pāṇinéennes* Tome III Boccard (Publ de l Inst de civil ind 4), Paris, 1957, 133

(1) Les hymnes à l Aurore du *ṚV*, (2) Faits de langue propres au *Paipp AV*, (3) Etudes pāṇinéennes (Le *Sarasvatīkaṇṭhābharaṇa*, Kaccāyana et le *Kātantra*)

Rev O BOTTO, *EW* 11 46–48 J BROUGH, *BSOAS* 22, 191

27 RENOU, L *Etudes védiques et pāṇinéennes* Tome IV Boccard (Publ de l Inst de civil ind 6), Paris, 1958, V+138

. Les hymnes aux Viśvedevāḥ (introd., gramm. and exegetical notes)

Rev O BOTTO *EW* 11 46–48, J BROUGH, *BSOAS* 22, 191, W RAU, *OLZ* 1959, 299–300 W P SCHMID, *Kratylos* 4 (2), 156–59

28 RENOU, L. *Etudes védiques et pāṇinéennes* Tome V. Boccard (Publ de l Inst. de civil ind. 9), Paris, 1959, 115

(1) Les hymnes aux Viśvedevāḥ (transl. in French), (2) Les hymnes à Varuṇa (transl).

29 RENOU, L *Etudes védiques et pāṇinéennes* Tome VI Boccard (Publ de l'Inst de civil ind 10), Paris, 1960, 83

Le destin du Véda dans l Inde (Ritual, Vedic texts, Vedic schools, *mantras*, *Up*., Vedic recitation, grammar, etc)

30 SATAVALEKAR, S D *Vaidika-vyakhyana malā* (Hindi) Svādhyāya Maṇḍala, Pardi

(1) Madhucchandas and ideal *puruṣa* seen in Agni (pp 15), (2) Vedic economic system (15), (3) Our *svarajya* (16), (4) Long life of hundred years (16), (5) Individual and society (16), (6) *śanti* in the world (16) (7) Spiritual life of individual and national progress (20), (8) Seven *vyāhrtis* (15) (9) Vedic national anthem (16) (10) Vedic polity (19), (11) *Study of Veda* (16) (12) *Veda* and *Bhagavata* (16) (13) *Prajāpati and administration* (16), (14) *Traita dvaita advaita ekatva* (16), (15) Is the world fictitious? (16), (16) How the *rṣis* have preserved the Veda (24), (17) Work of Svādhyāya Maṇḍala (16) (18) How to attain godliness (16) (19) Welfare of the people (18), (20) Human life and its purpose (18) (21) The *rṣis* and the nation (17) (22) Inner power of man (16), (23) Various types of Vedic sovereignty (16) (24) Ideal administration (16), (25) Vedic poetry (16) (26) The *rakṣasas* (16), (27) *śiva samkalpa* (16) (28) Mind and its tremendous speed (17) (29) Vedic *subhāṣitas* (16), (30) Military organization in Vedic times (16), (31) Military training (16), (32) *Vedic Gods* (16) (33) *Preservation of towns and forests* (17) (34) *Vedic gods in human body* (18), (35 37) Health ministers in Vedic times (16+16+17) (38) Names of Vedic *rṣis* (20) (39-40) Rudra (16+16), (41) Usas (16), (42) The Ādityas (16), (43) Viśve Devāh (16) (44) Vedic *mantras* and ancient seers The *vidvā-rāja*, (45) *Puruṣa and Brahman*

31 SATAVALEKAR, S D *Vaidika Dharma Khaṇḍa* (Marathi) Part I Svadhyāya Mandala, Pardi, 1957, 246

(brief life-sketch of the author by J R GHARPURE) collection of essays in Marathi on Vedic and allied subjects

32 VAIDYANĀTHA *Vaidika Jyoti* (Hindi) Porbunder, *1955*

forty short essays on Vedic subjects Vedic *ka* and *kha*, *apsaras*, *unījoga*

33 ZIMMER, H *Indische Sphären* Verlag R Oldenbourg (Schriften der Corona 12), Zurich, 1935, 251

(1) Indian Myths—Vedic and Jaina (The author speaks of the rhythm of ever recurring sameness in cycles without beginning and without end, wh have eliminated altogether in ancient India the sense of the historical, that is, the unique, the fact by substituting for it the symbolical myth), (2) The political science of ancient India, (3) Yoga

Rev H C E ZACHARIAS, *Anthropos* 34, 469–70 (Acc to ZIMMER, *bhakti* is pre-Aryan and derived from the Mother Goddess cult Acc. to the reviewer, love of god is not at all derived from the Peasant civilization s concept of God as mother, but from that of the Herdsman civilization s Heavenly Father ' concept)

32 VEDIC AND RELATED PERSONALITIES.

1 ATHAVALE, Sadasiva The place of Śvetaketu in the history of ancient Indian thought *PIHC* (21st Session), 1958, 223–24

Svetaketu of 7th or 8th cent B C presents himself as an honestly puzzled philosopher in the galaxy of the bigots of his age He had absolutely no regard for metaphysical thought However, he was clear and emphatic in his views on social institutions like marriage From the *Śvetaketu-Jataka* it seems that S had seen the meaninglessness of *varna* institution S is nearer to Lokāyata is one of the pioneers of the intellectual revolution of the Cārvakas

2 BASANA DEVI Great women of the Vedic times. *Pr Bh.* 59, 162 65

Visvavāra Indrasenā, Mudgalan, Apālā, etc

3 BHAGAVAD DATTA Kanvavamśi ṛṣi (Hindi). *GKP* 4 (1), 14–16, 4 (4), 16 18

. Nṛsata, Kaṇva, etc are not hist. personalities the term Sausra vasa used in *Ka ha Sa n* as an adj of Kaṇva does not indicate paternal relation

4 CHAPEKAR, N G The Ṛgvedic Ṛsis Viśvamitra and Kuśika D V Potdar Comm Vol, 1950, 59 62

there is nothing in *ṚV* to support the widely held view that Viśvāmitra was a Ksatriya on the other hand, Ku ikas are styled as *vipra* and *ṛṣi* (III 30 20, 53 10)

5 CHAPEKAR, N G Bhāradvāja *ABORI* 31, 292–96

6. CHAPEKAR, N. G. Kaṇva in Ṛgveda. *JBBRAS* 27, 31–37.

..Kaṇva, Praskaṇva, Kaśyapa..

7. CHAPEKAR, N. G. Kakṣīvān. Swami Kevalananda Comm. Vol., 1952, 138–44.

8. CHAPEKAR, N. G. Priyamedha. *Bh. Vid.* 14, 95–98.

..Priyamedha in Veda means *a person accustomed to perform* sacrifice..Priyamedhas were not a homogeneous community.. most of the ref. to P. occur in the 8th maṇḍala..

9. CHAPEKAR, N. G. Agastya. *JBBRAS* 28, 25–28.

..Viśpalā was in no way related to Khela; there is no evidence to show that Agastya was the family priest of Khela..

10. CHAPEKAR, N. G. *Sudās. OT 3 (1), 8–19.*

..there were three persons of the name Sudās—S. the indigent, S. the oppulent, S. the fighter..

11. CHAPEKAR, N. G. Cyavāna. *PO* 24, 42–45.

..supports TILAK's view that C. was the sun who had caused *darkness in the Arctic regions by going below to the other side of the globe..*

12. CHATTERJI, Suniti Kumar. Kṛṣṇa Dvaipāyana Vyāsa and Kṛṣṇa Vāsudeva. *SP* (15th AIOC), Bombay, 1949, 87–88.

16 DIKSHITAR, T. A V. Sage Kanva. *BJ* (6-11-1955), 78-80.

17. DIKSHITAR. T. A. V. Sage Jaimini *BJ* (20-11-1955), 37-38.

18 DIKSHITAR, T. A. V Sage Richeeka *BJ* (4-12-1955), 40-41

19 DIKSHITAR, T A V Sage Angiras *BJ* (18-12-1955), 38 39.

— 20 DIKSHITAR, T A V Sage Ambarisha *BJ* (15-1-1956), 48-49

21. DIKSHITAR, T. A V Sage Vyasa *BJ* (29-1-1956), 41-42

22 DIVAKAR, R R Raikva, the Cart-driver *BJ* 5 (3)

23 DUCHESNE-GUILLEMIN, J *Zoroastre Etude critique avec une traduction commentée des Gâthâ* Adrien Maisonneuve (Les dieux et les hommes — II), Paris, 1948, 301

Rev M SPRENGLING, *JAOS* 70, 313 15, G. TUCCI, *RSO* 25, 135-36

24 DUMEZIL, G Les archages de Zoroastre et les rois romains de Ciceron *Journal du Psychologie* (Oct -Dec 1950), 449-63.

25 DVIVEDA, V. V Saptarṣayah *SS* 7, 288 ff

discrepancy in the lists of *ŚPB* and *M Bh* to be explained on the basis of *kalpantariya vibheda*

26. ED Janasevaka Vanuh (Hindi) *GKP* (June 1952), 16-17.

..ref *RV* VII 97 9

27 GHATAGE, A M Two Brahmanic philosophers in the *Rsibhasitāni* *JBBRAS* 26, 158-62. (also in *SP*, 15th AIOC, Bombay, 1949, p 84)

Uddālaka and his son, Śvetaketu, are mentioned in Buddhist lit (*Jatakas* 377 and 487), their characterisation there close to that in Up Aruṇa and Uddālaka also mentioned in the Jaina canonical work, *Ṛṣibhaṣitani*, wh acc. to SCHUBRING is a genuine text and at least as old as the early works of the Ardhamagadhi canon. A and U mentioned in the list of 45 Pratyeka Buddhas are said to have lived at the time of Pārsva (23rd Tīrthaṃkara) a close comparison of Br Buddh, and Jaina accounts about A., U, and S. points to the historicity of this family of philosophers each of the three religions has made them expounders of its own views

28 GHULE, Krishnasatri Vasistha and Viśvamitra (Marathi) *Ghule Lekha-Samgraha*, Nagpur, 1949, 1-12

Va. is the sun, Vi, the moon, Sudās, the *dyuloka*, Bharatas, the gods, Kuśika, the *graha-nakṣatra mala*

29 HENNING, W B Zoroaster, politician or witch doctor? OUP, 1951, 51

(Ratanbai Katrak Lectures, 1949) NYBERG (*Die Religionen des alten Iran*) suggested that Z. was a schaman HERZFELD (*Z and his World*) characterised Z. as a politician HENNING examines these views (1) Z lived 630-533 B C. or 628-551 B C. or 618-541 B C., (2) Z. lived in the North East of Persia, (3) Z. taught dualism as the chief theme in a monotheistic circle (Ref *Journal of Theological Studies* 44 119-21)

Rev J G de JONG *Bibl Or* 12, 34-37

30 HERZFELD, E *Zoroaster and His World* Princeton Univ, 1947

(two Volumes)

31 JAMBUNATHAN, M R Life of Agastya *SP* (17th AIOC), Ahmedabad, 1953, p 8

ṚV I 165-191 and *AV* V 133 studied to find the hist of A A was a Tamilian, he did not come from north to south, his union with Lopāmudrā based on Tamil form of marriage

32 JAMBUNATHAN, M R Agastya *SP* (18th AIOC), Annamalainagar, 1955, p 9

33 JAMBUNATHAN, M R Bhikṣu Angiras (*ṚV* X 117) *SP* (19th AIOC), Delhi, 1957, 15-16

his ideal was service to mankind and love for humanity he appears to be the Tirumular who wrote *Tirumandiram* in Tamil

34. JAYADEVA SARMA. Vāmadeva kā itihāsa. (Hindi). Vedavāṇī 12 (1-2), 98–105.

..V.'s cooking of the dog's entrails

35. JOSHI, N. P. The sage Agasti, his life and work. *JUPHS* 5, 30-36.

..A. in the Vedas..A played an imp. role in the spread of Aryan culture and development of science..

36. KANTAWALA, S. G. A note on ṛṣis. *JOIB* 7, 61–66.

37. KARMARKAR, R. D. Pārikṣita Janamejaya in the Brāhmaṇas and the Upaniṣads identical with the Pārikṣita Janamejaya in the Mahabhārata. *PAIOC* (13th Session), Part II, Nagpur, 1951, 466–75.

..*MBh.* war and J, the descendant of Pāṇḍavas mentioned therein, shd be placed about 3000 B. C. ..other J (senior), the ancestor of Pāndavas, about 3600 B C ..J (junior) was patron of Yājñavalkya..

38. KLIMA, O. The date of Zoroaster. *Arch Or.* 27, 556–64.

. evidence of *Bundahisn*—Z lived bet. 784 and 707 B C..

39. KULKARNI, B R. Zarathushtra and Vedic Jaradashti. *SP.* (15th AIOC), Bombay, 1949, p. 10

..Z. = J. = one having long life, health, and power..

40. LOMMEL, H. Bhṛgu im Jenseits. *Paideuma* 4,93–109.

. *ŚPB* 11 6 1; *Jaim Br.* 1 42..

41. LOMMEL, H Nachtrag zu "Bhṛgu im Jenseits" *Paideuma* 5, 201–02.

..*Kauṣ Br.* 11.3..

42. LOMMEL, H. Zarathrustras Priesterlohn. *Kirfe Comm. Vol.*, 1955, 187–95.

43. MOOKERJI, Radha Kumud. The Rishis of India. *Ved. Dig.* 2 (12), 19–27.

..(reprinted from *Dayananda Comm. Vol.*)..ṛṣis of *Āraṇyakas* and *Up.*..

44. OJHA, Madhusudana. *Ādhidaivikādhyāya*. Jaipur. 1950, 88.

..discusses *ṛṣis*, authors of Vedic *mantras*, their *gotras* and *pravaras*..

45. OJHA, Madhusudana. *Maharsi-kula-vaibhavam* (*Pūrvārdha*). Rajasthan Oriental Res. Inst, Jaipur, 1956, 291.

. exposition of *prāṇa-ṛṣis* and *mānuṣa-ṛṣis*. Vedic cosmogony, *virāj*, *catuṣpād brahman*, Prajāpati..

46. OMANANDA PURI, Swami. Women in the Brihadaranyaka Upanishad. *MR* (Sept. 1949), 238–39.

..Gārgi, Maitreyi..

47. PUSALKER, A D. Janamejaya Pāriksita in the Vedic literature, and the Mahabhārata and the Purāṇas. *SP* (15th AIOC), Bombay, 1949, p. 101.

..there were two Janamejayas, one an ancestor of the Pāṇḍavas (referred to in Vedic texts) and the other the descendant of the Pāṇḍavas *MBh* and *Pur.* ref to both .

48. RAHURKAR, V. G. Devapi and Śantanu in the Ṛgveda. *SP* (17th AIOC), Ahmedabad, 1953, p 14.

. Bhiṣak Ātharvaṇa, seer of *ṚV* X. 97, is the Mahābhiṣak Santanu of *MBh.* and *Matsya P* ..Devāpi, seer of X. 98, is brother of S...

49. RAHURKAR, V. G. Ṛgvedatila Mudgala va Mudgalānī. (Marathi) *Chitrav Comm. Vol*, 1954, 85-97.

. *ṚV* X. 102 is a war song .Mudgala and Mudgalānī were hist. figures. Purāṇic genealogy..

50. RAHURKAR, V. G. Vasiṣṭha and the Vāsiṣṭhas in the Ṛgveda. *JUPHS* No. 5, 104-143. (also in *SP*, 16th AIOC, Lucknow, 1951, 28–31.)

51. RAHURKAR, V. G. *The Seers of the Ṛgveda*. 1955, 18+XXXIX+577.

..Doctorate thesis. (typescript in the University of Poona Library)..

7. BHATTACHARYA, Rama Shankar Skandapurana gata vaidika samagri (Hindi) *Vedavani* 10 (1 2), 79 83

8 BLOCH, J Les débuts des littératures dans l Inde *Hommage à Lucien Febvre*, Paris, 1954, 1-9

begins the statement with *RV*

9 BRANDENSTEIN, W Die alten Inder in Vorderasien und die Chronologie des Rigweda *Fruhgeschichte und Spr* , Wien, 1948, 134-45

(also Nachtrag—p 186)

10 CEADEL, Eric B (Ed) *Literatures of the East An Appreciation.* John Murray (Wisdom of the East Series), London, 1953, XIII+194

11 CHANDRASEKHARAN, K , SUBRAMANIA SASTRI, V H *Sanskrit Literature* P E N All India Centre ('The Indian Literatures'-12), Bombay, 1951, VIII+300

ch. 1 deals with the SK. lg , ch. 2 with the Vedic lt

12 CHATTERJI, Suniti Kumar The literatures of modern India *I AC* 4 (1), 40-53

a brief introductory note on Vedic and Epic lit

13 CHATURVEDI, Giridhara Sarma. Vedeṣu purāṇa mahattvam *Purana* 1 (1), 21-30

P is already mentioned in the different parts of the Veda as being equally divine in origin and authoritative along with the Vedas themselves description of *P* as the fifth Veda is justified

14 CHOWDHURI, J B Contribution of Bengal to Sanskrit literature. *MR* (Aug 1946), p 136.

the earliest Smārta from Bengal is Gautama the Sūtrakāra

15 DIVANJI, P C. The age of the Veda *JGRS* 16 (3) 1954

16 DVIJENDRA NATHA, Sastri *Samskrta-Sahitya-Vimarśah* Bharati Prausthanam, Meerut, 1957, 36+650.

A hist. and crit. study of Sk. lit (in Sanskrit)

17 DVIVEDA, V V Vede sākhā bhedah *SS* 7, 287 ff

acc to author of *Mah bhāṣya*, there were 1130 Vedic *Samhitās* at present only 12 are available

18 GAMPERT, V Zur Problematik des Alters des Ṛgveda *Arch Or.* 20 (3-4)

19 GHULE, Krishnasastri Samskrta vanmayāca itihasa (Marathi) *Ghule Lekha-Samgraha*, Nagpur, 1949, 74-120.

(Rev of *History of SK Lit.*, Vol I, Vedic Period, by C. V VAIDYA) acc. to G, the date of *RV* may be 12,000 10 000 B C

20 GUPTA, S K Nature of Vedic sakhas. *PO* 16, 48-65 (also in *SP*, 15th AIOC, Bombay 1949, 3-4)

different Vedic *sākhās* are results of attempts at simplification of the original Vedic texts, in a sense they are the first explanations of the *Sam*

21 GYANI, S D Nature of the original Purāṇa *PIHC* (21st Session), 1958, p 221

earliest ref to *P* as a lit. composition occurs in *AV* In the same Veda the term *purāṇavid* occurs original *P* was one, and comprised old ākhyānas genealogies etc

22 JOSHI, D P The age of Ṛgveda *SP* (19th AIOC), Delhi, 1957, 13-15

views of earlier scholars discussed

23 JOSHI Rasika Vihari Samskrta sahitye gadya paramparā *Bhārati* 8 (8), 177-78

a brief survey beginning with *KYV*

24 KANGA, M F Composition and age of the Yashtas *ILQ* 16-17

25 KANGLE, R P The relative chronology of the Dharmasutras *SP* (14th AIOC), Darbhanga, 1948, 128-29.

generally accepted chronological order is Gautama Baudhayana Āpastamba Vasiṣṭha acc to K., the order should be A.-B -V -G

26 MAHESA PRASADA Veda aura usake śakhaye. (Hindi) *Vedavāṇī* 2 (4), p 102.

27. MANKAD, D. R. *Date of Ṛgveda.* Gangajala Prakasana, Anand, 1952, 94+15.

..a study of Vedic *ṛṣis* and their chronology..

Rev.: V. G. RAHURKAR, *ABORI* 33, 271–72.

28. MOTWANI, Kewal. *India's Ancient Literature.* Ganesh and Co., Madras, 1956, 55.

..acc. to author, *Saṁ.* are devoted to a study of the universe, visible and invisible; *Br.* contain a considerable body of scientific material and also, have a sociological portion; *Up.* deal with mysticism–that is, inner experience and illumination..

Rev.: K. K. RAJA, *ALB* 21, 178–79.

29. PANDEYA, S.; JOSHI, R. *Vaidika sāhitya kī rūparekhā.* (Hindi). Kanpur, 1957, 218.

30. PISANI, V. *Storia delle letterature antiche dell'India.* Nuova accademia editrice (in the Series: Thesarus Litterarum), Milan, 1955, 283+linguistic map of India.

..treats of Brahmanical, Buddhist, Jaina, and Hindu works in SK, Pali, and Prakrits from the earliest to medieval times. (1) Vedic period (*ṚV* to Sūtra): 1500–350 B C.; (2) Proto-Classical period: 326 B C.–200 A. D.; (3) Classical period: 400–648 A D.; (4) Post–Classical period: (Rāstrakūṭa): 15th cent A. D.; (5) Fall and Revival: Moghuls to Tagore..each ch. starts with a summary of the political, social, and cultural hist of the period..Introduction deals with three groups of lgg.–Muṇḍa, Draviḍa, Indo-Aryan,–writing in ancient India..

Rev.: W. RUBEN, *OLZ* (1956), 453–56; C. A. RYLANDS, *JRAS* 1957, 127–28.

31. POUCHA, P. Schichtung des Ṛgveda. Bestimmung des relativen Alters der Lieder des Ṛgveda mit Hilfe zahlen-mässiger Berechnung. *Arch. Or.* 13, 103–41; 225–69; 15, 65–86.

..P.'s basic idea is as follows: If old perishing words and new productive words in several hymns were collected and systematically arranged, it wd be possible to determine the relative chronology of various hymns..

32. PUSALKER, A. D. The historical literature of ancient Indians. *I-AC* 5 (2), 221–23.

..(extracts from Pres. Add, Hist. Section, AIOC, Annamalainagar)..Vedic lit. does not clearly distinguish bet. *itihāsa* and *purāṇa*..*Nirukta* refers to Aitihāsikas..

33. RENOU, L. *Glossaire de la littérature of sanscrite* Paris, 1946

34 RENOU, L *Les écoles védiques et la formation du Veda* Cahiers de la Soc As 9, Paris, 1947, 225

the origin of different Vedic *Sam* and their redactions hist. of the trad, mutual relationship from linguistic pt of view

35. RENOU, L The Vedic schools and the epigraphy *Siddheshwar Varma Comm Vol*, Part 2, 1950, 214–21

36 RENOU, L *Les littératures de l Inde* Presses Univ. de France (Que sais je ?), Paris, 1951, 128

Rev J FILLIOZAT, *RHR*, 142, 248–49

37. RENOU, L Littérature sanscrite. *Histoire des littératures* 1, (Encycl de la Pléiade), Paris, 1955, 941–88

la litt véd (942–49)

38. RENOU, L. Les divisions dans les textes sanskrits *I-IJ* 1 (1), 1–32

imp of this question for ' higher criticism two types of division of *ṚV-maṇḍala* and *aṣṭaka* division of other Vedic texts and Vedānga texts division of classical SK texts

39. RUBEN, W *Ueber die Literatur der vorarischen Stamme Indiens* Deutsche Akad der Wiss zu Berlin, Inst fur Orientforschung, No. 15, 1952, 134

pre-*ṚV* lit—lit of Indians of stone-age collects the lit fragments of primitive people outside Hindu caste-system, eliminates from them the European and common Indian themes, and co-ordinates what remains wherever possible, with Indus Valley seals a ch on N W Indian lit. of 3rd mill. B. C. throws light on the mixing up of the pre-Aryans and Aryans Part II Pre-philosophical Philosophy (1) Pre-history, (2) Proto-history of the oldest city-cultures, (3) Beginnings of the states of Indo-Europeans and Jews

Rev P H L. EGGERMONT, *BiblOr* 11, 229–30, E. LAMOTTE, *Le Muséon* 66, 192 93, W NÖLLE, *ZDMG* 104, 255–56, Dominik SCHRODER, *Anthropos* 49, 348–49

40 SASTRI, K S Ramaswami *A Primer of Sanskrit Literature* Madras, 1952, 116

in nine chapters, author seeks to give a concise picture of Vedic and cl lit

Rev B UPADHYAYA, *Pr Bh* (Aug 1952), 352

41 SASTRI, P S The antiquity of the Veda *R B Trivedi Comm Vol*, Madras, 1958, 50–55

on astronomical evidence the oldest available *Saṁ* can t be dated after 8000 B C *ŚPB*–3102 B C oldest part of *TS* about 6200 B C

42 SETH, H C Periods in Vedic literature *PAIOC* (13th Session), Part II, Nagpur, 1951, 91–92

. part of *ṚV* belongs to 6th cent B C (=period to wh Zoroaster and his *Gāthās* also belong) allowing periods of time for distinct strata (such as *Sam*, *Br*, *Up*) is not proper the *Up* sprang up in *Br* period itself part of *ṚV*, part of *Br*, early *Up*—all belong to 6th cent B C different strata of Vedic lit reflect not so much the long intervals of time as the changing geographical environments and concurrent changes in political rel, and social life under wh they have been composed and compiled

43 SHIPLEY, Joseph T (Ed) *Encyclopaedia of Literature* (in two Volumes) Philosophical Library, New York, 1946, XIV+1188

Section dealing with Indian Literatures (including Vedic lit) (*Vol I, 439–571*) *organized by* R N DANDEKAR

44 SURYAKANTA Sanskrit India's national heritage *BVB Bull* 23, 1–3

moral law of universe typified in *ṛta dharma*, *kratu* sacred Vedic ritual is mystically interpreted by the *Br* In *Up*, the gnostics were *more eager to know how the wheel of Varuṇa* went round than to be able to make it turn

45 TILAK, B G *Orion* (or Researches into the Antiquity *of the Vedas*) Poona, 1955, VIII+243

(4th ed)

46 TILAK, B G *Arctic Home in the Vedas* (being also a new key to the interpretation of many Vedic texts and legends) Poona, 1956, IX+469

(2nd reprint)

47 TRIVEDA, D S Land of the Vedas *ABORI* 33, 229-37

the descendants of Angiras and their disciples are authors of the bulk of *RV ŚYV AV* and bulk of *ṚV* are products of Bihar home of *Up* also was Videha Magadha it is not suggested that Vedas were composed in the very land in wh the authors were born for the Aryans were born in Panjab

48 TRIVEDI, Ramagovinda *Vaidika Sahitya* (Hindi) Banaras, 1950, 54+512

49 VARADACHARI, V *A History of Samskrta Literature* Allahabad

from the Vedas up to Vedānta system of Indian philosophy

50 VENKATAKRISHNA RAO, U Sanskrit literature chart *Ved Kes* 44 (3), 106 09

SK lit classified under six orthodox and four secular heads I *śruti smṛti, itihāsa purāṇa āgama* and *darśana* II *subhaṣita kāvya nāṭaka* and *alaṅkara*

51 VISVASRAVAH Acarya Śakhaye vedavayava hai ya veda vyākhyāna? (Hindi) *Vedavani* 2 (4), 85-86

śākhās are *vyākhyāna granthas*

52 WIJESEKERA, O H de A A Pali reference to Brāhmaṇa Caranas *ALB* 20 (3-4), 294-309

Tevijja sutta (No 13) in *Dīgha Nikāya* Tarukkha=Taruksya (a teacher in *A Br* 3 16 and *Śā kh. Ār* VII 19) the Pali parenthetical passage presumably refers to various schools of Brahmins holding different views on the path of union with Brahman

53 WINTERNITZ, M *History of Indian Literature* Vol I, Part I Calcutta Univ, 1959

(2nd ed) Vedic portion only

54 YAJNIKA, Natwarlal Vaidika vanmayasyetihāsah. *BVB Bull* 9, 1-2

34 General Study of the Veda as a whole.

1 Agrawala, V S Vaidika aura vaijnānika drstikoṇa (Hindi) *Vedavāṇi* 10 (1-2), 33-37

2. Aiyar, C. P Ramaswami On Vedic recital *Cultural India* 1 (15), 1-2

> intelligent study and proper recitation of the Veda have deep significance and are designed to effect the mental and spiritual regeneration of the people

3 Aiyar, R Krishnaswami. The value of the Śāstras *KKT* 16 (4), 392-98

> the authority of the Vedas

4 Algurai Sastri Veda hame kya deta hai? (Hindi) *Vedavāṇi* 10 (1-2), 15-16

5 Amarasimha Gita me veda kI mahatta (Hindi) *Vedavāṇi* 11 (12), 13-15

> many *BG* ideas traced back to *YV*

6 Anandapriya Vedo aura gāthao kI sāmyata (Hindi) *Vedavāṇi* 10 (1-2), 89 90

7 Anantanarayana Sastri *Varṇakramavivekaḥ*. *SS* 12 (1), 1-27

> a treatise in *118 kārik s* description of various types of *varṇa-krama—śuddha, s ara mātrā a ga*

8 Anirvan Vedamimamsa the background *Pr Bh* 55, 83-87

> deep sense of the ultimate reality as a self-expansive consciousness-Force (= *brahman*), not being blended to the realities of the earth, and synthetic grasp of the integral Reality from a vantage-ground of Transcendence—these three characteristic ways of looking at Reality may be said to sum up the Arya philosophy of existence

9 Anon Rambles in the Vedas *Chetana* 1 (6) p 3

10. APTE, V. M. Presidential Address : Vedic Section. *PAIOC* (19th Session), Delhi, 1959, 103–117.

> ..Part I : TILAK's theory of the reminiscences of polar and circum-polar skies receives unexpected support from the three books published by Immanuel VELIKOVSKY (*Worlds in Collision*, etc). North Pole was, at some time in the (not too remote) past, 20 degrees or more distant from the point it now occupies..Part II · Survey of Vedic Research..

11. ATMA, Shri Gospel of Vedas. *Ved. Dig.* 1–4.

> . (in instalments)

12. AUROBINDO, Sri. *Veda-Rahasya* (Hindi). Vol I. 1949, 365.

> ..Hindi transl of A's *The Secret of the Veda* by ABHAYADEVA..

13. AWASTHI, G. C. Misconceptions about the Vedas. *KKT* 13 (12), 615–16.

✓14. AWASTHI, G C. The period of the Vedas. *JIH* 26 (2), 141–42.

> *ṚV* is the principal book of *yāgas*, and it would be a purpose-less compilation if there were no *yāgas* and no other Vedas existence of other Vedas along with *ṚV* is axiomatic description of *yāgas* in *ṚV* proves the pre-existence of *YV* and *SV*

✓15 AWASTHI, G. C. Views of scholars regarding the Vedas. *KKT* 14. (also in *JGJRI* 6, 151–55.)

> . (in three instalments) (1) contemporaneousness of all Vedas, (2) hollowness of the arguments of European scholars, (3) *ṚV* does contain descriptions of sea

16. AWASTHI, G. C. Misconceptions about the Vedas. *JIH* 26 (3), 285–86.

> the non mention of ocean in the Veda does not prove that Vedic people had no knowledge of ocean..

17 BALASUBRAMANIAN, R Vedic testimony. *Ved Kes.* 44, 474–78; 509–19.

> . explains Maṇḍanamiśra's arguments as embodied in the *Brahma-siddhi* by wh he vindicates Vedic testimony as means of knowing *brahman*..

..10

18 BENDA, E *Der vedische Ursprung des symbolischen Buddhabildes*

Rev GUENTHER *WZKM* 50 158–59

19 BHAGAVAD DATTA Apauruseyavāda. *Vedavāṇī* 10 (7), 25–29

(in instalments)

20 BHARATIYA Bhavanilal Veda ka nityatva aura apauruṣeyatva (Hindi) *GKP* 11 (11) 362–64

views of Swami Dayananda and Swami Vivekananda both accept *nityatva* and *apauruṣeyatva* of Veda

21 BHATTACHARYYA Durgamohan Condition of Vedic studies in ancient and medieval Bengal as reflected in epigraphic records and literary references *OH* 3 (2)

22 BHATTACHARYA Rama Sankara Veda mantro ka viparinamayitavyatva, (Hindi) *Vedavani* 10 (10), p 15

23 BHATTACHARYYA Viman Chandra On the import of a Puranic verse *JGJRI* 16, 423–32

Viṣṇu P 3 3 11 (*eka asid yajurvedas tam caturdhā vyakalpayat*) goes against the usual view that *ṚV* is the original Veda and that *YV* appears late in the field *Puranas* believe in the *pauruṣeyatva* of Vedas that is of the extant *Samhitās* wh acc to them came into being after the *śrauta* cult was introduced acc. to *Matsya P* 145 115 16 Aila Pururavas was a *mantravadin* and a Ksatriya as well He was also introducer of the three fires (that is the *śrauta* system) this pt is suppressed by Brahmanic trad

24 BIHARILAL Vedo ka bandhana (Hindi) *Vedavani* 12 (3) 9 12

25 BINDU N P Śri Aravinda ke vicara me vedo ke pratika ka rahasya (Hindi) *VJ* 6 (8) 3–6

26 BISSOONDOYAL B What the Vedas mean to us *Asia* 13–14, (June 1954) 30–40 (Sept. 1954) 184 95

(in instalments) Veda = Word of God Veda and human race

27. BISSOONDOYAL, B. Rediscovering the Bhagavadgītā. *Chetana* 4 (12), 4-8.

..*BG* compared to Veda and Pañcatantra..

28. BOSE, A. C. Aesthetic and spiritual significance of Vedic texts. *SP* (19th *AIOC*), Delhi, 1957, 25-27.

. ways of Vedic exegesis (1) to consider different readings of the same *mantra* occurring in different Vedas and the significance of the difference; (2) to consider quotations of Vedic *mantras* or words in *Up.* and other Vedic texts, and their meaning in the new context; (3) to consider Vedic words, musical patterns and ideas repeated in later times, especially in rel lit and their trad. associations . these methods illustrated .. also considers Vedic aesthetic values..

29. BOSE, A. C. How to prevent wars, a Vedic answer. *BJ* (11-1-1959).

30. BRAHMADATTA, Jijñāsu. *Vedavāṇī* Ramlal Kapur Trust (Amritsar), Banaras.

..a Hindi monthly journal relating to Vedic studies..

31. CHATTERJEE, Chinmoy A convocation in ancient India. *JUPHS* 2 (2), 20-26.

..*T Up* : *satyam vada dharmam cara*, etc.. ref. to similar other *Up* texts

32. CHATTERJEE, Heramba. Buddhist view regarding the eternity of the Vedas. *IHQ* 32 (2-3), 338-40.

..from *Tattvasamgraha* of Sāntarakṣita · Vedas can't be regarded as eternal and divine for the reason that they contain many unpleasant things, such as, *kāma*, *mithyātva*, *prāṇi hiṁsā*, etc...

33. CHATURVEDI, Giridhara Sarma. Vedānāṁ svarūpam. *SS* 12 (3-4), 1-14.

..*manas*, *prāṇa*, and *vāk* constitute the principal Vedas *vaijñānika* Vedas and *grantharūpa* Vedas.

34. CRAMCOOK, Nilla. The Vedic wisdom of the Islamic poetry. *Kashmir* 5 (2), 39-40.

..Vedic influence on Kashmir's Islamic poetry..

35. DANDEKAR, R. N. Vedic Studies : Retrospect and Prospect. *PAIOC* (14th Session, Darbhanga), Part II, Poona, 1952, 1–22.

. (Presidential address : Vedic Section)

36. DESHPANDE, V. V. The Vedas and Vedic learning. *SJ Number Sāṅga-Veda-Vidyālaya*, Banaras, 1946, 1–58.

..acc. to trad, (a) the Vedas are a single entity ; (b) they are the only source of the knowledge of good and evil, of right and wrong action ; (c) they are eternal and self revealed, (d) they possess inherent validity .among modern scholars, there are four classes : (1) those who adopt method of comparative philosophy, (2) those who depend on astronomical references ; (3) those who depend on geological data, (4) those who emphasize political events and social background..

37. DEO, Prafulla Chandra Bhanja. Note on an image inscribed with Rigvedic verses. *OHRJ* 2 (3–4), 99–101.

38. DHARMADEVA, Vidyavacaspati. Vedo kā mahattva aura paramparāgata viśvāsa. (Hindi). *GKP* 6 (10), 289–93.

39. DHARMADEVA. *Vedo kā yathārtha svarūpa*. (Hindi) Gurukul, Kangri, pp. 530

Rev . GANGAPRASAD, *GKP* 11 (12), 421.

40. DHAVAN, Thakurdatta. Truth and Vedas *Ved. Dig.* 1–2.

..(published serially) .

41. DINANATHA, Sarma. Veda-svarūpa-nirupanam. *Maharaiala Silver Jubilee Vol*, 1950, 185–96.

42. DVIVEDI, P. N Vaidika mantra jaise the vaise hi āja bhi hai. (Hindi) *JBHU* 2 (1), 73–77.

43. ED. Sources of the Veda and other scriptures. *Pr. Bh.* 61, Oct. 1956.

..intuition is the source of all scriptures .

44. ED. Indian culture and the Vedas. *Pr Bh* (Feb. 1951), 108–110.

45 EMENEAU, M B The strangling figs in Sanskrit literature *Univ California Publications in Classical Philology* 13 (10), 345-70

an exam, in conjunction with the botanical features of the *genus ficus*, of Sk passages on *aśvattha*, *nyagrodha*, etc. study of *AV* 3 6, 8 8.3, *Kaṭha Up* 6 1, *TA* 1 11 5, *BG* 15 1-2, etc.

46 FILLIOZAT, J Le symbolisme du monument du Phnom Bekheng *BEFEO* 44 (2), 527-54

Brahmanic origin of No 108

47 FILLIOZAT, J L'apport de l'étude des religions de l'Inde à la science de l homme *Numen* 2 (*Anthropologie Religieuse*), 1955, 108-119

samples of Vedic and Brahmanic data to humanistic sciences

48 GANGAPRASAD Encyclopaedic character of the Vedas *Ved Dig* 1 (1), 11-17

encycl char of Veda indicated in *T Br* (*sa trayyām eva vidyāyām sarvāṇi bhūtāny apaśyat*) and also *TA* (legend of Bhāradvāja)

49 GANGAPRASAD The message of the Vedas *Ved Dig* 2 (2), 38-40

(and in later issues serially)

50 GANGAPRASAD The Vedas their religious, social, and educational aspect. *Ved. Dig* 2 (6), 39-40

(serially)

51 GANGAPRASAD Vedas—the fountain head of religion *Ved Dig* 3 (8), 279-86

52 GARGE, D V *Citations in Śābara Bhāṣya A Study* DCRI Diss Series 8, 1952, XII+313

in ch 1 citations in *ŚB* are traced to their sources in Vedic texts Śabara's contribution to Vedic and post Vedic exegesis institution of sacrifice

53 GHURYE, Kumud G *Preservation of learned tradition in India* Popular Book Depot, Bombay, 1950, 70

a short account of how learning and lit. of India were preserved from ancient times (1) Memory and ingenuity (oral trad. of

Veda and different kinds of *Pathas*) (2) Written records, (3) *Sarasvati Bhanduras*

54 GOLDSTÜCKER, Th *Inspired Writings of Hinduism* Susil Gupta (India) Calcutta, 1952, 128

contents of Vedic texts described in an objective manner

55 GUPTA, S K Meghaduta ki vaidika prsthabhumi aura usaka samskrtika sandeśa (Hindi) *SP* (17th AIOC), Ahmedabad, 1953, p 31

Vedic background of mythical references occurring in *M* e g., birth of Skanda Carmanvatī, Rantideva etc K. has adopted the *yaugika* style of the Veda

56 GUPTA, S K Exegetical value of Vedic repetitions *SP* (19th AIOC), 1957, p 7

exegetical material in Vedic repetitions the study shows that names of Vedic seers and deities are sometimes used as common nouns

57 HARIRAMA, Sastri Vedanam pramanyam *SJ Vol Vallabharama Sanga Veda Vidyālaya*, Banaras, 1946, pp 45

58 HARKARE, Gunderao Kānda krama pātha *PO* 18, 40–52

59 HEIMANN B Vedic literature *Encyclopedia Americana* New York, 1954

60 JANARDANA MISRA *Vedo ka apauruseyatva (Hindi) Siddhanta* 13 (18 21), *1957*, 259–63

61 JINARAJADAS, C Scholarship and antiquarianism *ALB* 10 (4), 223–26

ref to dead bones in SK. lit. passing as knowledge' false etymologies in Vedic lit derivation of *yūpa* (*A Br* II 1)

62 KANE, P V Vedic mantras and legends in the Puranas *C K Raja Comm Vol* Madras, 1946, 5–8

Brahma P quotes in several places, Vedic verses and texts (without accent) *and also makes use of Vedic legends for the* glorification of certain holy places described by it

63 KAPALI SASTRY, T V *Lights on the Veda* Sri Aurobindo Library, Madras, 1948, 89

three-fold meaning of Vedic hymns–ritualistic, relating to knowledge of gods, and spiritual the author attempts mystic-cum spiritual interpretation

64 KAPALI SASTRY, T V *Further Lights. The Veda and the Tantra*, Sri Aurobindo Library, Madras, 1951, IV+256

two lines of higher thought occult and ultra mundane-revealed in Veda and Tantra T not opposed to V (1) Godhead and Gods in *ṚV*, (2) Gods of the *Āprī* hymns (a discourse on the workings of Mystic Fire and the higher powers he brings down to fill the being of the awakened soul engaged in the Vedic yoga *ṚV* I 13), (3) *Añjah Sava* (exemplifies the fact that Vedic rituals are symbolic of occult and spiritual knowledge *ṚV* I 28), (4) Side lights on Tantra (5) Thoughts on T (6) *Pratiṣṭhā* (Installation)

65 KARMARKAR, A P Puranic culture and tradition *Bh Vid* 7 (7–8), 93–100

eighteen lores known to *P* Vedas and their branches a chart showing *Veda sakha pranayana* acc to *P*

66 KASHIKAR, C G Vedasambandhī vastava kalpana (Marathi) *Sahyādri* (Jan 1948), 10–12

Vedic texts of various *śakhas* described

67 KASHIKAR, C G Vedavyakhya Grantha, Vol I *ABORI* 37, p 308

(review note on VIDEHA s work) the Swami puts emphasis on philosophical rather than on philological aspect acc. to him *ṚV*, *YV*, *SV*, and *AV* represent respectively *jñāna*, *karma*, *upasana*, and *vijñana* *YV* explains the significance rather than the char of *karma*

68 KIBE, M V Veda kanthastha rakhane kī pratha avaśyaka hai (Hindi) *VJ* 5 (5), 31–32

69 KOHLBRUGGE, H Gluck und Unglueckszeichen am menschlichen Korper *AO* 20, 36–76

ṚV X. 85 33 refers to auspicious signs on the body of a lady also *AV* XIV 2 28 *Mantra Br* I 2.14, 18 refers to such signs

in relation to their influence on the future of the person bearing those signs..the author also considers in this paper some post-Vedic texts relating to the subject..

70. KRISHNANANDA, Swami. Śruti kī apūrvatā. (Hindi). *GKP* 2 (5), 10–12.

71. KUSHWAHA, S. S. The Vedas in the other worlds. *Ved. Dig.* 2 (10), 29–33.

72. LOMMEL, H. Vedische Skizzen. *Schubring Comm. Vol*, Hamburg, 1951, 25–38.

..(1) The first person plural in the sense of singular; (2) *Nāsatya*, (3) *ṚV* IV. 42..

73. LOMMEL, H. Awestische und vedische Einzelstudien. *ZDMG* 105, 151–74.

..(4) Himmlische und irdische Nahrung (interpretation of *vepas*, *psaras*); (5) Eine gemein arische Redensart (*syāma te ye*); (6) *Khila–*, *abhinne khilye* (new land?); (7) Herstellung einer *Up*-Strophe (*BA Up* V. 15 · *hiranmayena pātreṇa* the prose portion following this vs. may be reconstructed as a *triṣṭubh* vs)..

74. LUHAR, T. P. Vedanu arthaghatana. (Gujarati). *Dhruva Comm. Vol*, Part I, 1944, pp. 283 ff.

..based on *The Secret of the Veda* by SRI AUROBINDO.

75. MOTILAL, Sarma. *Vedo kā svarūpa-vicāra* (Hindi) V. T. S. S, Jaipur, pp. 155.

76 MOTILAL, Sarma. *Vedasya sarva-vidyā-nidhānatva* V. T. S. S. Jaipur, pp. 78.

77. MUNSHI, K. M. Vedas: rock of the ages. *BUJ* 1 (16), p. 33.

..Vedas are a symbol and source of the cultural continuity of India..

78. NARADEVA, Sastri. Vedo kā mahattva aura hamārā kartavya. (Hindi). *GKP* 4 (10), 10–15.

79. NARADEVA, Sastri. Veda viṣayaka vibhinna vicāra-dhārāo ka samksipta vivecana : purakalpa aura yaha kalpa (Hindi). *GKP* 12 (8–9), 64–68.

80. NARAHARI, H. G. Kautilya and the Vedas. *Bh. Vid.* 10 (*Munshi D. J. Comm. Vol.* 2), 1949, 49–52.

> ..K. was a keen admirer and follower of the Vedic school; but he did not share the narrow-mindedness of the *Smṛtis* *Smṛtis* and K. represent two different schools of thought..society of K.'s *Arthaśāstra* nearer to Veda than to *Smṛtis* *Smṛtis* prohibit child-marriage, *sati*, widow-remarriage, etc., but K. allows them..

81. NARAHARI, H. G. Saṁhitās and the older Upaniṣads. *M. Hiriyanna Comm. Vol.*, Mysore, 1952, 115–22.

> ..the real attitude of *Up* towards *Saṁ.* is that of the devoted follower, they make statements, but claim no originality for their utterances. *Up.* are more exegetical treatises interpreting the doctrine of *Saṁ*...

82. NAWATHE, P. D. Nivid-Mantra. (Marathi). *Aitihāsika Saṁkīrṇa Nibandha*, Vol. 6, (BISM Series, 88), 1956, 1–4.

83. PANDIT, Anandapriya. Are the Vedas songs of shepherds? *Ved Dig* 3 (6), 214–16

84. PRIYAVRATA. Hama veda kyo paḍhe? (Hindi). *GKP* 6 (7), 193–94.

85. PURUSHOTTAM, J The importance of the Vedas. *R. B. Trivedi Comm Vol*, Madras, 1958, 9–12.

86. RAGHAVAN, V. Bhavabhūti and the Veda. *Sārdhaśatābdī Vol* (Asiatic Society, Bombay), 218–21.

> ..in a sense, supports and supplements KEITH's observation on the subject (*JRAS* 1914, 729–31) echoes of Vedic thought and *idiom* in B's works..

87. RAJA, C. K. The future of Vedic researches. *PAIOC* (12th Session), Banaras, 1946, 23–35.

> ..(Pres add., Vedic Section)..

88. RAMASWAMI SASTRI, V. A. Arthavādas. *Sarup Comm. Vol*, 1954, 165–70.

89. RENOU, L. Seasons. *SP* (14th AIOC), Darbhanga, 1948, 21–22.

..the main paper seeks to follow the evolution of seasonal description in SK. lit. from the Veda onwards..

90. RENOU, L. The Vedic schools and the epigraphy. *Siddheshuar Varma Comm. Vol. II, 1950, 214–21.*

..evidence of inscriptions regarding the spread of Vedic *caranas* and *śākhās*, (a) the only schools known thro' epigraphy are those, whose texts have come down to our own times, (b) the geographical distribution of these schools agrees with what is taught in the Vedic trad and with what the modern connections of caste allow us to admit..

91. RENOU, L. Vedic study—its history and future. *JORM* 18 (2), 65–83.

92. SACCIDANANDA SARASWATI, Swami (Ed.). *Viśva-Śānti.* Delhi.

..(Journal dealing with Vedic studies).

93. SANKARANANDA, Swami Vedic national anthem: AUM. *JOIB* 3 (1–3), 28–39; 257–68.

94. SANKARA TIRTHA. Aśāstriya mata. (Hindi). *Siddhānta* 14, 326–32.

95. SARDA, Harbilas. What do the Vedas teach? *Ved Dig* 1 (9), 1–6

96. SARDA, Harbilas. Vedas are the source of all knowledge *Ved. Dig.* 1 (11), 27–36.

97. SARMA, Munshi Ram Veda-maryāda. (Hindi) *Vedavāṇī* 7 (11), 12–19

98. SARMA, Visvadeva (Ed.) *Savitā.* Ajmer.

..(Monthly Journal of the Veda Saṁsthāna, primarily deals with Vedic topics).

99 SASTRI, Dinanatha Sarma. Veda me śrīrāmāvatāra ke bīja. (Hindi). *Siddhānta* 13 (10), 206–10.

..*ṚV* X.111.7.

100. SATAVALEKAR, S. D. *Veda kā svayaṁ śikṣaka.* (Hindi). Svādhyāya Mandala, Aundh.

(Part I, 1946, 138; part II, 1922, 222)..grammar, exegesis, etc..

101. SATPRAKASHANANDA, Swami. The source of all delight. *Ved. Kes* 38 (1), 19-20.

..Vedic sayings regarding bliss..

102. SATYAPRAKASH. Spirit of the Vedic hymns. *Ved. Dig.* 2 (2), 10-12.

103. SHEMBAVANEKAR, K. M. The Veda-Vyāsa myth. *ABORI* 27.

..Vedic trad does not know any division of the one original Veda into four by a person like Vyāsa

104. SHIFMAN, A. Tolstoy's interest in the Vedas. *Chetana* 4 (2), pp. 3 and 5.

105 *Siddhānta Purusārtha* special number, 1956, pp. 392.

articles on various aspects of *dharma, artha, kāma, mokṣa* .

106. SIVAPUJANA SIMHA. Vaidika sampatti para āpatti. (Hindi). *Vedavāṇī* 10 (7), 15-24.

107 SIVAPUJANA SIMHA. Vedādhikāra-nirṇaya. (Hindi). *GKP* 12 (8-9), 113-17.

all are qualified to study Veda..

108. SRIRAMULU, S. Sannyāsa-vidhi or a criterion of Śaṁkara's interpretation. *SP* (15th AIOC,), Bombay, 1949, 15-16.

Sannyāsa-śruti can be understood only as *vikalpa-vidhi*

109. TAGARE, G. V. Acyutarāya Moḍaka's *Avaidika-Dhikkṛti*. *BDCRI* 18, 215-20.

110. THOMAS, E. J. Vedic problems and their growth. *Sarup Comm. Vol.*, 1954, 80-84.

..Origin of the Aryan or IE lgg .Who were the people who spoke those lgg.?..' Indian Home ' theory re the original home of the Aryans deserves more careful consideration than hitherto..

111. VAIDYANATHA, Sastri. Give impetus to Vedic researches. *Ved. Dig.* 5 (7), 239-42.

112. VARMA, Jiyalal. *Veda-śāstra-tālikā.* Veda-pracāra-maṇḍala, Kotah, 1959, 205.

..claims to be Vedic Cyclopedia with creative thoughts..

113. VEDALAMKARA, B. Vaidika prāṇa-vidyā. (Hindi). *GKP* 1 (7), 22-25.

..Vālakhilya; *A. Br.* 6.28..

114. VELANKAR, H. D. Presidential Address : Vedic Section. *PAIOC (13th Session), Part II, Nagpur, 1951, 1-14.*

..appreciative and dispassionate study of Veda throws light on those qualities and tendencies wh. raised India to the height of spiritual and temporal glory..states the needs of Vedic research..

115 VISHVA BANDHU. The call of Vedic text-criticism. *PAIOC* (15th Session) Bombay, 1951, 69-99.

..(Pres. add, Vedic Section)..crying need of Vedic scholarship is the reinstitution, on sound principles, of further pursuance of Vedic text-critical studies some textual data adduced : *ṚV* I 60.3; 70.3; 180 4, 180 9; *AV* XII 1; XX.71.10, *VS* VII 47..

116. VISHVA BANDHU. Veda hī īśvarīya jñāna hai. (Hindi). *GKP* 5, 329-30.

117. VISHVA BANDHU. Vedic text-critical studies : a summary. *Rocz. Or.* 21 (*Schayer Mem. Vol*), 1957, 455-57.

..phenomenon of phonetic change has worked havoc with Vedic texts..(*AV* V.1.5, for *pṛthujman namaḥ* it is better to read *pṛthūr-jasman-n amaḥ*) .various *Vedic recensions shd. be treated as* time-worn manuscripts, first to be deciphered and then to be text-critically studied.

118. WICKI, J. Die Schrift des P. G. Fernandes uber die Brahmanen. *Z. fuer Missionswissenschaft und Religionswissenschaft* 41, 1957.

119. WEST, W. Beiträge zur Erklärung des Awestas und des Vedas. *GGA* 1-2, *1934, 1-39.*

. (Rev. of Joh HERTEL's book of this name, published in Leipzig, 1929)..

120. YUDHISTHIRA. *Kyā vaidika ṛṣi mantra-racayitā the?* (Hindi). Ramlal Kapur Trust, Lahore, 1945, pp. 48.

121. YUDHISTHIRA. '*Mantra-brāhmaṇayor veda-nāmadheyam' ity atra kaścid abhinavo vicāraḥ.* (Sanskrit-Hindi.) Prācya Vidyā Pratisthāna, New Delhi.

IX. LEXICAL WORKS

35. DICTIONARIES, ENCYCLOPAEDIAS, INDEXES.

1. ANWANDER, Anton. *Worterbuch der Religionen.* Echter-Verlag, Wurzburg, 1948, 332.

Rev.: B VROKLAGE, *Anthropos* 46, 289

2. APTE, V. S. *Sanskrit-English Dictionary.* Prasad Prakashan, Poona, 1957.

..(revised, enlarged, and ed by P. K. GODE and C G. KARVE). Part I (*a-ka*), 1957, 6+8+631, Part II (*kha-ma*), 1958, 633-1296; Part III (*ya-ha*) and 6 Appendixes, 1959, 8+1297-1768+112.

3. BENVENISTE, E. Sur un dictionnaire etymologique du Sanskrit. *OLZ* 50 (11-12), 1955.

4. BENVENISTE, E. Sur un dictionnaire étymologique du Sanskrit. *OLZ* 55, 1960, 5-10.

..a propos M MAYRHOFER's work..

5. BERTHOLET, A. *Worterbuch der Religionen.* Kröners Taschenausgabe 125, 1952, VIII+532.

..(revised by VON CAMPENHAUSEN)

Rev.: ANON, *Erasmus* 6, 387, Otto EISSFELDT, *OLZ* 1954, 113-14.

6. BÖHTLINGK, Otto Nikolaus. *Sanskrit-Worterbuch* (in kurzerer Fassung). Akad. Druck-und Verlagsanstalt, Graz, pp. 2170.

..(reprint of the original work published in 1879-89: seven parts now issued in three vol)..

7. BUCK, Carl Darling. *A Dictionary of selected synonyms in the principal Indo-European Languages A Contribution to the History of Ideas.* Univ. of Chicago Press, Chicago, 1949, XIX+1515.

..lists and discusses the words used in the principal IE lgg for several concepts, be the words cognate or not "Hist. of ideas is embodied in hist of words". the whole linguistic material is brought together into 22 idea groups .

Rev.: I M CAMPBELL, *Arch. Ling* 3, 199–203, G DEETERS, *IF* 61, 116–18; J GONDA, *Museum* 54, 164–66, Urban T HOLMES, *Lg* 26, 422–27, P KRETSCHMER, *Die Sprache* 2, 182–84; A MARTINET, *Word* 7, 67–68; E. H STURTEVANT, *JAOS* 70, 329–31, L. ZGUSTA, *Arch Or* 20, 658–59

8. CAPPELLER, C. *Sanskrit-Worterbuch* (nach den Petersburger Wörterbuchern bearbeitet). Walter de Gruyter, Berlin, 1955, VII+541.

..(reprint)

Rev.: Ivo FISER, *Arch Or* 24, 666–67, E. FRAUWALLNER, *WZKM* 53, 148, G REDARD, *Kratylos* 1, 178, U. SCHNEIDER, *OLZ* 51 (1956), 449

9. CARNOY, A. *Dictionnaire étymologique du proto-indo-européen.* Bibl du Museon Vol 39, Louvain, 1955, XII+224.

(by proto-IE, the author understands the Indo-Germanic people who lived in Western Europe before the Celts) consists of three parts · (1) Pelasgisch (=remnants of the lgg of the Eastern Medit region), (2) Western proto-Idg (Italy and celtic-iberian region), (3) Etruskisch

Rev: E. BENVENISTE, *BSL* 53 (2), 51–52, Haim B ROSEN, *Erasmus* 11, 470–74

10. CARNOY, A. *Dictionnaire étymologique de la mythologie gréco-romaine* Geuthner, Paris, 1957, 210

Rev . E BENVENISTE, *BSL* 53 (2), 51–52, M FOWLER, *Lg* 34 (1)

11. DAS, Haridas (Ed). *Sree Sree Gaudiya Vaishnava Dictionary* Haribole Kutir, Nabadwip, 1957

.. (planned in 4 volumes, Vol I published) meanings of words, technical terms in scriptures with complete ref to texts .

12. DEBRUNNER, A Die Aufgaben eines etymologischen Worterbuches *Geistige Arbeit* 18, 1936, p 10

(zum neuen etym *WB des Altindoiranischen* von W WUEST, *1-3 Lief, Heidelberg, 1935*).

13 DIKSHITAR, V R Ramachandra *Purāna Index* Univ of Madras

only five *P—Bhāgavata, Brahmanda, Matsya, Vayu*, and *Viṣnu* —taken into consideration descriptive notes in English Vol I, 1951, 660, Vol II, 1952, 746, Vol III, 1955, 786

Rev S RAMACHANDRA RAO, *JIH* 34, 101–02.

14 FERM, Vergilius *An Encyclopaedia of Religion*

15 GAYNER, Frank. *Dictionary of Mysticism* Philosophical Library, New York, 1953, 210

contains definitions of over 2,200 terms used in religious mysticism, esoteric philosophy occultism, Lamaism, Zoroastrianism, Buddhism, Brahmanism, Theosophy, etc

Rev K CHEN, *HJAS* 17, 281-82

16 GRASSMANN, H *Worterbuch zum Rig-Veda* 1955

(reprint 1776 columns)

17. HONDA, M An index to the philosophical sutras *Proc of the Okurayama Oriental Res Inst*, Vol I, Yokohama, 1954, 244-305

Samkhya karikā, Samkhya sūtra, Brahma sūtra, Yoga sutra Vaiśeṣika s tra, Nyaya sutra, Mimamsa sutra

18 JOSHI, Lakshmana Sastri (Ed) *Dharmakośa*, Vol II *Upanisat Kānda* Prajña-Pathasala-Mandala, Wai

Part I (*Mantra Brāhmana Up*), 1950, 155+20+1 524, Part II, (*Ait, Kauṣ, Taitt, Chand*), 1949, 14+15+8+525 986+31, Part III (*Brhad, Iśa, Talavakora Katha, Munda, Prasna Māndūkya Jabala, Kaivalya, Atharvaśira, Atharvasikha*), 1949, 3+18+987-1683, Part IV (*Upaniṣad vakya ko a*), 1953, 460 Part I is a collection of pre *Up* Vedic texts, wh represent the background of the *Up* phil Parts II and III contain full texts of *19 Up*, followed by comments of Saṁkara Rāmānuja, Nimbārka, Madhva, Sr kaṇṭha, Vallabha and Vijñānabhiksu (only explanatory portions of the comm being given) In the introd to part I, the editor

tries to show that the *Up* thought was not the result of a spon taneous miraculous, and revolutionary inspiration, but that it has evolved from the worship of the several forms of Purusa that was in vogue, and that the philosophic contemplation envisaged by *Up* has grown out of sacrificial worship in his SK. Introd the editor has *traced the origin and growth of the pre-Up* Ved c ideas about the Supreme Self mentioned under different names like *Puruṣa Prana Atman*, and *Brahman*

Rev L. RENOU, *JA* 242, 423 24 (Part IV only), H D VELANKAR, *J Bom U* 20 156–57

19 JURET, A *Dictionnaire étymologique grec et latin* Publ of Faculty of Letters, Strassbourg, 1942 XXIV+463

Rev E. BENVENISTE, *BSL* 42 (2)

20 KASHIKAR, C G Śrautakoṣa A literary enterprise. *PO* 10 (3–4), 83–86

tentative scheme of the *Encyclopaedia of Ved c Ritual* under taken by the V S M, Poona

21 KEVALANANDA SARASVATI, Swami *Aitareya-Brāhmaṇa-Āraṇyaka Kosaḥ* Aryasamskriti Press, Poona, 1952, 6+110+6

an alphabetical list of imp topics objects, and concepts occurring in *A Br* and *A Ār* with explanations only *vidhi* portions taken into account .

Rev C G KASHIKAR, *ABORI* 34, 196–98 L. RENOU, *JA* 241, 160

22 KEVALANANDA SARASVATI, Swami *Kausitaki Brahmana Araṇyaka Kosaḥ* Dharmakosa Mandala, Wai, 1954, 7+49

, topic-wise index

23 KEVALANANDA SARASVATI, Swami *Mīmāmsā Kosaḥ* Prājña Pāṭhasālā Maṇḍala, Wai

Part I (*ahlomli-arunā*) 1952, 80+600 Part II (*arunī-upamlu*), 1953 10+605–1200 Part III (*u-ja*), 1954, 136+1201–1800, Part IV (*ja-na*), 1956, 7+1801 2407

Rev G V DEVASTHALI, *JAS Bom* 30 78–79 L. RENOU, *ABORI* 34 178–79, H. D VELANKAR, *J Bom U* 25 (2) 156.

24. KÖNIG, Franz. *Religionswissenschaftliches Wörterbuch : Die Grundbegriffe.* Verlag Herder, Freiburg, 1956, LXIV+956.

Rev.: D. SCHRÖDER, *Anthropos* 53, 1037.

25. MACDONELL, A. A.; KEITH, A. B. *Vedic Index of Names and Subjects.* Motilal Banarasidass, Delhi, 1958, Vol. I : 11+XVI+544; Vol. II : 592.

..(reprinted from the original by photoprocess)..

26. MAROUZEAU, J. *Lexique de la terminologie linguistique.* Geuthner, Paris, 1943, 241.

..French-German-English..2nd enlarged ed...(first ed. in 1933).

Rev.: M. C, BSL 42 (2); A. MARTINET, Word 9, 282.

27. MAYRHOFER, Manfred. *Kurzgefasstes etymologisches Worterbuch des Altindischen A Concise Etymological Sanskrit Dictionary.* Carl Winter (Idg. Bibliothek. 2. Reihe : Wörterbucher), Heidelberg, 1953–59

..Vol. I (*a* to *th*), pp. XXXVIII+570, publ. in 1956 Vol II (up to 13 fasc.) published : up to *baka*. pp. 400.

Rev.: W. BELARDI, *Ric Ling.* 3, 206–09; 4, 192–95; R BIRWE, *IF* 62, 195–200; 64, 108–09; T. BURROW, *Arch Ling* 6, 60–62; 7, 151–154, 9, 130–36; A. DEBRUNNER, *Kratylos* 1, 33–37, M. B. EMENEAU, *Lg* 31, 449–56; 33, 595–602, Robert A. FOWKES, *Word* 11, 134–38; 435–37, O FRIS, *Arch. Or* 22, 620–21; W. KIRFEL, *Bibl. Or* 12, 39 ff; 13, 173–74, A MINARD, *BSL* 54 (2), 70–72; C. REGAMEY, *Erasmus* 9, 527–31; L. RENOU, *Kratylos* 4,42–46; F.O. SCHRADER, *ZDMG* 104, 532; 106, 406–07; J. C. TAVADIA, *I-AC* 3, 299–300, *Indo-Iranica* 7, 54; P TEDESCO, *JAOS* 74, 179–81, J. VEKARDI, *AO (Hung)* 6, 301, L. ZGUSTA, *Arch Or.* 25, 167–168.

28. OERTEL, H. A practical proposal for preliminary work on a new *Sanskrit Dictionary. Woolner Comm Vol.*, 1940, 177–82.

. imp of semantic and syntactical investigations for the hist. of SK. lg...ref. to Vedic texts (the root *khād* in *Br.* prose meant 'to chew'; later, it developed the sense of 'to eat'). in the matter of syntax, compilation of cases, particularly in Vedic texts, deserves thorough study..

..11

29 PEI, Mario A, GAYNOR, Frank *A Dictionary of Linguistics* Philosophical Library, New York, 1954, VIII+238

definitions of terms in grammar and linguistics

Rev Norman A McQUOWN *Lg* 32, 485–89, L F SAS, *Word* 11, 122–24

30 PIKE, E Royston *Encyclopaedia of Religion and Religions* George Allen and Unwin, London, 1951, VI+406

Rev J H, *Anthropos* 48, 345

31 PISANI, V Kosaparisistāni *Vak* 2 1–25

a list of more or less imp words—some of them occurring in Vedic lit—wh. are not registered in *PW*, or being registered need supplement e g. *aryaman* (=one offering hospitality), *avarohana* (=name of a *mantra*), *iriṇa* and *adhidevana*, *sevara* (=treasury)

32 POKORNY, J *Indogermanisches etymologisches Worterbuch* A Francke A G Verlag, Berne, 1948–57

Fasc. 1 11 (upto *taus*) pp 1056

Rev E BENVENISTE, *BSL* 54 (2) 58–59 I M CAMPBELL, *Arch Ling* 3, 199–203, G DEETERS *IF* 60 317–20, 61, 316, J KNOBLOCH, *Kratylos* 4 29–41, P KRETSCHMER, *WZKM* 51, 314–20, F M, *KZ* 72, 127 28, A MANIET, *Et Cl (Belg)* 18 506, O MASSON, *Rev Et gr* 68, 349–51, M MAYRHOFER, *B bl Or* 7 207–08 9 2–4, 13, 111 13 J VENDRYES *Et Celt* 6, 380–83, J WHATMOUGH *Lg* 25 285–90, 27, 570–71, 28 265–69, 29, 481–83, 30 399–401, 32, 716–18, 34, 106–07

33 RENOU, L A Sanskrit Thesarus *Vak* 1, 88–98

(about the work undertaken by DCRI Poona) even in the realm of Vedic lit wh is allegedly transmitted with scrupulous care, the *Pappalada Sam* of *AV* has gathered the wildest aberrations wh can result from oral transmission unprotected by word perfect recitation

34 RENOU, L *Vocabulaire du rituel védique* C Klincksieck (Collection de vocabulaires techniques du Sanskrit—1), Paris, 1954, IV+176

Rev A. CARNOY *Le Muséon* 67 407–08, J GONDA, *OLZ* (1955) 245 C. G KASHIKAR *ABORI* 35, 287 88, A. MINARD, *BSL* 53 (2) 53–54

35. RENOU, L. List of remarkable words from the Kasmirian (Paippalāda) version of the Atharva Veda (according to L. C. BARRET's edition). *Vāk* 5, 74–108.

..with meanings..

36. RUNES, Dagobert D. *The Dictionary of Philosophy* Philosophical Library, New York, 1942, 343.

. (2nd ed.)..

Rev.: Charles A. MOORE, *PEW* 1, 83–84

37. SURYAKANTA. *A Grammatical Dictionary of Sanskrit (Vedic) I. Phonetics* (with a complete index to WACKERNAGEL's *Altindische Grammatik* and MACDONELL'S *Vedic Grammar*). Moolchand Khairati Ram Trust, Delhi, 1953, XIII+291.

Rev: A. DEBRUNNER, *Kratylos* 1, 147-50.

38. SYKES. Edgerton. *Everyman's Dictionary of non-Classical Mythology.* J. M. Dent and Sons, London, 1952, 262.

..deities and rituals and symbolic objects of pre-Hellenic mythologies, e g. Hindu, Buddhist, Chinese, etc...

Rev: H CLOSS, *AP* (Feb 1953), 88.

39. SZEMERENYI, O. Contributions to Iranian lexicography. *JAOS* 70, 226-36.

40. THOMSON, Stith. *Motif-Index of Folk Literature*, Vol. I. Rosenkilde and Bagger, Copenhagen, 1955, 554.

Rev: E. O JAMES, *Folk-lore* 67, 182–83.

41. *Śrautakośa* Encyclopaedia of Vedic Sacrificial Ritual *comprising the two complementary Sections, namely, the Sanskrit* Section and the English Section. Vaidika Samsodhana Mandala, Poona, 1958. Vol. I, Sanskrit Section, 38+880; English Section, Part I, 42+535.

..SK. Section based on *Sam*, *Br*, *Ār*, and *Baudh ŚS*; English Section based on *ŚS* belonging to various Vedic schools. Vol. I deals with the seven *Havihsamsthāh* with relevant *Kāmya* and *Prāyaścitta* rites, and *Pitrmedha*. English Section, Part I: up to the *Kāmya iṣṭis* of *Darśapūrnamāsau*..

Rev.: J. GONDA, *I-IJ* 3, 235–37; L. RENOU *JA* 246, 208–10; N. TSUJI, *Toyo Gakuho* 41, 92–96.

42. VISHVA BANDHU (Ed.). *Vaidika-padānukrama-kośa : A Vedic Word-Concordance.* V. V. R. Inst., Hoshiarpur.

..a universal vocabulary register of all available Vedic texts (about 500)..provided with complete textual ref. and comm. bearing on Vedic phonology, accent, etymology, morphology, grammar, metre, and text-criticism..(15 volumes planned; Vol. I-V appeared from Lahore, 1935-45)..Vol. VI, 1955, 1283; Vol. VII 1956, 1872; Vol. VIII, 1958, XVIII+760..

Rev.: L. RENOU, *JA* 245, 313-14; 246, 204-05.

43. WEDECK, H. E. *Dictionary of Magic.* 1956, 113.

44. WOOD, Ernest. *Yoga Dictionary.* Philosophical Library, New York, 1956, XI+178.

45. ZAEHNER, R. C. *The concise encyclopaedia of living faiths.* Hutchinson (New Horizon Books), London, 1959, 431+104 plates.

..contributions on Indian Faiths by BASHAM, BOWNAS, CONZE..

X. LITERARY STUDY

36. POETRY, STYLE, FIGURES OF SPEECH.

1. BARANNIKOV, A. P. Obraznost'v indijskoj literature. *IzvAN* 6, 285-300.

..figurative lg. in Ind. lit...

2. BERTEL, J. E. *K voprosu ob "indijskom stile" v persidskoj poezii.* Nakl. cs. Akad. ved., Prague, 1956.

3. BETH, A. *Variatieverschijnselen in het oud-indisch.* H. Veenmann and Zonen, Wageningen, 1943, 118.

..in the style-material of an author, 'variation' plays an imp. role..stylistic variation consisting of the employment of a simple verb and the same verb (with a prefix) without change of sense..
Rev.: E. SCHWENTNER, *IF* 60, 332.

4 BHAWE, S S The conception of a Muse of Poetry in the Ṛgveda *J Bom U* 19 (2), 19-27

> *sūryasya duhitā* is, expressed in modern terms, the Genius of Poetry and Song Sūryā originally stood for prayer or poetry Sarasvati is the guardian deity of poetry while *suryasya duhitā* is poetry personified

5 BOSE, A C. Poetry of the Vedas *BUJ* 1 (3), 27-29

6 CHOWDHURY, Tarapada Aesthetic outlook in the Vedas *SP (15th AIOC), Bombay, 1949, p 3*

7 DAS Matilal The poetry of the Rigveda *AP* 22 (12), 555-58

> the strength of *RV* lyrics and verses arises equally from an inward profundity and a generous sensuousness Vedic poets are essentially mystics images and symbols of Vedic hymns are symbols of far-off days, but they are full of ever widening sense and harmony

8 DAS GUPTA, S B The Indian attitude towards nature *BRMIC* 8 (6), 129-38

> the attitude of Vedic poets personifying deifying forces of nature man interprets nature in his own terms therefore anthro pomorphism deification on account of the sense of awe and wonder nature was intuitively felt to be something more than a conglomeration of material phenomena or blind forces realisation of a homogeneity bet individual life-process and cosmic order the attitude of *Up* sages *yasya bhosā sarvam etat vibhāti* natural phenomena as a process of sacrifice

9 DE, Sushil Kumar Sanskrit devotional poetry and hymnology *NIA* 9 130-61

> the earliest lit antecedent of SK devotional poetry and hymnology is to be found in *ṚV* the Vedic poet possessed the secret of making his religion poetry and his poetry religion the spirit of Vedic lit, at least in its earlier phases was optimistic and care free

10 DE, Sushil Kumar *Ancient Indian Erotics and Erotic Literature* K L Mukhopadhyaya, Calcutta, 1959, 109

> traces the hist in pre-classical lit., the classical poetry and in prose romances and drama earliest Indian poems giving a

passionate expression to the emotion of love are to be found in *RV* However, Vedic lit is not rich in love-poetry..

11. DHONDE, S Y. Simile in the Upanisads Sangameshwar College Journal 1 (1), *Sholapur*, *21-26* (*also in SP*, 15th AIOC, Bombay, 1949, 186-87)

> *Up* similes examined from the point of view of the triple classification namely, decorative, illustrative, and emotional similes in *Up* normally illustrative they serve the purpose of impressing the point on the pupil s mind beginnings of decorative simile seen in *Up* no place in *Up* for emotional similes

12 GAJENDRAGADKAR, S N. Decorative style and alamkaras in the Aitareya Brahmana *JBBRAS 27* (*Suppl*), *314-19*

13 GAJENDRAGADKAR, S N Decorative style and alamkaras in the Brhadaranyakopanisad *JBBRAS* 29, 51-61, (also *in SP*, *17th* AIOC, Ahmedabad, 1953, *p 186*)

> as in *ṚV* and *Br*, the author of the *Up* resorts to *upamā* and *rūpaka* not so much as poetic embellishments as an aid for under standing and as a means to illustrate a point much use is made in *Up* of compound similes, majority of wh are illustrative and not decorative particles like *u*, *ha*, *vai* are used decoratively

14 GONDA, J *Stilistische studie over Atharvaveda* I-VII H Veenmann and Zonen, Wageningen, 1938, *96*

> (*VBD* I 871) considers stylistic peculiarities and their magical significance
>
> Rev Sten KONOW, *AO* 18, 159, V PISANI, *AGIt* 34 128, E SCHWENTNER, *IF 59, 235*

15 GONDA, J Monosyllaba am Satz und Versschluss im Altindischen *AO* 17, 123-43

> an attempt to indicate the significance of monosyllabic words at the end of the sentence or verse in Vedic lit and class lit generally the no of cases where such monosyllabic words occur is small, these words are mostly non nominal, non verbal words *ṚV*, (Asvaghosa, and Kalidasa) have purposely—to create some specific effect—employed such monosyllabic words at the end

16 GONDA, J *Remarks on Similes in Sanskrit Literature* E J Brill (Orientalia Rheno-Traiectina I), Leiden, *1949*, *VII+121*.

..(2nd ed ; 1st ed , Wageningen, 1939, 125: *VBD* I-86.3).. a stylistic study of similes..author's thesis is: figures of speech intensify the magic power or rel. value of the text; they have a hallowing effect and are highly instrumental in making the Vedic lg answer its purpose *Alamkāra* originally meant "rendering suitable for its purpose"..in primitive culture, people set upon the same thing at the same time a magical or rel. and an aesthetic value This is the basis of *alamkāra* and similes in SK .we must distinguish bet. similes used in natural speech and by real poets, with whom they are utterances of internal experience, and the artificial similes, wh. are used in or out of season as 'ornaments'

Rev.: Ed, *AO* 18, 159; V Pisani, *AG It* 34, 128, E. Schwentner, *IF* 59, 235-36.

17. Gonda, J. *Stylistic Repetition in the Veda* Ver. K N. A. W., Afd. Letterkunde, N. R 65, 3, Amsterdam, 1959, 413.

..(1) Introduction; (2) General observations on primitive and archaic style, and, especially, on balanced structures, (3) Balanced structures and symmetrical word-groups, (4) Positive and negative expression of the same thought, (5) Chiasmus (= deviation from fixed types); (6) Anaphora (= repetition of words or phrases at the beginning of a succession of clauses), (7) Responsio (the same word, words or groups of sound occur in both or in all members of the parallel set, in a corresponding position), (8) Alliteration, (9) Rhyme and homoioteleuton (= identical ending of two or more clauses or verses), (10) Assonance, (11) Paronomasia or adnominatio (= use, in the same syntactic group, of two or more words deriving from the same root), (12) Figura etymologica, (13) Polyptoton (= employment of the same word in various cases), (14) Explicative conduplication (= reinforced repetition), (15) Various kinds of repetition, concatenation, occurrence of the same word in principal and subordinate clauses, repetition in the same sentence; rep. of an adjective, quotations, catena, rep. of words spoken by the interlocutor, resumptive pronouns, various types of resumption; catenary structure of stanzas; recurrence of larger units, recapitulative sentence connection, (16) Duplication of words, word-groups and sentences, (17) Complementary word-groups, (18) Perseveration, (19) Amplification (*Nachtragstil*); (20) Identifications, (21) Epiphora (antistrophe, rep of words or phrases at the end of a succession of clauses or sentences); (22) Etymologies; (23) Enumeration; (24) Proper names, (25) Sentence contraction..

Rev.: L. Renou, *JA* 246, 474-76

18 *GUNDE RAO* The poetic beauties of the Rig-Veda *ER* 53 (12), 295–98

19 LEIDECKER, Kurt F The philosophic significance of similes in ancient Indian thought *AP* 25 (5), 231–38

imp of Up similes in forming correct estimate of Up thought the decisive element is not the concrete ref but the relation or the abstract state of things wh is expressed in the simile the *significance of the similes in the Up* thought rests upon the fact that, in this lit, the philosophic spirit and lg of abstraction with wh we associate philosophic speculation became evident thro a haze of pictorial thought, the clue of wh. is discoverable only thro and by way of the philosophic simile

20 LOMMEL, H Die Liebe in vedischer Dichtung Ein Vortrag *Paideuma* 3 (3–5), 1948, 102–111

21 POTDAR, K R Character of the refrains in the hymns of the Ṛgveda *OT* 1, 70–78

22 RAGHAVAN, V Vedic poetry *R B Trivedi Comm Vol* Madras, 1958 91–103

a rhetorical study

23 RAJA, C K Poetry in India *AP* 17 (7), 262 67

a brief general survey poetry in *ṚV*

24 RENOU, L Art et religion dans le poésie sanskrite le "jeu de mots" et ses implications *J de Psychologie* 1951, 280–85

25 SARMA, Aryendra Vedame kavita. (Hindi) *Bharatiya Vidya Patrika* 5 (10–12), June-Aug 1947, 272–80

26 SASTRI, P S Inspiration according to Rig Vedic seers (Telugu) *Bharati* (Dec 1943), Madras

27 SASTRI, P S The Rig Vedic theory of poetry (Telugu) *Bharati* (Jan 1944), Madras

ṚV poetry is a composition, a creation, and a revelation

28. SASTRI, P. S. Origins of the songs of Rig Veda. *Nagpur Univ. Journal* (1944-45) 10, 30-44; 11, 1-11.

..OLDENBERG's theory of ritualistic origin of *ṚV* songs examined and rejected, in view of what *ṚV*-poets have themselves stated.. similar views of KAEGI and BLOOMFIELD examined .it was the compiler of *ṚV-Sam.* who had ritualism in view..*ṚV*-songs originated in poetic inspiration. Vedic poet regarded himself first as a poet who had profound imagination and a real experience of the True and the Real..

29. SASTRI, P. S. Rig Vedic theory of inspiration. *QJMS* 37, 72-91; 151-70.

. the author brings together all the *ṚV* passages bearing on the theory of poetic inspiration, and points out that *apauruṣeyatva* has its origin in this theory.

30. SASTRI, P. S. Figures of speech in Rigveda. *ABORI* 28, 34-64.

..discusses, with relevant illustrations, various figures of speech, such as, *upamā*, *atiśayokti*, *rūpaka*, *utprekṣā*, *vibhāvanā*, *paryāyokti*, *bhrāntimat*, *anyonya*, etc., first four are quite frequent.. familiarity, beauty, aptness, and picturesqueness govern the Vedic figures of speech. Vedic sense of colour analysed and illustrated

31. SASTRI, P. S. Imagery of Rig Veda. *ABORI* 29, 152-96.

. imagery of *ṚV* different from that of cl SK poetry images classified in terms of sacrifice, war, vocations, gold, birds and animals, nature, and women .Vedic imagery does not reveal a mere pastoral civilization; it also reveals urban civilization

32. SASTRI, P S. The Rig-Vedic lyric. *QJMS* 40 (2), 41-64.

..*ṚV*-lyric reveals healthy-minded outlook ,musical quality of these lyrics enhanced by their refrains a study of refrains. lyrical fervour finds its culmination in Soma-hymns .

33. SASTRI, P. S. Soma lyricism of Rig Veda. *IHQ* 30, 301-10. (also in *SP*, 16th AIOC, Lucknow, 1951, 3-4.)

. Soma is the enlivening principle in *ṚV* lyrical effusions to wh Soma has given rise culminate in *ṚV* IX.113..shows development of mystic thought and experience..

34. SASTRI, P S The Ṛgvedic poetic spirit. *ABORI* 38, 54-81

many aesthetic ideas of *ṚV* age crept into the fold of Pūrva Mīmāṁsā where they acquired an unwarranted ritualistic colour. *ṚV* theory of *rasa* stated delineation of various *rasas* in *ṚV* *rasa* and *dhvani* well known to *ṚV* seers theory of suggestion consciously expounded in X.71-72

35 SASTRI, P S Rig Vedic lyrics of association and love *IHQ* 34

36 SASTRI, P S The religious lyric of Rig Veda *Bh Vid* 18

37 SCHMID, W P Die Kuh auf der Weide *IF* 64, 1-13

similes relating to cows in pastures (1) *cow in simile and* metaphor for sacred poetry (*mantra*) (2) cow is begot *is given* by, and comes from gods, (3) cow requires a good pasture, thro wh she becomes strong and a good cowherd, whom she spends for, (4) she complains about a deceiptful person, (5) the pasture is mentioned only in similes and not in metaphors the cow as symbol of poetic art belongs to mythical antiquity discovery of cow thro Angirases *gauh = dh ḥ) aghnyā*

38 SCHWAB, Raymond Dialectique en Europe, rhythmique en Asie *France Asie* 100, 115-18

Europe s geography favours a lit of clear littorals and stable frontiers built on a causal principle and devoted to the genius of variation she has long forgotten nomadism. Asian man has to deal *with overwhelming spaces and slow time in Asian lit rhythm dominates* poetry particularly rel poetry (e g from the hymns to Indra to the *Abhangas* to Viṭhobā) it is resonances wh have made the law The reign of quantity quality is a constant in Asiatic l t

39 SMITH, Ronald M *Temporal technique in story telling* illustrated from India *JBRS* 39 (3), 269-92

40 VENKATASUBBIAH, A *Five similes in the* Ṛgveda *Siddheshwar Varma Comm Vol I, 1950*, 178-88

ṚV II 2.2 I 71 1, 32 2, VI 9 1, I 130 1

41. VIDYANIDHI. Vaidikālaṃkāra-nidarsanam. *Siddheshwar Varma Comm. Vol.* I, 1950, 193-200.

..deals with such *alaṃkāras* in *ṚV* as *anuprāsa, yamaka, upamā, ananvaya, vyājokti, apahnuti..*

37. METRE, ACCENT, MUSIC.

1. ABHYANKAR, T. B. *Svaramañjarī*. Poona, 1946, 12.

rules regarding Vedic accent given in simple *Kārikās* in SK .

2. AIYAR, M. S. Ramaswami. Bibliography of Indian Music. *JRAS* (1941), 233-46.

. the first attempt to treat of Indian music, at least incidentally if not systematically, was made by *Śikṣās* and *Prātiśākhyas*, tho' both of these were related to its Vedic phase

3. ALLEN, W. S Some prosodic aspects of retroflexion and aspiration in Sanskrit. *BSOAS* 13 (4), 939-46.

in dealing with an ancient lg , revered for its orthography but notorious for the complexities of its *samdhi* laws, some rationalization, if not simplification, of the latter may be effected by discarding some of our reverence for the former allotment of certain phonic data of SK to prosodic categories wd make it possible to eliminate the antiquated and improper process-metaphor of "assimilation" by stating such data as exponents of properties of appropriate structures

4. ALLEN, W S. Retroflexion in Sanskrit : Prosodic technique and its relevance to comparative statement. *BSOAS* 16 (3), 556-65.

5. ANANTAPADMANABHAN, C. S *The Veena : Its technique, theory, and practice* Gana-Vidya-Bharati, New Delhi, 1954, VII+70.

. ref to *vīnā*, tho' not explicitly by name, is found in *ṚV* by the time of *YV*, it had already begun to occupy a respected position (*brāhmaṇau vīnāgāthinau gāyataḥ brāhmaṇo anyo gāyet —TS*).

6. BAKE, A. A. Some aspects of Indian and Western music. *Pr. Bh.* 53 (2), 71-77.

whole essence of Vedic chants—the core of the sacrifices—is just the combination of words and music its aim is precisely the establishing of contact with the essence of creative power Vedic chanting—whether *ṚV*, *YV*, or *SV*—is *always* the intoning of words and syllables with greater or lesser *elaboration the* simplest and most direct form of recitation is *rk*—where the text is intoned strictly in accordance with three accents (probably the crystallization *of the actual melody of* speech in those very ancient times) in view of the extreme cosmic imp of correct recitation, the chances that the trad in India has deviated but little from the original custom are very great whereas in *ṚV*, it is the words themselves that dictate the melodic line, in *SV* the roles are reversed and it is the exigencies of melody that rule the pronunciation of the words, its sacrificial or, one might say, *liturgical imp is correspondingly greater, its use in daily cere-* monies correspondingly smaller Hence the comparative rarity of Sāmavedins in the use of Vedic music, the direct aim of *mokṣa* is not immediately in evidence, its general aim seems more to be to uphold than to escape the order of existing things this aspect of music as vehicle of power to work for good (or evil) found in the rel systems beside and outside the Vedic sphere in India (*for instance, mantra* is terrifically powerful in Buddhism and Tantra)

7 BAPAT, Dhundiraja Sastri *Vaidika sangita athavā sangitāce pracina svarūpa* (Marathi) Poona, 1954, 10+ 76+6

treats *of the nature of Sāmavedic music*

8 BATLIVALA, S H Original Avestan music Can it be restored? *ILQ* 14, 25–27

Avestan music not irretrievably lost some aspects of it still survive in the folk songs *of certain Iranian tribes*

9 CANEDO, J Resumen de métrica Sanscrita *Em* 10, 1942, 149–69

10 CHATTOPADHYAYA, Kshitish Chandra Vedartha vi marsah *Mañjūsā* 5 (12), 293–94

imp of accent

11 DANIELOU, Alain The different schools of Indian music *JMA* 19, 165–67

12 GONDA, J Syntax and verse structure in the Veda *Turner Jubilee Vol I (IL)*, 1958, 35-43

the main principle governing Vedic metre is isosyllabism, not a systematic alternation of short and long or of stressed and weak, syllables. The quantitative alternation is a secondary characteristic, wh is incompletely realized syntactic and stylistic sides (and not only that of metrics) have to be taken into account in the investigation of ancient vers fication In Veda (prose as well as *mantras*), there is ample evidence of a marked predilection first for uncomplicated sentences of a comparatively simple structure and secondly, for repetition of the same schemes even and often preferably, in immediate succession study of 427 *anuṣṭubh pādas* in the first book of *AV*

13 GRAY, J E B An analysis of Ṛgvedic recitation *BSOAS* 22 (1), 86-94

features mainly apparent are two pitch and stress Other features are nasality, *alpa* and *mahā prāna* and a few points concerning *sa ī dhi* and palatals

14 GRAY, J E B An analysis of Nambudiri Ṛgvedic recitation and the nature of Vedic accent *BSOAS* 22 (3), 499-530

15 GUPTA, Nolini Kanta Music—its origin and nature Indian and European music *The Advent* 10 (4) Madras, Nov 1953

16 HOOGT, van der *The Vedic chant studied in its textual and melodic form*

17 KUPPUSWAMI, S R *A short survey into the music of North and South India* Karnata Sangita, Coimbatore, 1948, 90

ch 2 Hindu period—Vedic music

18 KURYLOWICZ, J Le système du l accentuation védique *AL* 1, 1939, 104-118

19 KUYPERS, John M Music of the West and the classical Music of India A study in Values *VBQ* 19 (4), 272-84

music of ancient India (and China and Greece) was quite unpretentious in comparison with our great symphonies and operas Indian musician has a much greater choice of tones (than Western musician) and more respect for their harmonic relationships Ind

cl. music is interwoven with rel. beliefs, particularly of *Yoga*.. cl. Ind. music calms the mind, the emotions, and the senses, wh. leads to spiritual awareness..

20. MAMA, Nanabhoy F. Avestan music : its texts and its times. *ILQ* 13, 159-67.

..the author suggests that the *Avesta* be set to Indian *rāgas*.. ancient Iranian music has decayed, if not lost..

21. POUCHA, P. Vom vedischen zum Sanskritakzent. *Arch. Or.* 14, 129-51.

..consideration of the accent of OIA from the structural pt of view..in Idg., there existed at a certain ancient period, the Tonstärke, later, the idg. accent took the form of musical accent.. both these stages can be seen in OIA..in OIA, there was an additional stage—that of disindogermanisation, that is, the musical accent again shows a certain tendency towards stress accent..

22. PRAJNANANDA, Swami. *Saṅgīta-o-saṃskṛti* : Vol. I (Vedic Age). (Bengali). Ramakrishna Vedanta Math, Calcutta, 1953, 422.

..embodies a discussion of the musical developments in the Vedic, *prātiśākhya*, and *śikṣā* periods .seven notes, tho' called by different names, used in the music of later *sāma* period..
Rev.: M Mitra, *Pr Bh* (May 1954), 318-19..

23. RAGHAVAN, V. An outline literary history of Indian music. *JMA* 23, 64-74.

..ref. to *SV* and its ancillary lit...

24. RAGHAVAN, V. Sanskrit and Prakrt metrics. *JMUH* 23, 44-56.

. earliest SK. lit in metrical form (*chandas*) terms of prosody occur in the Vedas, *Br.* and *Up.* contain numerous myths and mystical speculations about metres; in *Sūtras*, we have definite treatment of prosody—*ŚāṅkhŚS*, *Ṛk prātiśākhya* (ch 16-17), Kātyāyana's two *Anukramaṇīs*, and first two chapters of *Nidāna-sūtra* ascribed to Patañjali a brief statement re Vedic—particularly Ṛgvedic—prosody .

25. RAGHAVAN, V. The music of the Hebrews, resemblances to Samaveda chant. *JMA* 25 (4), 109-11.

..close parallelism in the style of Hebrew chants with Indian Vedic chants, particularly that of *Kauthuma Sāma* in South India .

26. RAGHAVAN, V. Present position of Vedic chanting and its future. *BITC* (UNESCO), Madras, 1957, 48-69.

27. RAJ, M. M. Musique et religion en Inde. *Lumen Vitae* 11 (3), 503-14.

28 RAJA, C. K. The Sanskrit metres : Vedic and Classical. *JGOML* 1 (1), Madras, 1948.

29. RAJA, C. K. Ṛgvede chandaḥparāmarśaḥ. *Sarup Comm. Vol.*, 1954, 55-67.

SK. *kārikās* about Vedic metres

30. RAJA RAO, M. The musical notation in the Vedas and Vedāṅgas — Vedic accents. *Bhāratīya Saṃskṛti* 1 (2), 24-29.

..indicates how the different types of accents are musically related to one another ref to *Ṛk prātiśākhya* III 1-6 concept of *svarita* in *ṚV* different from that in the other three Vedas..ref Kātyāyana's *ŚYV-prāti* (Sarma's ed, p 211) (WHITNEY *Śaunaka's Caturadhyāyikā*, p 349) Uvaṭa's *Vāj prāt* I 126 Ananta differs from Uvaṭa, *Atharva prāt* supports Ananta Patañjali's *Vyākaraṇa-Mahābhāṣya* presents the psychology of Vedic accentuation.

31. RAJA RAO, M *The Vedic Octave* (and Extracts from *Saṅgītasāra* in Abhinava-Bhārata-Sāra-Saṃgraha) Varalakshmī Acad of Fine Arts, Publ Series No 1, Mysore, 1955, II+X+44+14.

deals with the construction of the octave in the music of the Veda concludes that the later modal system was present already in the music of *SV* treats of three sets or denominations of musical *svaras*, namely, *kruṣṭādi* seven of *Sāmagāna*, *ṣadjādi* seven of *laukika* or *gandharva veda gāna*, and *karṣaṇa* formed by the chromatic varieties of *sāma-svaras*, wh were specially used in executing the musical flourish

Rev L. ARJUNWADKAR, *OT* 2, 181-84, A H BAKE, *JRAS* 1956, 109-111; S S., *QJMS* 46, 75-76.

32. RANADE, G H. The Indian Music of the Vedic and Classical Period. *JMA* 19, 71-106.

. (English transl of Erwin FELBER's *Die indische Musik der vedischen und klassischen Zeit*: based on notes made at free and oral transl made by R. N DANDEKAR)

33 RANDLE, H N The patterns of the *tristubh* *BSOAS* 20, 459–69

34 RATANJANKAR, S K Indian Music. *PAIOC (16th Session), Lucknow, 1955, 386–402*

analysis of primitive attempts at musical expression *arcika gāna* (monotonic) *gāth ka g na* (bi tonic) *sāmika gana* (tri tonic) *svarantara* (quadru tonic) the significance of three Vedic *svaras* (*svaras* probably not meant to be in any definite intervals as such) it seems that in Vedic hymns (except in *SV*) there was no conscious attempt at musical chant it was just recitation music in *SV* ref to seven degrees of pitch e g *kru ta* etc. ref also to some degrees intervening bet these seven, a complete scale of mus c evolved by *sāman*-chants musical technique in *Narad ya śikṣa*

35 RYSIEWICZ, Z. L accentuation des thèmes en *i u r au* dans le Rigveda *CR Acad Polon des Sc et des Lett* Cracovie 47, 1946 299–303

36 RYSIEWICZ, Z *Un archaisme de l accentuation védique* Mem de la Comm Oriental, Krakow, 1948, V+99

aims at illuminating certain morphological aspects of the nature and evolution of IE systems of accentuation the immediate purpose of this work is an analysis based on Rgvedic evidence, of the accentuation of OIA compounds wh tend *not* to accent the first member if that first member is a stem that ends in the simplex with *i u r, au* lexical value of archaisms morphological problems *marginal accentuation parallelism* bet Vedic and Lithuanian accentuation

Rev S D ATKINS, *JAOS* 73 109–113 W BELARDI *Ric.Ling* 1 159–60 M MAYRHOFER *Lingua Posnaniensis* 5 177–80

37 SACHS, Curt *The Rise of Music in the Ancient World—East and West* J M Dent and Sons, London, 1944, 324

Section 4 India the Vedic chant (roots of music more exposed in India than anywhere else)

38 SANKARAN, C R, CHAITANYA DEVA, B Studies in Indian musical scales I A Vedic chant *BDCRI* 18, 192–204

encl tic *svarita* in pre-Vedic period must have been a middle tone wh le the identification of it with the independent circumflex and its consequent rising in its first part the second part being at the level of the *udātta* must have occurred in the hist Vedic period

39. SATHE, M. D. Catuṣpadā gāyatrī. (Marathi). *Vidarbha-Saṁśodhana-Maṇḍala Annual, 1958,* 35–45.

..earliest ref. to c g. in *Br.Up.* 5.14..c g. found only in Tantra..

40, SITARAMAN, M. L. Our musical heritage. *J Annam U* 12 (2–3), 83–92.

..the sanctity associated with Vedic lit. must have protected it from the contemporaneous early types of Indian music and from other extraneous influences..tones and chants are of relatively minor imp, and only subservient to thoughts and lg. of Vedas. The monotony of the chant must have been obvious, but the sacred nature of Vedic lit. must have precluded the development of *gamakas* or grace-notes..a simple tritone melody facilitates the memorising of the Veda by a large body of chanters and pupils .

41. SIVARAMA SASTRI, N. The Vedic circumflex. *Bull of Phonetic Studies* (Mysore Univ. Phonetic Assn.), Mysore.

42. SIVARAMAKRISHNA SASTRI, K. A. (Ed). *Sarvasiddhānta-candrikā of Śrīnivāsayajvan.* Annamalai Univ. SK. Series No. 4, 1936.

..a treatise dealing only with Vedic accent .

43. SIVASVAMI. Vedo me svaravijñāna. (Hindi). *Vedavāṇī* 7 (11), 20–21.

44. SWANSON, D. C. E. *The Greek and Sanskrit written accent.* Princeton Univ., 1941.

..(Doctoral dissertation)..

45. VARADARAJAN, Brinda. The sāman chant. *SP* (19th AIOC), Delhi, 1957, 24–25.

..*sāman* has a fixed and set form of musical cast, beyond wh. no personal variation or colouring is allowed..

46. VARMA, Siddheshwar. The broad features of the Vedic accent. *JUPHS* 18 (1–2), 6–15.

..phonetically, it is a free accent Vedic accent cd. rest on any syllable—initial, medial, or final, the short second syllable of many Vedic trisyllabic words was accented the author discusses accented and unaccented suffixes (primary and secondary).. (1) majority of Vedic suffixes are accented, (2) when the same

suffix is used adjectively or nominally, the adjectival suffix is accented, the nominal suffix is unaccented, (3) comparative suffixes are unaccented, (4) past passive participle and conjunctive participle suffixes (*-ta* and *tva*) are accented, potential passive participle and infinitive suffixes not accented, (5) of the suffixes, *tvā* and *tā* with abstract sense, former is accented, latter is not, (6) suffix *-a* presents the phenomenon called 'inversion of accent', (7) final *a* (before *manta* and *-vanta*) retains accent, final *i* or *u* or *r* (before *manta* and *vanta*) loses accent Grammatical features Vedic SK. has best preserved IE accent the author discusses accentual differences bet nominal and verbal flexion, special features of declensional and conjugational accentuation, accentuation of the future tense, causative, denominative, passive, augment always accented, accentuation of athematic potential, accentuation of adjectives and adverbs there is no doubt that accent of Vedic word is dominated by its gramm. structure sense of a simple Vedic word plays only a negligible part in the quality of its accent Conclusion Vedic accent, tho phonetically free, has had certain tendencies determined by morphological and gramm. features It has preserved IE accent only in relics (tho best in all IE lgg) It made a new departure, wh, dominated by the principle of analogy, created uniform forms in flexion

47 VARMA, Siddheshwar The Vedic accent and the interpreters of Panini *JBBRAS* 26 (1), 1–9

(1) nature of Vedic accent in general, and of *udatta* in particular, was rightly interpreted by *Taitt prāti* and *śikṣās* confirmed by findings of modern comp philology (2) while the commentator of *Taitt prati* renders *udatta* as 'high tone' (i e having high characteristics), Pāṇini s interpreters render it as produced from the higher part of an articulating organ *svarita*=over high tone, P also meant this, three-fold accentuation corresponds to short, long and over long (*pluta*) vowels

48 VARMA, Siddheshwar The Vedic concept of metres *PAIOC* (16th Session), Lucknow, 1953, 10–19

Vedic concept of metres is unique (*metres as co-partners with gods in the divine worship as instruments of creation, etc.*) etymology of *chandas*—from *chand* (=to please) and not from *chad* syllabic nature of Vedic metres author discusses most prominent Vedic metres, mythology of m., place of m among deities, m. as associates of various beings and objects various functions of m cosmology of m, m and cosmic order, m. and Vedic ritual, imagery in the concept of Vedic m., hierarchy of m.

49. VIRASENA, Vadasrami. Sasvara mantroccāraṇa (katipaya samkāye aura unake uttara). (Hindi). *Vedavāṇī* 11 (8-9).

50. WELLESZ, Egon. *New Oxford History of Music : Vol. I, Ancient and Oriental Music* OUP, 1957, XXIII+530+14 illustrations.

> ..Ch. 1: Primitive Music (M. SCHNEIDER)..Music of India (A. BAKE): B. views Indian music as the "easternmost representative" of a large group of inter-related musical phenomena, in the same way as SK. is the easternmost representative of a large group of IE lgg ..
>
> Rev.: K. P. WACHSMANN, *JRAS* 1958, 217-18 ; *Man* (Nov. 1959), 320.

51. YUDHISTHIRA. *Sāmasvarāṅkanaprakāra.* Prācya-Vidyā-Pratisthāna, New Delhi.

52. YUDHISTHIRA. Vaidikacchandaḥsamkalanam. *SS* 9, 17-39.

53. YUDHISTHIRA. *Vaidika-svara-mīmāṁsā.* Ramlal Kapur Trust, Amritsar, 1958, 4+167.

> ..the meaning and synonyms of the word *svara*, its varieties and pronunciation; different kinds of *svarita*, use of accents; marking of accents..In appendix: *pada-pāṭha* rules; *sāma-padapāṭha-svarāṅkana-prakāra* .
>
> Rev.: ED, *VJ* 8 (5), 55-56.

54. YUDHISTHIRA. *Vaidika-svara-mīmāṁsā* kī ālocanā kī samīkṣā. (Hindi). *Vedavāṇī* 11 (11), 9-14.

38. LITERARY FORMS · LITERARY CRITICISM.

1. BHAGWAT, Durga. *An outline of Indian folklore.* Popular Book Depot, Bombay, 1958, 69.

> ..(English synopsis of the author's Marathi book *Lokasāhityācī rūparekhā*)..Ch 2: An introduction to the Indian tradition..

2. BHAT, G. K. A thought on the Samvāda-Sūktas. *SP* (19th AIOC), Delhi, 1957, 1-3.

all hymns where speech form is used considered and analysed ṚV poets conceived these hymns neither as epical narratives and ballads nor as dramas It appears that the poets in their desire to express their ideas exploited the speech form and endeavoured for a greater lit. effect by presenting the hymn sometimes as a monologue, sometimes as a dialogue or conversation later epic and dramatic lit. may have derived inspiration from these hymns, but these hymns are not ballads comprising narrative and dramatic elements

3 BHATTACHARYA, Ram Shankar Some characteristics of the sutras *CR* 138 (3), 328–34

style of SK. composition divided as verse, prose, and *sutra* *sūtra*-style already in ŚPB and *BAUp* definition and characteristics of *sutra*

4 GAWRONSKI, A *Poczatki dramatu indyjskiego a sprawa wplywow greckich* Polska Akad Umiejetnosci, Krakow, 1946, LXXII+156

(Origin of Indian drama and the question of the Greek influence) acc. to G, in India two elements existed from wh the Indian drama cd be derived (1) the worship of gods in particular of Viṣṇu Kṛṣṇa and of Śiva, (2) the epic songs of Indian minstrels the author demonstrates in detail how the rel cult was connected and intermingled with the theatre and how folk elements infiltrated in the drama (e g Vidūṣaka) He shows how Indian drama evolved from the combination of epic recited with music songs and dance oldest SK. dramas by Asvaghosa don t differ in principle in technique from the dramas composed at the apogee of Indian art G examines in the second part, the theories of Greek origin put forward by WEBER and WINDISCH (in whose times, acc to G, the beginnings and early development of SK. drama were unknown) He shows the impossibility, or at least the great degree of improbability, of Greek influence He points to the similarity of Ind drama with English Elizabethan drama (G s work in Polish, but the editor E. SLUSZKIEWICZ has suppl ed a Preface in French giving the substance of G s work and examining all lit. on the subject (1) Against Greek origin KEITH (1924) Sten KONOW (1917, 1920), (2) Possibility of Greek origin WINTERNITZ (1920) (3) In favour of Greek origin WEBER (1851 1856), W CHRIST (1889) WINDISCH (1882), H REICH)

Rev L. RENOU, *JA* 236 306–07, L. STERNBACH *JAOS* 69, 104–06

5 GHOSH, M M On the origin of Hindu drama *IHQ* 31 (3), 203–14

> question normally considered in the light of data wh. may be grouped under the following heads dialogue hymns of the Vedas, the Vedic ritual, ancient lit other than Veda, rel. aspect of drama, its secular aspect, possible foreign influence, evidence of Prakrits rel origin of Indian drama suggested by testimony of anthropology, *Kat ŚS* 21 3 11 confirms this connection of Siva with Ind drama may suggest pre Aryan origin rise of Indo-Aryan drama, drama and epic, drama and ancient Aryan tribes

6 GHOSH, M M *Contributions to the History of the Hindu Drama* Firma K L Mukhopadhyay, Calcutta, 1958, 63

> Ch 1 Origin of the Hindu Drama Was the origin rel or secular? Were the Indo Aryans its originators or were their predecessors the originators?

7 GONDA, J Zur Frage nach dem Ursprung und Wesen des indischen Dramas *AO* 19, 329–453

> lit and ethnographical material utilized earliest traces of Ind drama in Vedic lit and ritual the magical significance of the so-called dramatic action in the ritual significance of *Mahavrata*
>
> Rev L. RENOU, *JA* 236, 306–07 H WELLER, *OLZ* 47 145

8. GUPTA, Chandra Bhan *The Indian Theatre* Moti lal Banarasidass, Banaras, 1954

> Ch 1 Origin of Ind drama

9 JOSHI, Rasik Vihari Samskrta vanmaye katha sahit yasya vikasah *Bharati* 8 (7), 157–58

> beginning in Vedic lit—Rgvedic *Samvada-suktas*

10 LEVY, Gertrude Rachel *The Sword from the Rock An investigation into the origins of epic literature and the development of the hero* Faber and Faber, London, 1953, 236

> epics divided into 3 categories (1) those related to the establish ment of world-order, (2) those related to search or voyage of discovery, (3) those related to heroic warfare the first two categories derive their origin from a ritual and so they are in fact dramatic texts, wh. describe the holy events to wh the rites have ref emergence of epic from ritual
>
> Rev J ZANDEE, *Bibl Or* 12, 88

11. NARAHARI, H. G. Riddle-poetry in Sanskrit literature. *AP* 21 (9), 403–05.

..one of our precious legacies from IE period..*brahmodyas* in Vedic lit...*VS* 23.45; *ṚV* VIII.29; I.164; *AV* XX.133 1..

12. NIJASURE, V. H. Laghukathāmcī bīje vedāta paṇa āheta. (Marathi). *Saṁśodhaka* 21 (3–4), Dhulia, 265–69.

..ref. to the legends of Śunaḥśepa, Saramā, etc...

13. RENOU, L. Les vers insérés dans la prose védique. *Weller Comm. Vol.*, 1954, 528–34.

..*yajñagāthās*..*gāthās*..*ślokas*..*brahmodya*..

14. RUBEN, W. *Über die Ursprünge des indischen Dramas. Bulletin* 14–15, Istanbul, 1940, 213–33.

..amorous intrigues in cl. dramas are an extension of the erotic dance in Kṛṣṇa-myths..

19. SASTRI, P. S. Rig Vedic ballad. *IHQ* 32, 393–98.

..lit. estimate..

20. SASTRI, P. S. Purūravas : A Vedic drama. *BUJ* (9-9-1956), 41–43.

..hist. and mystic significance of the dialogue bet. Purūravas and Urvaśī is brought out.. Ç

21. SASTRI, P. S. Dramatic fragments of Rig Veda. *Bh. Vid.* 16 (2), 4–34.

..major dialogue-hymns in *ṚV* critically studied..symbolism of I. 179, X. 10, and X. 95 examined in greater detail to show how the problem of love was viewed from different angles for varied dramatic purposes..

22. SASTRI, P. S. The religious lyric of Rig Veda. *Bh. Vid.* 16 (3–4), 1–26.

..tho' there was an elaborate system of ritual in Ṛgvedic times, *ṚV* poets did not compose all their songs with a liturgical motive. They never ignored the aesthetic impulses, the material demands, the speculative insight; they often indulged in pure poetry some illustrations given..

23. SASTRI, P. S. The Rigvedic principles of literary criticism. *JGJRI* 14, 37–54 (also in *SP*, 14th AIOC, Darbhanga, 1948, 11–12.)

. that the *ṚV* is an aesthetic document is the true interpretation . poets of *ṚV* were poets and critics at the same time aesthetic and rhetoric principles culled out from *ṚV* Vedic poets had definite theories of *rasa* and *dhvani*, and also clear-cut principles of lit. crit...

24. SASTRI, P. S. Ṛgvedic ballads of association and love. *IHQ* 33, 169–190.

..deal with normal, abnormal, and supra-normal human tendencies and feelings .

25. SASTRI, P. S. The Ṛgvedic principles of criticism. *IHQ* 34, 6–20.

26. SASTRI, P. S. The Rigvedic theory of drama. *JGJRI* 15 (1–2), 13–21. (also in *SP*, 14th AIOC, Darbhanga, 1948, 12–13.)

..*RV* VIII. 89, X. 27, and IV 18 point to a period when the drama was not clearly distinguished from the ballad. Drama arose out of the ballads, wh had a mythological and hist. interest Drama in India has a social and lit. origin alone..*ṚV* reveals various aspects of drama, such as, imp. of *garbha samdhi* or conflict (I 165, 170, 171), of dialogue, of inter-relation of plot and char ..*omnipotence of destiny as a recurring dramatic motif*.. reconstructs principles of dramaturgy as conceived by Vedic seers..

27. SASTRI, P. S. Rig Vedic ballads of mythology. *QJMS* 48, 290–301.

..studies ballad-cycles of Agni, Indra, and Aśvins..

28. SEN, Sukumar. Dvā suparṇā sayuja. *J. N. Banerjea Felicitation Vol*, *1960*, *1–2*.

..didactic animal tales not so far traced back to Vedic lit. But, in *ṚV* I 164 20, we find a rudimentary, symbolical parable of two friendly companion birds The story is not contd. in the next vs. *But the story is contd in the Pañcatantra—bhāruṇḍa birds with* one stomach but two heads .(*sayujā* in the Vedic passage shd. be understood in the literal sense, i. e. " physically united ") .

29. TILAKASIRI, J. Technical and aesthetic theories of poetry in Sanskrit. *UCR* 13 (4), *167–76*.

..a technical theory of poetry, exactly similar to that of the Greek theorists (cf. COLLINGWOOD, *The Principles of Art*, 17-18) had been conceived by the ancient Indian poets and poet theorists *of ṚV* new poetical devices (practices of chariot-maker. V 29 15) ..approach was more utilitarian than strictly aesthetic..later on, conscious poetic effort (*suktam iva tatauna*). greater emphasis on ' meaning '..

XI. LINGUISTIC STUDY

39. LINGUISTIC STUDY OF THE ṚGVEDA.

1. AMMER, K. Die ' L '-Formen in Ṛgveda. *WZKM* 51, 116-37.

..considers *ṚV* words containing *l*. most of such words, acc. to the author, are of non Idg. origin, they are derived from Indian Ur-Sprache..*l* forms generally restricted to the lower strata..many

of such words connected with Rudra Siva rel sources of these *l* forms are one or more pre-Vedic *l* dialects *RV* hymns mostly in *r* dialect (ref E V ARNOLD, "L in the *ṚV*", *Roth Comm Vol*, 145 ff) acc to A, the introduction of *l* forms in later portions of *ṚV* corresponds to the expansion of *ṚV*-culture towards the east studies plant names and animal names with *l*, from this pt of view

2 APTE, V M On *dṛśe kam* and *dṛśe* in the Rgveda. *BDCRI* (*Taraporewala Mem. Vol*), 1957, 6 ff.

examines conditions and contexts (syntactical and semantic) wh determine whether the dative infinitive *dṛśe* has an active or passive force in *RV* submits constructions and renderings different from the conventional ones for a certain number of *dṛśe* passages

3 BASU, Dwijendra Nath Semantic change in some Ṛgvedic words *IL* 15 (3-4), 47-49

(1) *aditi* = state of there being no bondage later concretised, mother of Ādityas, (2) *sac pati* = lord of might Saci later regarded as wife of Indra, (3) *kratu* = power later concretised, sacrifice semantic changes of words in *ṚV* have woven around them fine clever and interesting networks of stories fitting them with the newly developed meanings

4 BHAWE, S S Interpretation of some Ṛgvedic compounds *JOIB* 4 (4), 315-29

mainly with the help of accent elaborate rules about which are given by Pāṇini (VI 2) *upavasu canohitaḥ, vṛṣacyuta, ṛtajata, sadāvṛdha, parvatavṛdha gojirayā, vatajuta, amṛta*

5 BHAWE, S S Significance of the difference between Ātmanepada and Parasmaipada forms in the Ṛgveda *SP* (18th AIOC), Annamalainagar, 1955, p 4

in cl SK the distinction bet the two *padas* is only formal, in *ṚV*, it possesses exegetical importance

6 GHATAGE, A M A Prakrit tendency in Rgveda *IHQ* 21 (3), 223-26

one result of the influence of the spoken lg. on the lit idiom of *ṚV* is a no of *prākritisms wh it reveals* Not only phonology of *ṚV*-dialect but also *samdhi* rules and morphology show prākrit traces cases of double *samdhi* *ṚV* and occasionally some later Vedic works know of an alternative form in *ā* to the neuter sing

in *am* in conformity with a well known pr tendency (*samvana nam–saṁvananā* VIII 1 2)

7. GHATAGE, A M Traces of short *e* and *o* in Ṛgveda *ABORI* 29, 1-20

problem of short *e* and *o* connected with that of *abhinihita saṁdhi* both problems discussed views of OLDENBERG, BLOOMFIELD, WACKERNAGEL examined

8 GHOSH, B K Prakritic samdhi in the Ṛk samhita *IL* 9, 30–37

9 JOCHEN, M Deux locutions du Ṛgveda *MSS*, Heft 1–2, 1952

10 KUIPER, F. B J Shortening of final vowels in the Rigveda *MKNAW*, Afd Letterk, N R 18 (11), 1955, 253–89

shortening *in pausa* of *a*, *ī*, *ū*, in *RV* wd seem to allow no other conclusion than that in certain *saṁdhi* positions the consonantal laryngeal had contd to be spoken till (or till shortly before) the hist. Vedic period considers gerunds in (*t*) *ya accha*, *śami*, neut pl in *i*, *u* -*a*, *aprati*, etc

11 KUIPER, F B J Rigvedic loanwords *Kirfel Comm Vol*, 1955, 137–85

mere linguistic study of *ṚV* vocabulary is sufficient to show that this oldest SK text contains a considerable no of loanwords (taken from various sources) the foreign origin of these words probable on morphological and phonetical grounds tho a convincing etymological explanation can t be given for many of them author considers a large no of such words classified under 6 headings the general conclusion is that the vast majority of *ṚV* loanwords belong to the spheres of domestic and agricultural life They belong not only to the popular speech but to the specific lg of an agrarian population there is little to suggest the influence of urban life and civilization

12 LIEBERT, Gösta *Ueber das enklit Pronomen vaḥ als Subjektskasus im Rigveda* Lunds Univ Aers, N F Avd I, 46 (3), 1950, 19

Pāṇini has pointed out (8 1 21) that the enclit. pronoun *vaḥ* (like *naḥ*) is used only as acc, dat. and gen plural. Acc to

author, it is possible to presume that *vaḥ* was originally employed to indicate other case-relations as well. The encl. *vaḥ* is quite common in *ṚV*; it occurs about 500 times; in most cases, it is used for dat, gen, and acc.; *but, in about 30 passages, it is used* rather in the nom. sense (cf. I. 62.2; IV. 3.1; VII. 34.9; III. 61.5, I. 22.4, etc.). Outside *ṚV*, however, one does not come across passages where *vaḥ* is used in the nom. sense; similarly, even in *ṚV*, such occurrences are rare in the tenth book (only two: X. 50.1; 92.9).

13. RASTOGI, Motilal. Śaunaka and Abhinihita Sandhi in the Ṛgveda. *IL (Bagchi Mem. Vol.)*, 1957, 21–29.

..Śaunaka's *Prātiśākhya* (2.34–50) deals with this *saṁdhi* Ś's enumeration of such *saṁdhi* is not complete. Probably he had before him a written text on wh. he had based his observations and speculations..

14. RENOU, L. L'ambiguïté du vocabulaire du Ṛgveda. *JA* 231 (2), 161–235.

15. RENOU, L. Sur la phrase négative dans le Ṛgveda. *BSL* 43 (1946), 43–49.

..the 'negative' is not exactly the counterpart of the 'positive' (phrase). discusses several remarkable traits of the 'negative' phrase..

16. RENOU, L. Langues et religion dans les Ṛgveda: quelques remarques. *Die Sprache* 1, 1949.

17. RENOU, L. Observations sur les composés nominaux du Ṛgveda. *Lg.* 29 (3), 231–36.

..nominal compounds fewer in *ṚV*, among *dvandva* compounds, mostly *devatā-dvandvas*; among *tatpuruṣa* compounds, mostly verbal *tatpuruṣa*..determinative compounds ending in *-pati* are rare..

18. RENOU, L. Sur les traits linguistiques généraux de la poésie du Veda. *S. J. Vol. of Z-K-K: Kyoto Univ*, 1954, 309–16.

..*à propos* GELDNER's German transl. of *ṚV*. linguistic anamolies indicated by G. by such words as ellipse, anacoluthe, asyndite, hypallage, or merely by the words "double sense". It is, however, not 'rhetoric'; it is the essence of *mantra*. The double

sense is not rhetorical punning, it is an organic element of that poetry, or necessary consequence of the rel mentality the result of 'participation' explains true significance of Ṛgvedic comparisons and metaphors..

19. RENOU, L Les pouvoirs de la porole dans les hymnes védiques. *Saṃjñā-Vyākaraṇa (SII)* 1, 1954, 1-12.

20. RENOU, L Sur l'economie des moyens linguistiques dans le Ṛgveda *BSL* 50 (1), 1954, 47-55.

. economy, not an end in itself, its objective is faculty of expression, brevity, etc. .

21. RENOU, L Notes on Ṛgvedic grammar *JOIB* 3 (4), 380-90.

some observations on the gramm data brought forth in GELDNER's annotations to his German transl of *ṚV* phonetics *vrṣṭi* (I 52 14), *ogana* (X. 89 15), *iyakṣti jabhara rudh*, *rāya* exchange bet *v* and *uv paryman*, instances of final *-o* before a surd consonant, *saṃdhis* like *vṛṣabheṭa* for *vṛṣabha iva* syncopated final (figuring almost always at the end of the *pada*), internal haplology.

22. RENOU, L. Le passage du nom d'action a l'infinitif dans le Ṛgveda *Debrunner Comm Vol*, 1954, 385-88

examines the development of special infinitive forms in *ṚV* wh are differentiated morphologically from the case forms of the nouns from wh they are derived discusses the category in *ase*

23 RENOU, L Vedic studies On some nominal derivatives in the Ṛgveda *Vāk* 5, 109-117.

24 RENOU, L. On the internal expansion of Ṛgvedic formulae *Vāk* 5, 118-24.

Ṛgvedic words and meanings develop by an internal process, passing from one formula to another

25. RYSIEWICZ, Z. Akcentuacja tematow na *i-*, *-u-*, *-r-*, *-au-* w Rigwedzie *CRAP* 47, 1946, 299-303

accentuation of themes ending in *i*, *u*, *r*, *au* in *ṚV*

26 THIEME, P *Untersuchungen zur Wortkunde und Auslegung des Rigveda* Max Niemeyer Verlag (Hallische Monographien, 7), Halle/a Saale, 1949, 75+two plates

> contains five articles discusses *vayuna* (from root *vī* or *vyā* = to cover), *arati* (*ar* = to join), *vidatha* (*vidh* = to serve, to sanctify, *vi* + *dhā* = to allot), *nāyam* (*nī* + *āyam* = arrival for oneself *nā* = for oneself) fifth article deals with the riddle of the tree (*ṚV* I 164 20 ff) Tree = Night sky, Two Eagles (*dvā suparṇā*) = waxing and waning moon, other eagles = stars, the Father = the Soma
>
> Rev O FRIS, *Arch Or* 18, 551, J C TAVADIA, *Bh Vid* 15, 85–86

27 VEKERDI, J On the past tense and verbal aspects in the Ṛgveda *AO (Hung)* 5 (1–2), 75–100

> analysis of IV 1–32 DELBRUECK's *thesis on the subject examined in ṚV, there is no semantic difference bet the forms derived from the present system and those belonging to the aorist system* either in respect of Zeitart (Aktionsart aspect) or in respect of Zeitstufe (recent past or remote past) In the use of these two kinds of forms in indicative there is considerable promiscuity to be observed—preference if at all on grounds of stylistic choice Only in indicative of perfect system we can find some traces of an original difference bet perfect and other two past tenses. Within non indicative moods clear outlines show that in Vedic Sk it is analogical formations that are responsible for the abundance of forms, wh nevertheless does not involve differences in meaning

28 YELIZAZENKOVA, T Ya The verbal classes in the ancient Indian language Rigveda (Russian) Moscow Univ Dissertation, 1955

40 LINGUISTIC STUDY OF OTHER VEDIC TEXTS

1. GONDA, J *Four Studies in the Language of the Veda* Mouton and Co, The Hague, 1959, 194

> (1) on amplified sentences and similar structures in the Veda (contains a detailed analysis of sentences in wh the scheme subj obj [obj subj] + verb is extended by a term, or groups or combinations of terms following the verb), (2) the meaning of Vedic *bhuvati* (*bhūvati* = to make thrive or prosper, increase, invigorate, strengthen, etc.), (3) why are *ahiṃsā* and similar concepts often expressed in a negative form? (words having the

negative prefix mean frequently not the absence or negation of some property, but its opposite, *ahimsā* also means kindness, etc. assumption of negative char of Indian ethics is unwarranted) (4) the 'original' sense and the etymology of SK. *māyā* (*māyā* derived from *mā* = creative power)

Rev T Burrow, *JRAS 1960 (1–2), 94–96*

2 Hoffmann, K Zur parenthese im Altpersischen *MSS 9, 1956, 79–86*

comparison with parenthesis in *ŚPB 11 5 1 4*

3 Jayasuriya, M H F Linguistic studies on the Brahmanas *UCR 11 (3–4), 158–65*

problems posed by the citation of early mantras in the Br and the nature of linguistic information gleaned from these and kindred problems

4 Jayasuriya, M H F Some Vedic verb forms and their variants in the Brāhmanas *UCR 15 (3–4), 151–65*

examines the forms of verbs as they occur in the *mantras* cited by *Br* and their substitutes as proposed in the exegetical prose wh generally follows such citations

5 Minard, A *La subordination dans la prose védique* (Études sur le Śatapatha Brāhmana) I Annales de l univ de Lyon 3 (3), Paris, 1936, 214

(*VBD* II 98 4)

Rev V Lesny *Arch Or* 12, 269

6 Oertel, H *Zu den Wortstellungsvarianten der Mantras des Atharvaveda in der Śaunaka und Paippalada Rezension und des Sāmaveda in der Kauthuma und Jaiminiya Rezension* SBAW-Philosoph hist Abt 7, 1940, 171

study of Vedic syntax based on the rich material of the *mantras* the variations are conditioned psychologically not metrically or stylistically

Rev L. Renou *BSL 42 (2) 52–61*

7 Oertel, H *Widersprüche zwischen grammatischem Genus und Sexus in der Symbolik der Brahmanas* SBAW-Philosoph hist Abt -7, 1943, 53

Rev L. Renou *BSL* 42 (2) 52–61

8 RENOU, L Words and word forms peculiar to the Kanva Samhita *Vak* 4, 1954

9 RENOU, L Remarques linguistiques sur la Baskala mantra Upanisad *JIBS* 3 (2), 774–82

the text studied is in impure Vedic but is it pastiche ?

10 RENOU, L Linguistic remarks on the Paippalada version of the Atharvaveda. *Belvalkar Felicitation Vol*, 1957, 63–71

11 TSUJI, N On the Chagaleya Upanisad (Japanese) *Prof H Ui Comm Vol* Tokyo 1951, 311–29

pseudo-Vedic char of the lg of *Chagaleya Up*

12 TSUJI, N On the Baskala Mantra Upanisad (Japanese) *Prof Sh Miyamoto Comm Vol Tokyo 1954 3–17*

pseudo Vedic char of the lg of this *Up* RENOU (Remarques ling sur la Bās-Mantra Up *JIBS* 3 774–82) puts the lg of this *Up* on the same level as Asvin hymn of the *MBh* acc to T the metrical structure of *Baṣ* is more archaic in some points than that of *Śvetāśvatara* or of *Munda*

13 TSUJI, N Some linguistic remarks on the Maitri-Upanisad *Prof S Yamaguchi Presentation Vol* (*Studies in Indology and Buddhology*) Kyoto 1955, 92–105

Maitri Up is a result of gradual accretion a conglomerate of heterogeneous materials presents a dazzl ng variety of contents precious hints about the hist of *atmav dya samkhya yoga* unreserved attack on false doctrines including probably Buddhism (*MUp* 7 8–10) in many respects lg of *MUp* not Pāṇinian less classical than that of *Mundaka Śvetaśvatara* and *Pra na MUp* handed down in various recensions considers peculiarities re *samdhi* gender of nouns thematization case forms vocabulary, etc

14 TSUJI N *Linguistic features of* ' Four Unpublished Upanisadic Texts ' *Belvalkar Felicitation Vol* 1957, 19–27

linguistic char of *Ārṣeya* and *Śaunaka* a queer mixture of old and new archaic forms and superved sms exam nes the degree of ved c ty of the lg

15 WELLER, F Bemerkungen zum absoluten Nominativ im Aitareya Brāhmana *MIO* 3 (2), Berlin, 1955

13 GONDA, J *Remarks on the Sanskrit Passive* E J Brill (Orientalia Rheno Traiectina 4), Leiden, 1951, 108

deals with the function and frequency as also origin of SK passive Vedic lit studied for the purpose complete passive occurs very rarely in Vedic (as well as in post Vedic) texts the more normal occurrence is that of agent less turn acc. to author the term 'passive is not adequate

Rev M MAYRHOFER *ZDMG* 102 396–98

14 GONDA, J *La place de la particule négative na dans la phrase en vieil Indien* E J Brill (Orientalia Rheno Traiectina 6), Leiden 1951, 71

studies the position of the negative particle *na* in Vedic and Sanskrit considers earlier views on the subject (GRIMM NECKEL, DELBRUECK, WACKERNAGEL SPEYER THOMMEN CANEDO) *na* occurs before the verb when a thing is denied or a negative thing is confirmed *na* occurs at the beginning of a sentence when the speaker wants to deny the whole idea or when he wants to emphasize the denial

Rev M MAYRHOFER *ZDMG* 102 396–98

15 GONDA J *Remarques sur la place du verbe dans la phrase active et moyenne en langue sanscrite* N V A Oosthoek, Utrecht, 1952, 86

a study of the position of the verb in ancient Indian sentence compared with other ancient IE lgg personal verb in SK occurs most commonly at the end of the sentence Position at the beginning of a phrase depends on the nature of the verb or on the connection with a preceding phrase or on the nature of the phrase itself most of the tendencies attested in SK are present also in cognate lgg

Rev L. RENOU *BSL* 49 (2) 34 *Lg* 29 187 88 W P SCHMID *IF* 64 298 301 P THIEME *ZDMG* 107 210–11

16 GONDA J Two notes on Sanskrit syntax *JORM* 24 1–8

(1) the phenomenon called *enallage (hypallage)* (= interchange?) of the adj agreement of adj wh properly belongs to a genitive dependent on a noun with that noun itself (cf *RV* I 52.9 *brhat s aś candra n rohana n d vah*) (2) an adj is added to a substantive where an adv wd be expected (*RV* X 28 3) equivalence of SK demonstrative pronouns with English adverbs is a result of the same tendency

17. GONDA, J. Defining the nominative. *Lingua* 5 (3), 288–97.

. ..study of the syntax of nom. in Vedic and other IE lgg...

18. HOFFMANN, K. "Wiederholende" Onomatopoetika im Altindischen. *IF* 60, 254–64.

.(1) onomatopoetic nominal formations. *gargara, budbuda, karkari* (*ṚV* II. 43 3), *guggulu gulgulu* (in *ŚPB*); (2) onom. pre-verbs: *ciścā kr, him kr, akhkhalī kr*, (3) onom. verb-formations: *malmalāyanti (Kāṇva ŚPB), simasimāy (JB)*. the Vedic nominal formations, such as *gargara*, have been preserved in epic-cl. lg (*kankaṇa, diṇḍima*), while verbal formations have been limited to pre-cl. lg ..(4) repetitive onom and the intensive.

19. HOFFMANN, K. Ein grundsprachliches Possessivsuffix. *MSS* 6, 1955, 35–40.

..*kanyā* (instr. sing *kaninā*); *yuvan-*

20. HOFFMANN, K. Zum prädikativen Adverb. *MSS* 1 (reprinted), 1956, 42–53.

..type *āvih as, bhū, kr, divā bhū (divākara)*

21. HOFFMANN, K. *Altindische Präverbien auf -ū. MSS 1 (reprinted), 1956, 54-60.*

..type *śūlā kr*..

22. HOFFMANN, K. Zur vedischen Verbalflexion *MSS* 2 (reprinted), 1957, 121–37.

. (1) the aorist of *naś* (= to attain to); (2) the type· *ṚV gatha*; (3) *ṚV yujmahe, AV rudmah*; (4) *ṚV. cayiṣṭam* and *caniṣṭhat*; (5) *Ch Up. upasīdathāḥ*..

23. KRONASSER, H. Indisches in den Nuzi-Texten. *WZKM* 53, 181–92.

..("words for 'horse' occurring in Nuzi-texts, wh were hitherto regarded as of 'Hurrian' origin by SPEISER and BALKAN, are undoubtedly of Indian origin"–Wolfram von SODEN)—this lead followed by K...various words, wh. are attributes of horse, shown to be connected with Vedic words, e. g. *babrunnu (babhru), paritannu (haritau), zirra (jīra)*. etc...

24. KUIPER, F. B. J. Notes on Vedic noun-inflexion. *MNAW*-Afd. Letterkunde, No. 5 (4), 1942, 161–256.

..on *vṛkī-*, *tanū-*, *ātman-*, *pitṛ-* and the laryngeal theory..on *kratu-*, *sakhi-*, etc...Vedic type *goṣā-*...idg. *i-* and *u-* declensions.. origin of various Vedic declensional types explained by the author on the basis of his own special variant of the *schwa*-theory..

Rev.: L. RENOU, *BSL* 42, 51–52.

25. KUIPER, F. B. J. Vedic *sadhiṣ- sadhas-tha-* and the laryngeal Umlaut in Sanskrit. *AO* 20, 23–35.

..*sadhiṣ* (*ṚV* VIII.43.9) is, no doubt, identical with Old Persian *hadiš* (dwelling place)..the aspirate *dh* explained..*sadhastha* is a secondary derivative from **sadhas-* (the analysis *sadha*+*stha* is incorrect)..**sadhas-* and *sadhiṣ-* are to be referred to **sed-h-es* and **sed-h-s*, wh. are *s-* derivatives from a stem **sed-eh*..laryngeal umlaut must have originally contained the sound combination *e mh or e nh*..that a consonantal laryngeal still existed in the *separate Ind. branch* may be inferred from the phenomenon of laryngeal umlaut in SK...

26. KUIPER, F. B. J. Traces of laryngeals in Vedic Sanskrit. *Vogel Comm. Vol.*, 1947, 198–212.

..primitive IE sound-system had originally comprised some consonantal phonemes, wh. were lost before hist. period; these are preserved in Hittite and Lycian; these IE consonants are laryngeals ..the general char. of lar. leads us to class them with 'sonants', *r*, *l*, *m*, *n*, *y*, *w*..author undertakes a detailed study of the problem ..survey of earlier work in the field..observations on voc. *devi*, loc. *vṛkī*, shortening in *-ti*, gerunds in -(*t*)*yā*..

27. KUIPER, F. B. J. *Proto-Munda Words in Sanskrit.* VKNAW-Afd. Letterkunde—NS 51 (3), 1948, 176.

..some forty per cent of the North Indo-Aryan vocabulary borrowed from Munda, either directly or via SK. or Prakrit.. wide-branched and seemingly native word-families of South Dravidian are of proto-Munda origin. In Vedic and later SK., the words adopted have been often Aryanized (Sanskritized)..

28. LAKSHMINARASIMHIA, M. The phonetics of Praṇava. *H-Y. J Mys U* 4 (2), 83–92.

..the subject discussed in *Gopatha Br*...*praṇava* is described as *dvivarṇa* and *caturmātra*..*Praṇavopaniṣad* assigns 3½ *mātrās* to

praṇava as a whole ..*Ṛk-prātiśākhya* (XV 5) deals with the subject in *Oṃkāra-paṭala*..also treated in *Vāj.-prāti.* (I 16–19 and 28) and *Taitt.-prāti.* (XVIII.1)..the traditional phonetic texts regard the *praṇava* as a syllable consisting of a vocalic and a consonantal element..

29. LEUMANN, M. Zur Stammbildung der Verben im Indischen. *IF* 57, 205–38.

30. LEUMANN, M. Idg. *sk* im Altindischen und im Litauischen. *IF* 58, 1–26; 113–30.

..OIA : *cch*. OIA root : *ucch*..

31. LEUMANN, M. *Morphologische Neuerungen im altindischen Verbalsystem.* MKNAW–Afd. Lett.–15 (3), *Amsterdam, 1952, 51.*

..considers *r*-endings in I-I ..determines the morphological environment..unusual fluidity of *lg* in the Vedic stage illustrated ..also discusses other problems of Vedic morphology, such as, the origin of the precative, the origin of the *siṣ*-aorist, the prototypes of the desiderative, the dependence of *-sa*-aorist on *-s*-aorist..

Rev . L. RENOU, *Lg* 29, 186–87.

32. LEUMANN, M. Vokaldehnung, Dehnstufe und vṛddhi *IF* 61, 1–16.

..only SK, from the Vedic times, shows a purely functional use of Vokaldehnung in the so-called *vṛddhi*..

33. LIEBERT, G. *Das Nominalsuffix -ti- im Altindischen* (Ein Beitrag zur altindischen und vergleichenden Grammatik). Gleerup, Lund, 1949, XX+240.

..(1) formation of primary *ti* nouns; (2) function of the primary *ti* suffix, (3) the secondary *ti* suffix. in *ṚV* and in post-Vedic lit, the use of *-ti* was originally *not* necessarily restricted to compounds..discusses IE and II origins of *ti* suffix.. index of *ti*-nouns..in the course of discussion, gives translation of several Vedic passages .

Rev.: R. BIRWE, *IF* 61, 289–92.

34. LIEBERT, G. Uber die Partikeln *su* und *tu* im Vedischen. *Studia Linguistica 6*, Lund, 1951, 53–88.

35. LIEBERT, G. *Zum Gebrauch der w-Demonstrativa im altesten Indoarischen.* Gleerup (Lunds Univ. Årsskrift, Avd. 1, 50, 9), 1954, 94.

..use of *asau* with ref to divine phenomena–Gods..with ref to the person addressed..in correlation with other deiktic elements.. Ind. gramm theories re. use of *asau* with ref. to *parokṣa* and *viprakṛṣta* objects..

Rev.: K. AMMER, *OLZ* (1957), 163–66

36. LÜDERS, H. Zur Geschichte des *ḷ* im Altindischen. *Philologia Indica* (Vanderhoeck und Ruprecht), Gottingen, 1940, 546–61.

..(originally pub. in *Festschrift Wackernagel*, 1923, 294–308).. a linguistic study of *l*, *ḷ*, *ḍ* in Vedic and post-Vedic lgg. *ḷ* found in *ṚV*, but not in other Vedic texts nor in Pāṇini's grammar. *Since the time of AV, we find l where d is expected. In Kāṇva VS, l* and *lh* occur regularly in place of *ḍ* and *ḍh* explanation of *śal iti* and *phal iti* in *AV* XX. 135. 2–3, *bāl iti* occurs in *AV* I. 3 1–5; 6–9; XVIII 2 22..

37. MARULASIDDIAH, G. Nature and scope of vṛttis. *H-Y. J Mys U* 12 (1), 59–74.

..the concept of *vṛtti* down the ages. Vedic speculations about the origin of *vāk* (*ṚV* VIII. 100 11, 16; *Nir.* XI. 29; *TS* 6 4 7 3; *Gopatha Br* I. 23-24, *ŚPB* IV 1. 8–12; II 5 8) Vedic lit affords ample scope for an enquiry into the power of words already conceived and constructed throughout the *saṁhitās*. germs of *śabda akti* discernible in Vedic lit..

38. MAYRHOFER, M. Neue Literatur zu den Substraten im Altindischen. *Arch. Or.* 18, 367–71.

..mainly relating to Dravidian influence..

39. MAYRHOFER, M. Die Substrattheorien und das Indische. *GRM* 34, 230–42.

..deals with non-Aryan influences on Indo-Aryan, from Vedic to Modern Indian..

40. MEHENDALE, M. A. Trace of an old palatal *zh > j in Sanskrit. *IL* 17, 16–23.

..IE palatal *gh* survives in SK. as *h* (< *zh*); it is possible to demonstrate its survival also as *j* (cf. *ujjayati*)..*ŚPB* 5 1.2.10–13:

in this passage, when connected with *satya*, *ṛt*, *jyotis*, *ujjayati* may mean 'wins'; when connected with *anṛta*, *pāpman*, *tamas*, *ujjayati* may be actually derived from **ujjhayati* (< **ud-zhayati*), meaning 'abandons', 'gives up'..the latter to be derived from IE **ghel-* to abandon..

41. OERTEL, H. *Zu den Kasusvariationen in der vedischen Prosa*: Dritter Teil. SBBAW, Philosoph.-hist. Abt., Heft 6, 1939, 99.

Rev.: L. RENOU, *BSL* 42 (2), 52-61

42. OERTEL, H. *Die Dativi finales abstrakter Nomina und andere Beispiele nominaler Satzfügung in der vedischen Prosa* SBBAW, Philosoph.-hist. Abt., 2 (9), 1941, 131

Rev.: L. RENOU, *BSL* 42 (2), 52-61

43. OERTEL, H. *Euphemismen in der vedischen Prosa und euphemistische Varianten in den Mantras* SBBAW, Philosoph.-hist. Abt., Heft 8, 1942, 48.

euphemistic expressions for 'die', 'kill'

Rev.: L. RENOU, *BSL* 42 (2), 52-61

44. OERTEL, H. Zu den ai. Ellipsen. *KZ* 67, 129-53; 68, 61-82.

..a study of Vedic elliptical constructions, particularly those occurring in *Br* and *Sūtras*..

Rev.: L. RENOU, *BSL* 42 (2), 52-61

45. PINNOW, Heinz-Jurgen. Zu den altindischen Gewässernamen. *Beiträge zur Namenforschung* 4, 217-34, 5, 1-19

46. PISANI, V. Two cases of aspirate-dissimilation in the Veda. *Siddheshwar Varma Comm. Vol I*, 1950, 156-57

..(1) *RV* X 10 10: *upa barbṛhi* (= stretch out), generally derived from *bṛh*; but neither the meaning of the root nor its gramm. form wd. justify this derivation. *P* suggests derivation from *bhr-*; (2) *madugha* (*AV* I.34 4), acc. to P., is a haplology for *madhu-dugha*..

48. PISHAROTI, K. R. The pronunciation of *-ṭ-* as *-ḷ-* in certain positions *Bh Vid* 5, 55–61.

..*ṚV* Brahmins of Kerala recite *ātmā* as *ālmā*..in their peculiar pronunciation of some sounds, Ṛgvedin Nampūtiri Brahmins have possibly preserved a relic of the ancient Ṛgvedic phonetic system, wh is lost elsewhere. Seclusion in wh these Brahmins lived made it possible. (It is not the result of Malayalamisation of SK. as suggested by C K. RAJA, *JORM* 1). Ṛgvedin Nampūtiris belong to a particular *ṚV* clan, having their own dialectical variations or having a particular recension of *ṚV*-text..

49. POUCHA, P. Zur strukturellen Stellung des Altindischen. *ZDMG* 95, 350–58.

..so-called pitch-correlation of consonants in OIA..

50. RENOU, L. Les éléments védiques dans le vocabulaire du sanskrit classique. *JA* 231, 321–404.

51. RENOU, L. Sur certaines anomalies de l'optatif Sanskrit. *BSL* 41, 51–57.

..optatives ending in *ayīta*..

52. RENOU, L. *Notes de grammaire védique*. *BSL* 41, 208–20.

. (1) the absolutive (the gerund in *-tvā*, *-(t)ya* does not always express in *ṚV* the past action from the standpt of the principal verb), (2) verbal adj in *-tavant* (observations about M. LEUMANN's views in *Mélanges Pedersen*, 115–24); (3) the type *kṣayadvīra* (considers *kṣayadvīra*, *trasadasyu*, *bharadvāja*, etc.) .

53. RENOU, L. Formes d'ordinaux en védique. *BSL* 43, 38–42.

54. RENOU, L. Sur quelques formations sanskrites en *-ti-*. *Vāk* 1, 1–4.

. *upalabdhi* (*BaudhŚS* 30 1); *tapyati*, *abhiniti* (*Kāṭhaka* XI. 2), *dhṛti* (*Vādhula*), *āsakti* (*Kāṇva ŚPB* 4 6 1 7)..

55. RENOU, L. Sur les traits linguistiques généraux du Veda. *S. J. Vol. of Z-K-K*, Kyoto, 1954, 309–16.

56. RYSIEWICZ, Z. *Uwagi o sufiksie -ka- w zlozeniach staroindyjskich (funckja mocji)*. *CRAP* 46, 263–65.

..remarks about the suffix *-ka-* in compound words in OIA..

57● SAKSENA, Baburam Madhya desaka bhasa vikasa (Hindi) *NPP* 50, 21–33

condition of 2000 yrs ago in Vedic lg several dialectic differences distinction bet *bhaṣā (chandas)* and *bhaṣi (bhaṣa)* in Pāṇini s time

58 SARMA, Aryendra Derivations of some unnoticed Vedic Hapax Legomena *PAIOC* (15th Session), Bombay, 1951, 315–17.

kuli (TBr 2 5 8 4) = how many an adverb (neut acc sing of *kulin* adj meaning in family, in a herd) *dula bula bula* from *bul* = to dive sink, plunge *saraja* = *sa* + *araya* iron tip fixed to a pestle

59 SASTRI, P S Subrahmanya *Nastaśva dagdharatha nyaya* in philology *C K Raja Comm Vol*, 1946, 139 40

in the growth of every lg certain forms belonging to a stem derived from a root become obsolete, and certain forms belonging to a different stem derived from the same root become current descriptive grammarians have taken the forms belonging to *different* stems from a root to belong to *one* stem e g root *mah* (in *ṚV*) has three stems-*mah mahan mahat* forms—*mahān mahantau* etc —belong to *mahan* but are taken to belong to *mahat* sometimes forms wh are not derived from the same root are considered to be related to one another tho they are not morphologically connected *(alpa kan yas)* this is *naṣṭaśva-dagdharatha nyaya* in philology

60 SASTRI, P S Subrahmanya Four laws in Sanskrit semantics *Siddheshwar Varma Comm Vol I*, 1950 43–46

(1) substitution (2) shortening, (3) permutation, (4) adequation

61 SHAHIDULLA M The Indo Aryan parent speech *Turner Jubilee Vol II (IL)*, 1959, 112–17

indicates how the Indo-Aryan parent speech can be reconstructed

62 SHOR, R O Semantics of Vedic aorist *N Ya Marr Comm Vol*, 1935, 433–50

63 VON SODEN, Wolfram Rev of Harvard Semitic Series 15 *ZA* 52, 1957

words for 'horse' occurring in Nuzi texts wh were regarded by SPEISER and BALKAN as of 'Hurrisch origin are undoubtedly of Ind origin

64 SPECHT, Fr Zum Suffixwechsel *t s* *KZ* 69 126

poṣayitnu—also *poṣayiṣṇu* (in *ṚV* and *AV*) *tnu* or *snu*

65 THIEME, P Zum parenthetischen Nominalsatz im Indischen *KZ* 68, 216–17

(ref *Kaṭha Up* 1 3) *pītodakāḥ* etc. adjectives qualifying not *tāḥ* (= cows) in 'd', but *te* (= *lokāḥ*) in 'c'

66 VOROBYEV DESYATOVSKY, V S *The development of personal pronouns in the Indo Aryan languages* (Russian) Acad of Sciences of USSR, Moscow, 1956

from Vedic to NIA lgg

67 WÜST, W, ZISTL, K Arisch *Idg JB* 26, 152–76

42 STUDIES ON SANSKRIT LANGUAGE

1 ABHYANKAR, K V The term *Karmadhāraya* *ABORI* 33, 238–44

(a propos EDGERTON's note on the subject *JAOS* 72 80–81) *K* = a *tatpuruṣa* compound bearing the action of conveying the idea of the same thing by means of its component parts

2 ABHYANKAR, K V Karmadhāraya samjñeca artha (Marathi) *Swami Kevalananda Comm Vol*, 1952, 166–71

significance of the name *karmadhāraya*

3 ABHYANKAR K V Short *e* (*ardha-ekāra*) and short *o* (*ardha okāra*) in Sanskrit *ABORI* 38, 154–57

4 BECHERT, H Über eine abweichende Regelung des vocalischen Sandhi im Sanskrit *MSS* 9, 1956, 59–65

abhinīta sandhi (*as a* >-*o*) developed in Buddhist prose texts into *aa*

5. BHATTACHARYA, Vidhushekhar. *Some composite roots in Sanskrit.* *Siddheshwar Varma Comm. Vol. I*, 1950, 21–22.

..root *svad* (= taste well) is presumably not a simple root but a composite one (*su* + *ad*) so too, perhaps, *svañj*, *svap*, *svan*, *svar* ..however, when corresponding forms of these roots in other cognate lgg. are considered, it becomes doubtful whether this view can be accepted in all cases..

6. BHATTACHARYA, Vidhushekhar. The influence of Prakrit on Sanskrit. *CR* 123 (1), 1–6.

. considers words like *geha*, *dabhra*.

7. BLOCH, J. Trois notes. *BEFEO* 44 (1), 43–53.

..(1) pronunciation of *r* in SK

8. BURROW, T. Some remarks on the formation of nouns in Sanskrit. *ABORI* 32, 19–33.

. an essay in comp and hist investigation in the field of nominal stem formation in SK.

9. BURROW, T. The Sanskrit precative *Weller Comm Vol*, 1954, 35–42.

..the original terminations of the root aor optative (wh later develops into SK. precative) show the same system as prevails in the preterite of Hittite *hi* verbs when these take *-s* as the termination of the second and third person sing

10. BURROW, T. *The Sanskrit Language.* Faber and Faber (The Great Languages), London, 1955, VII + 426

..systematic analysis of SK. from the hist. and comp points of view. influence of pre-Aryan (and non-Aryan) lgg on SK...

Rev.: H BERGER, *OLZ* (1958), 469–74, F EDGERTON, *JAOS* 76, 192–96, W GURNER, *JRAS* 1956, 113–14, H. H., *AO* 22, 171–72, M LEUMANN, *Kratylos* 1, 26–32; H van LOOY, *Bibl Or* 13, 174–75, A. MARTINET, *Word* 12, 304–12; M MAYRHOFER, *DLZ* 76, 2 ff, P THIEME, *Lg* 31, 428–48, G TUCCI, *EW* 8, 104, O H de A. WIJESEKERA, *UCR* 14, 80–81.

11. BURROW, T. An archaic verbal termination in early Indo-Aryan. *I-IJ* 1 (1), 61–76.

12. BURROW, T. Sanskrit and the pre-Aryan tribes and languages. *BRMIC* 9 (2), 34–45.

..Dravidian influence on I-A..influence of Northern Dravidian..

13. CHARUDEVA, Sastri. Paryāyavacanavivekaḥ. *PAIOC* (16th Session), Lucknow, 1955, 239–50.

..consideration of synonyms .

14. CHATTERJI, Suniti Kumar. Some Iranian loan-words in Indo-Aryan. *IL* 9, 7–9.

15. CHATTERJI, Suniti Kumar. Non-Aryan elements in Indo-Aryan. *JGIS* 3 (1), 43–49.

..suggests Austric affinities of some IA words..

16. CHATTERJI, Suniti Kumar. Bhāratīya ārya-bhāsame bahubhāṣitā. (Hindi). *N. Premi Comm. Vol*, 65–73.

..polyglottism in IA lgg..study of translation-compounds..

17. CHATTERJI, Suniti Kumar. Sanskrit and the languages of Asia. *VBQ* 18 (1), 1–14. (also in *I-AC* 2, 105–119).

. (1) SK and SE Asia, (2) SK. and Central Asia and the Far East, (3) SK. and the Near East..

18. CHATTOPADHYAYA, Kshitish Chandra. On the cases governed by some Sanskrit particles. *Siddheshwar Varma Comm. Vol. I*, 1950, 23–30.

..*iti*: in Vedic lit, epics and *Purāṇas*, (1) crude stem, (2) vocative, (3) nom, (4) acc. are all used with this particle *dhik* occurs but once in *Kaus Br* (30 5), where it governs the acc.. *ṛte* (*RV* and *AV*) governs ablative only (also gen ?) .

19. CHATTOPADHYAYA, Kshitish Chandra. Samprasāraṇam *Mañjūṣā* 7, 55–56

20. CHATTOPADHYAYA, Kshitish Chandra. Samprasāraṇa. *Vāk* 4, 85–86.

samprasāraṇa and *prasāraṇa* .

21. DANIELOU, A. L'alphabet sanscrit et la langue universale. *Lotus bleu* 61 (2), 51–68.

. sacred works of India have developed a metaphysic of lg wh. the author attempts to expound..

22. DEBRUNNER, A. Dissimilation ganzer Wörter *Melanges van Ginneken*, 1937.

23 DEBRUNNER, A. Die altindische Wurzel *dhan (v)*. *Turner Jubilee Vol. I (IL)*, 1958, 1–6.

. three clear groups (1) forms with *dhan* , (2) forms with *dhanu-*, (3) forms with *dhanv-* *RV* citations it seems that *dhanv-* has originated within the most ancient OIA

24. DYEN, I. *The Sanskrit Indeclinables of the Hindu Grammarians and Lexicographers*. Baltimore, 1939, 74

Rev L RENOU, *BSL* (1940–41), 15–18

25 EDGERTON, F. *Sanskrit Historical Phonology* AOS-Offprint Series 19, 1946, 31.

(a simplified outline for the use of beginners)

26 EDGERTON, F Indic causatives in *āpayati* (*-apeti*, *-āvei*). *Lg* 22 (2), 94–101.

it is well known that MIA has an indefinitely productive causative suffix derived from SK -āpay- But it is commonly assumed that the 'causative' meaning of such forms is often evanescent, that they are often used as synonyms of the underlying primary verb This paper undertakes to refute that opinion, particularly for Buddhist Hybrid SK, wh is believed to be typical of all MIA

27. EDGERTON, F. The Sanskrit suffix *-titha-* *Vogel Comm Vol*, 1947, 109–112

WHITNEY and RENOU agree in regarding *bahutitha* as containing a suffix *titha* (derived from stems in the ordinal numeral suffix (*i*)*that* after *-t* author here demonstrates that *bahutitha* is exocentric (*bahuvrihi*) compound of *bahu + tithi* (=of many days)

28 EDGERTON, F. *Karmadhāraya* *JAOS* 72, 80–81.

. neither Pāṇini (1 2 42) nor any other Hindu grammarian has shown why that compound is so called acc. to E., K. meant "a *tatpuruṣa* compound wh maintains (does not change) the construction or case-meaning (of its parts)" or, more literally "(their) action of effect" Pāṇini s *samānādhikaranah* (in *tatpuruṣah samanādhikaranah karmadhārayah*) furnishes a reasonably exact paraphrase of the above explanation .

29. EDGERTON, F. An often neglected aspect of word composition in Sanskrit and Indo-European. *JAOS* 75, 279. (from Proceedings of AOS, Toronto, 1955.)

30. EMENEAU, M. B. The nasal phonemes of Sanskrit. *Lg* 22 (2), 86–93.

> ..SK. has five nasal phonemes: velar, retroflex, dental, and labial nasals, and *anusvāra*. The palatal nasal is an allophone of the dental..

31. EMENEAU, M. B. *Sanskrit Sandhi and Exercises*. Univ. of California Press, 1952, III+28.

> ..deals with morphophonemics of SK...
>
> Rev.: G. H. FAIRBANKS, *JAOS* 74, 51–52.

32. GONDA, J. Opmerkingen over de negatieve zin in het Sanskrit en andere Indo-Europese talen. *Handelingen van het Vlaamse Filologencongres* 17, 84–87.

33. GONDA, J. *Sanskrit in Indonesia*. Internat. Acad. of Ind. Cult., Nagpur, 1952, 456.

> ..throws light on the many aspects of linguistic and cultural relations bet. India and Indonesia..

34. GONDA, J. Dissimilation de mots entiers. *AO* 21, 267–79.

> ..(a propos DEBRUNNER's article in *Gonneken Festschrift*)..more examples from SK...

35. GONDA, J. [*ca*]. *Lingua* 4, 1 ff.

> ..in Ancient Indian, *ca* is very frequently used in a *ya*-clause..

36. GONDA, J. On nominatives joining or 'replacing' vocatives. Lingua 6, 89–104.

> ..notes on the syntax and the function of the vocative.

37. GONDA, J. A critical survey of the publications on the periphrastic future in Sanskrit. *Lingua* 6, 158–79.

> ..In describing periphrastic future in SK., its nominal char. is too often underestimated. In post-Vedic lit. this category in the

main retained its ancient function of emphasizing that an occurrence is sure to take place the difference bet the constructions with the agent nouns in the Vedic *samhitas* and the incipient periphrastic expression of futurity in the *Br* has often been exaggerated *tr*-forms of both classes—like to a lesser extent some other nominal derivations—contributed to constituting a future category, the nominal char of wh needs to be emphasized..

38 GONDA, J Professor Burrow and the pre history of Sanskrit *Lingua* 6, 287–300.

(a propos T BURROW, *The Sanskrit Language*) B's book is the first systematic account of SK in its relation to the other IE lgg, written in English B deals, in 8 chapters, with such topics as general consideration of the relationship of SK and other IE lgg, hist of SK, phonology and formation of nouns, declension of nouns, numerals, pronouns, indeclinables, the verb, and non-Aryan influence on SK

39. GONDA, J Additions to a study on Sanskrit °*anta*, °*antara*-, etc *Bijdragen Taal-Land an Volkenkunde v Ned Indie* 112, 395–402

(original study in *BTLVNI* 97, 1938 453–500)

40 GONDA, J The use of the particle *ca* *Vāk* 5, 1–73

a study of the sense and syntax of *ca*, wh, like its relatives in the cognate lgg refers to complementary connections IE **kue* (cf GONDA, "The hist and original function of IE particle **kue* especially in Greek and Latin", *Mnemosyne* 4 7, 177 ff, 265 ff) the hist of *ca* fits in well with that of its relatives in GK, Latin, etc *ca* indicates complementary pair or set different types examined from Vedic and cl SK

41. GONDA, J A note on the functions of the accusative as described in the Handbooks *Belvalkar Felicitation Vol.*, 1957, 72–80

. Vedic references

42 GONDA, J The character of the Sanskrit accusative. *Martinet Comm Vol*, Tenerife, 1957

43. HAHN, E Adelaide Some Hittite-Sanskrit parallels *Lg* 29, 242–54

(1) Hittite -*ma* and SK *sma*, (2) double dative infinitive + dative noun, (3) indicative with a modal particle in prohibitions

44. HARTMANN, P. *Nominale Ausdrucksformen im wissenschaftlichen Sanskrit.* Carl Winter (Idg Bibliothek: 3. Reihe : Untersuchungen), Heidelberg, 1955, 238.

..*marked predilection for nominal terms in cl SK*...use of participles and gerunds carried to excess; *great stress laid on case* relations as expressing the meaning usually implied in verbal phrases, long and complicated compounds serve to replace subordinate clauses (Vedic and epic SK. show a form of speech clearly akin to the cognate lgg.)..in later scientific lit. in SK. this practice results in the occurrence of continuous streams of long sentences with practically no finite verb forms, and many ablative *or other cases of abstract nouns H. tries to characterize this style* as represented by some classical specimens..ref. to Vedic texts as well..elements of SK. philosophical style can be traced to the early stages of SK...

Rev : R. BIRWE, *Bibl. Or.* 13, 257–58; T. BURROW, *Arch. Ling.* 8, 66–67; A. DEBRUNNER, *Kratylos* 2, 41–44; R. A. FOWKES, *Word* 13, 514–19; J. GONDA, *Lingua* 5, 441–43; M. MAYRHOFER, *ZDMG* 108, 416–18; W RAU, *OLZ* 1956, 450–54.

45. HEIMANN, B. Why study Sanskrit? *ABORI* 28, 294–300.

. the linguist, the artist, and the psychologist can find in SK. thro' the very fact of its antiquity, an inexhaustible material for study..

46. HIERSCHE, R. Zur Gestalt des Anlauts der Wurzel *khyā*. *MIO* 6(1), 1958.

47. INOKUCHI, Taijun. On the *Karmadhāraya*. *JIBS* 3(2), 122–23.

48. JHALA, G. C. The problem of the aspirate in roots like *budh-*, *duh-*, etc. *JAS Bombay* 30, 34–42.

49. JOSHI, V. L. Does the root *nij* belong to the 7th conjugation?' *BDCRI* 15(3), 295–96.

50. KALYANOV, V. I. Classification of the compound words in Sanskrit. (*Russian*). *Izvestiya of Acad. of Sciences USSR* 6(1), 77–84.

. (summary of K.'s dissertation [1941] on "The Compound Words in Sanskrit") .compound words historically examined from Vedic period to modern time (Hindi lg.)..

51. KALYANOV, V I *The means of expression of the past tense in epic Sanskrit according to the materials of the Mahābhārata* (Russian) Oriental Inst of Acad of Sciences of USSR Scientific Paper 13, 1958

52 KEPHART, Calvin *Sanskrit, its Origin Composition, and Diffusion* Strasburg, Va, 1949, VIII+85

> curious theories put forth, such as, that 'Modern Sanskrit' was introduced into India in 58 B C., that the lg of the Goths or Getae, as subsequently modified, constituted the SK lg. and was imposed upon the Hindus of Western India, that, in 1400 B C, invading Goths brought Vedic SK into India
>
> Rev R A FOWKES, *Word* 5, 288–90, Nilmadhav SEN *PO* 22, 74–75

53 KIREFL, W Die Lehnwörter des Sanskrit aus den Substratsprachen und ihre Bedeutung fur die Entwicklung der indischen Kultur *Lexis* 3 (2), 267–85

54 KRISHNA MURTHY, R Greek words in Sanskrit *The Astrological Magazine* 39 (4), 279–82

> (ref K. C. CHATTOPADHYAYA, Greek Words in Sanskrit', *CR*, Sept 1949) C believes that foreign words especially Greek words, are conspicuous in works on astrology of the Indians and this was on account of the fact that the Egyptians and the Greek were more advanced in that science than the Indians. K does not agree with this view Acc. to him, Indian astrology and astronomy are Vedic in origin and, therefore, the question of foreign origin does not arise In *RV*, we come across the various names of zodiacal signs

55 LEHMANN, J Randbemerkungen zu den grammatischen "Kategorien" *IF* 61, 17–28

> refers, among others, to *kriyā, karma, karaka*

56 MACHEK, V Ceská a slovenská slovesa a priponovym "s" *Sb prací filos Fak brnenské Univ* I, 1952, 82–93

> comparison with Sanskrit

57 MAHASHABDE, M V Grammatical idioms in Sanskrit *SP* (17th AIOC), Ahmedabad, 1952, 241 42

> collection of words or phrases in SK wh mark an *idiomatic* change in the meaning when some grammatical change is *effected*

in them, they may be termed 'grammatical idioms for instance *susiktam* (*su* as *karmapravacanīya* in the sense of praise), *suṣiktam* (*su* as *upasarga* in the sense of censure) similarly *parasmaipada* and *ātmanepada* forms of the same root give us altogether different meanings *bhuṅkte* = eats enjoys, experiences, *bhunakti* = protects *puṣpebhyaḥ spṛhayati* = has a desire for flowers, *puṣpāṇi spṛhayati* = has an intense desire for flowers

58 MÜLLER, Reinhold F G Uber ein Neutrum im Sanskrit *Die Sprache* 6 (1), 39–45

neuter considered from the points of view of linguistics and medical science

59 MUNSHI, K M *Sanskrit through the ages JGJRI* 9 (1), 65–77

in proto-hist times, the early Aryans forged the Aryan lg, the ancestor of many IE lgg lg was the binding force among the Aryans inspite of their other differences

60 PALSULE, G B A new explanation of the term *karmadhāraya*. *ABORI* 33, 245–50

most of the names of compounds relate to a particular economic context, viz, agriculture *karmadhāraya* originally meant one who owes labour later, it indicated a sub-class of *tatpuruṣa* compounds with co-ordinate members

61 PALSULE, G B Tṛpha tṛphādīnām vimarsaḥ *BDCRI* *18*, *267–70*

62 PISANI, V Indogermanisch und Sanskrit *KZ* 76 *43–51*

role of pre-Sanskrit in the formation of IE unity discussed the so-called Idg is to a large extent composed of *Ur* Sanskrit, wh had acquired wide territories to itself, so that peoples speaking other lgg took it up and adapted their own lgg. to it, many features of these lgg found their way from their original region into the unity newly coming into being and screened that unity partly or fully (a similar idea is faintly suggested by W BRANDENSTEIN thro his distinction bet early Idg and late Idg.—the first having its seat in the East and the second in the West) How did Ur-SK. assume its leading position in the lg-union? The answer acc. to P may be among other reasons, on account of political superiority the brahmanical culture wh.

is closely associated with SK., has passed to several other linguistically idg. countries. Cf. the druidic organization (also religious affinities among idg. peoples shown by DUMEZIL)..Sanskritization meant brahmanization. A particularly imp. aspect of this so-called brahmanizing culture-community is the coming into being of an idg. 'poetic' lg. (cf WACKERNAGEL, "Idg. Dichtersprache", *Philologus* 95, 1942, 1-19)..

63. PISANI, V. Le Sorti di *az*, *az*, e l'uso del nom. sing. in luogo del tema in sanscrito. *Inst. Lombardo di Scienze e Lettere-Rendiconti*, Classe di Lettere 83, Milan, 1950, 63-71.

. on *e* and *o* as continuations of *az* and *az* in the Appendix: a defence of the term 'Sanskrit' instead of 'Old Indian', and of writing *-s*, not *ḥ* in gramm. works (with ref to Pāṇini IV 1 2).

64. RAJWADE, Vishvanath K. *Saṁskṛta bhāṣecā ulagaḍā* (Marathi). *Saṁśodhaka* 24-25, Dhulia, 1957, 4+210

..(reprint) .clarification of the Sanskrit language

65. RAJWADE, Vishvanath K Samskrta bhāṣāśāstrīya lekha. (*Marathi*). *Saṁśodhaka* 26, 211 48.

..*vṛddhi* and *guṇa*. function of *saṁdhi* *ṛṣi kāra*)

66. RENOU, L. Grammaire et vedānta. *JA* 245, 121-33.

67. RENOU, L. Sur l'evolution des composés nominaux en Sanskrit. *BSL* 52 (1), 96-116.

68. RENOU, L. *Histoire de la langue sanskrite* IAC (Collection les langues du monde X), Paris, 1956, 6+248+ one map.

. describes the main characteristics of SK. as written in different epochs and in a variety of styles (1) Vedic period, up to *sūtras*; (2) Pāṇini and the spoken lg., (3) Epic lg. including that of *Purāṇas* and Śāstras; (4) Classical SK. *bhāṣya*, *kathā*, *kāvya*; (5) SK. of Bauddhas and Jainas and SK. outside India..

Rev.: T. BURROW, *BSOAS* 19, 594-95; F. EDGERTON, *Lg* 32, 493-98; J. GONDA, *Lingua* 6, 217-19, W. GURNER, *JRAS* 1957, 255; H. H., *AO* 22, 172; E. LAMOTTE, *Le Muséon* 69, 225-28; M LEUMANN, *Kratylos* 1, 155-58; M. MAYRHOFER, *IF* 63, 285 87; W. RAU, *OLZ* 1957, 166-68.

69 SCHELLER, M Ein weiterer Beleg fur Accusativus cum Infinitive in Sanskrit? *Arch Or* 18, 248–50

MBh 3 192 55 (Bom Ed)

70 SCHROPFER, A *Geistiger Wortsatz des Indischen und seine Geschichte* Carl Winter, Heidelberg, 1954

71 SEN, Sukumar Some Indo Aryan etymologies *SP* (14th AIOC), Darbhanga, 1948, p 103

(1) *asura* is not negative of *sura* it is identical with it *asu* and *su* respectively represent the normal and zero grade of IE *esu* (2) *Vasudeva* = *Vāsudeva*, *vasu* and *vasu* are respectively normal and lengthened grades of IE *wesu*, (3) *apsaras* < *aps-saras* that is (originally) that wh recedes or flits away, (4) *pāvaka* < I H *paxwn* = fire

72 SEN, Sukumar *History and Prehistory of Sanskrit* Mysore Univ, 1958, III+53

Lecture 1 describes in brief the development of OIA from early Vedic to cl SK thro its two intermediate stages late Vedic and early SK Lecture 2—earlier stages thro wh the lg had passed before it took shape as early Vedic Lecture 3 deals with spoken SK

73 SENGUPTA, Sailendra Nath *Samskrta śabdaśastera mūlakatha* (Bengali) K L Mukhopadhyaya, Calcutta, 1957, VIII+151

74 SHAHIDULLAH, M Samskrta o parsi (Bengali) *VSPP* 50, 1943

a comparative phonological and morphological study of SK and Persian

75 SHEMBAVANEKAR K M The genesis of the roots, *rabh, labh* and *lab* *ABORI* 29, 278 82

76 SIVASANKARA, Sastri Samdhi sabda niruktih *Prajñā* I, 36 39

saṁdhiḥ samhita samhita tu paraḥ samnikarṣah

77 SPECHT, F Zum sakralen u *Die Sprache* I, 43 49

(ref to B W LEIST Altarisches *jus gentium* und altarisches *jus civile* where much material is collected from SK GK and

Latin sources) S here considers *pū*, *dhū*, *tu*, etc, wh have the sense of "purifying"

78 TARAPOREWALLA, I J S Some considerations of Sanskrit syntax *NIA* 9, 2-63

refers to Vedic SK also illustrations from *Sam* and *Br*

79 VALE, R N *Verbal Composition in Indo Aryan* Deccan College Diss Series 6, 1948, 324

Rev A ESTELLER, *JBBRAS* 27, 107-09

80 VENKATACHARYA, T Actvopalaksitah antahsthanunasikavarṇah *JSVOI* 12, 1 13

sonant nasals and liquids (transl in Sanskrit of the original paper in Telugu by P V RAMANUJASWAMI)

81 VYĀS, Bholashankar *Samskrta kā bhāsāśāstriya adhyayana* (Hindi) Varanasi, 1957, 340

(study of SK from the point of view of modern linguistics)

82 WELLS, Rulon. Secondary derivation from Sanskrit *i*-stems *Lg* 29, 237-41

SK. noun stems ending in *u* when subjected to secondary derivation typically replace *u* by *av* whereas typically stems ending in *i* simply drop the *i* before a suffix beginning with a vowel or with *y* this different behaviour of SK *i* stems is a hist puzzle the answer to this puzzle is such a derivative as *avya* from *avi* is, in its origin, *avy* + *a* the curtailed treatment of *i* stems is not PIE apparently not even Proto-II but an Indic innovation the curtailed treatment of *i* stems has few, if any *ṚV* instances apart from the *samasanta* situation..

83 WHITNEY, W D *Roots, Verb Forms, and Primary Derivatives of the Sanskrit Language* New Haven, 1945, XIII+250

photo-offset reproduction of the original published at Leipzig in 1885

84 WINTER, Werner On the origin of the *samprasārana* reduplication in Sanskrit *Lg* 26, 365-70

the *samprasarana* reduplication is a zero grade reduplication of a root beginning with a laryngeal this is proved by the study

of the representation of the roots belonging to this group in other IE lgg, particularly Greek and Tocharian

85 WINTER, Werner The reduplication type *bharibharti / bharibhrati* in Greek *Lg* 26, 532–33

43 GRAMMARS, GRAMMATICAL STUDIES, CHRESTOMATHIES, ETC

1 ADRADOS, F R *Védico y sánscrito clássico* Grammática, textos anotados y vocabulario etimológico Instituto Antonio de Nebrija, Madrid, 1953, 209.

Rev A DEBRUNNER, *Kratylos*, 1, 150–55, W P SCHMID *IF* 63, 197–98

2 BALLANTYNE, J R *First Lessons in Sanskrit Grammar* Theosophical Univ Press, Point Loma, 1942, X+ 136

3 BALLANTYNE, J R, TYBERG, J, WARE, L A *First Lessons in Sanskrit Grammar and Reading* American Academy of Asian Studies, San Fransisco, 1951, 230

Rev R A FOWKES, *Word* 8 171–72

4 CARNOY A *Grammaire elementaire de la langue sanscrite comparée avec celle des langues indo europeennes* Ed Univ, Louvain, 1937, VII+230

(2nd ed)

Rev A DEBRUNNER, *IF* 57, 61–62.

5 CHATTERJI, Kshitish Chandra Technical terms in Sanskrit grammar *NIA* 8, 51–53

technical terms in SK grammar are not arbitrary the author here discusses names of moods and tenses it is the *la* of *kāla* that led Pāṇini to use the technical terms, *laṭ*, *liṭ luṭ*, etc. indicatory letter *ṭ* is used in case of primary endings and *ṅ* in the case of secondary endings.

6 CHATTERJI, Kshitish Chandra *Technical Terms and Technique of Sanskrit Grammar.* Usha Memorial Series (pub S P Bhattacharjee)

Part I, 1948, XXII + 320, Part II, 1955, 40

7 CHATURVEDI, S P Gata dvısahasrabdı me samskrta vyakarana ka vıkasa (Hındı) *NPP* 49, 301–28

8 DEBRUNNER, A *Dıe abendlandısche Sprachwıssen schaft und dıe altındısche Grammatık* Kulturelles Auslands-dıenst der Stıftung Pro-Helvetıa

9 FRIS, O *Sanskrtska cıtankā* Nakl cs Akad ved, Prague, 1956, 355

(SK Reader—2)

10 GAVRONSKI, A *Samskrta vyākaraṇam* Krakow, 1932, VI+247

(ın Polısh) SK Grammar, Texts Glossary

Rev V LESNY *Arch Or* 6, 420–21

11 GONDA, J *Kurze Elementargrammatık der Sanskrıt-Sprache* Leıden, 1943

Rev M LEDRUS *Orıentalıa* 13 192

12 GUPTA, S K Nature and authorshıp of the grammatıcal works attrıbuted to Maharsı Dayananda Sarasvatı *SP* (17th AIOC), Ahmedabad 1953, 93–94

D s *Aṣṭadhyay bhāṣya* and *Vedangaprakā a* are grammatıcal works The first wh ıs a comm on P s *Sutras* draws profusely upon Patanjalı s *Mahabhaṣya*, ıt dıscards some of the vıews held by the author of *Kaśıkā* and *S ddhanta Kaumudī*

13 HEIMANN, B *Termınology Sıgnıficance of Prefixes* R A S Monograph, London, 1957

14 HOFFMANN, K Notızen zu Wackernagel Debrunner, Altındısche Grammatık II, 2 *MSS* 8, 1956, 5–24

addıtıons and correctıons thro materıal from *ṚV* and *Avesta* dıscusses *cakrad-*, *bısakha prānāh jūhuṣa svapada*, *uṣṭārayoh*, *ındıa-*, *mālanga- arvañcalasa (alasāla-, n lagalasalu- sılañjala)*, *avyayam cakara vrṣandhı jamb la*, *trapu- jaruogana-*, *yavatt mutam drdhra d(h)ehı rknvalı pıc (n pıkna nıpepıcat)*, *svargeya sabhageya vyalkaśa*

15 KOTCHERGUINA, V A *Nacal' nyj kurs sanskrita* Akademija Nauk SSSR, Moscow, 1956, 196

Rev M N PETERSON and V V VERTOGRADOVA, *Vopr Jazyk SSSR* 7 (1), 162-63

16 MACDONELL, A A. *A Vedic Reader for Students* OUP, 1953, XII+508

. (third impression)

17 MAYRHOFER M *Handbuch des Pāli* (Mit Texten und Glossar) Eine Einfuhrung in das sprachwissenschaftliche Studium des Mittelindischen I Grammatik. II Texte und Glossar Carl Winter (Idg Bibliothek—erste Reihe), Heidelberg, 1951, XXVII+214

author aims at indicating fully the linguistic development from ur Idg up to MIA with comparisons in related lgg.

Rev W BELARDI, *Ric.Ling* 2, 228, M HOPPE *Yana* 5, 74 ff, V LESNY, *Arch Or* 19, 626 ff, M LEUMANN, *As Stud* 6, 149-51 V PISANI, *Paideia* 7, 318-22, *RRILSL* 85 (1952) I 10, L RENOU, *Erasmus* 5, 27-29, H W, *Indische Welt* 4, 16 ff, W WUEST, *OLZ* 1955, 60-64

18 MAYRHOFER, M *Sanskrit Grammatik* W de Gruyter (Sammlung Göschen, 1158), Berlin, 1953, 89

grammar of SK a brief introd on lg and lit comparison with Latin and Greek

Rev A B, *Anthropos* 48, 1051, J GONDA, *OLZ* 1955 152, A HEIERMEIER, *IF* 63, 324, F B J KUIPER, *Lingua* 5, 221, L ZGUSTA, *Arch Or* 25, 167

19 MAYRHOFER, M Altindische Nominalbildung Zum neuen Band der "Altindischen Grammatik" *OLZ* 1956, 5-15

(a review article on WACKERNAGEL s *A G*, II, 2)

20 MAYRHOFER, M Erste deutsche Sanskrit Grammatik in Wurzburg *Welt und Wissenschaft* (15-2-1957), Wurzburg

21 NAZZARI, O *Elementi di Grammatica Sanscrita* (Seguiti da esercizi graduali, antologia e lessico con caratteri devanagari) Rosenberg and Sellier, Torino, 1948, 180

22 PISANI, V. *Grammatica Sanscrita* Ed Univ, Milan, 1944, 275

(2nd ed, first ed, 1943, 199)

23 PIZZAGALLI, A M *Elementi di grammatica sanscrita con esercizi crestomazia e glossario* Milan, 1931

Rev A DEBRUNNER, *IF* 50, 173-74

24 RENOU, L *Grammaire sanskrite élémentaire* Adrien Maisonneuve, Paris, 1946, 109

Rev Sten KONOW, *AO* 20, 165

25 RENOU, L *Grammaire de la langue védique* Collection "Les langues du monde" Série grammaire etc, Vol 9, IAC, Lyon, 1952, 454

descriptive grammar of the Vedic lg (1) Phonetics (2) Nominal formation, (3) Inflexion of nouns, (4) Verb (5) Indeclinables, (6) Syntax Index of words

Rev R BIRWE *IF* 63 323-24 J BLOCH *BSL* 49 30-32 A CARNOY, *Le Muséon* 66 405-07 A DEBRUNNER *Kratylos* 1, 38-45 F EDGERTON, *Lg* 29 497-500 R HAUSCHILD *OLZ* 1954 442-46 G M, *AO* 22, 83, V PISANI, *RSO* 29 137-45, P THIEME, *ZDMG* 106, 406.

26 RENOU, L *La Durghaṭavṛtti de Śaraṇadeva* Paris

Vol 2 (2) = *adh* VI VII (Coll Emile Senart 8) 1954 133 + 133, Vol 2 (3) = *adh* VIII (coll Emile Senart 11) 1956, 51 + 51 and 54-83

27. RENOU, L *Terminologie grammaticale du sanscrit* Champion (Bibl de l Ecole des Hautes Etudes, Sc hist et philol, fasc. 280-82), Paris, 1957, XI+541

(the three parts pub in 1942 here reproduced in a single Vol, original separate parts rev by J BLOCH *BSL* 42, 61-64) technical terms in Sk. grammar phonetics, lexicography, etc.

Rev A DEBRUNNER, *Kratylos* 3, 68-69, B ROSENKRANZ, *IF* 60, 224

28 RENOU, L Grammaire et vedānta *JA* 245 (2), 121-33

29 SCHARPE, Adrian. *Précis de grammaire du sanscrit classique* I. De Vlaamsche Drukkerij, Louvain, 1945

30 SIMENSCHY, Th *Grammatica lui Pānini Sintaxa cazurilor* Analele stiintifice ale Univ. "Al-I Cuza" Din Iasi, Sect III, St soc, Vol 3, fasc 1-2, Bucarest, 1957

31 STENZLER, A F *Elementarbuch der Sanskrit-Sprache* (Grammatik, Texte, Worterbuch), Verlag Alfred Topelmann, Berlin, 1952, VIII+120.

(first pub in 1868 fortgef von R PISCHEL, umgearbeitet von K F GELDNER, 13th ed)

Rev A. B, *Anthropos* 48, 706, F B J KUIPER, *Lingua* 5, 222-24, L RENOU, *BSL* 49, 33, H WELLER, *OLZ* 191

32 THUMB, A *Handbuch des Sanskrit* Eine Einfuhrung in das sprachwissenschaftliche Studium des Altindischen. II Teil Texte und Glossar Carl Winter (Idg Bibliothek I Reihe), Heidelberg, 1953, XII+356

(second enlarged and thoroughly revised new ed by R. HAUSCHILD) glossary, in many places, of the nature of etymological commentaries

Rev T BURROW, *Arch Ling* 5, 107-08, A DEBRUNNER, *IF* 63, 96-100, O FRIS, *Arch Or* 22, 136-38, J GONDA *Lingua* 5, 217 20, O HANSEN, *ZDMG* 107, 662-64, W P LEHMANN, *JAOS* 75, 135 ff, M MAYRHOFER, *DLZ* 1954 258-62, C. REGAMEY, *Erasmus* 10, 214-16, L. RENOU, *BSL* 49 (2), 35

33 THUMB, A *Handbuch des Sanskrit* (mit Texten und Glossar) Eine Einfuhrung in das sprachwissenschaftliche Studium des Altindischen Carl Winter (Idg Bibliothek I Reihe), Heidelberg

(third thoroughly revised ed by R HAUSCHILD) I Teil I Einleitung und *Lautlehre*, 1958, XVI + 347 II Teil Formenlehre, 1959, XII + 492

Rev A. MINARD, *BSL* 54 (2), 67-69, L. RENOU, *JA* 246, 97-98, W P SCHMID, *IF* 64, 287-98, L. ZGUSTA, *Arch Or* 26 686-88

34 UMARJI, V The Aindra school of Sanskrit grammar. Part I, *PO* 19, 47–54; Part II, *PO* 20, 31–40.

(A) Indra, the grammarian of SK lg, (B) phonology and vocabulary of Indra school, (C) morphology classification of words

35. VOGEL, J Ph De eerste "grammatica" van het Hindoestansch *MKNAW* 4 (15), 1942.

36. WACKERNAGEL, J *Altindische Grammatik*, Vol II. 2 Die Nominalsuffixe (by A DEBRUNNER) Vandenhoeck & Ruprecht, Gottingen, 1954, XI+966.

(Vol I Lautlehre, 1896, 344+LXXIX, Vol II 1 Einleitung zur Wortlehre, Nominalkomposition, 1905, 329, Vol III Nominalflexion, Zahlwort, Pronomen, 1930, 602)

Rev J BURTON PAGE, *BSOAS* 18, 188–90, F EDGERTON, *JAOS* 75, 56–66, M LEROY, *Kratylos* 1, 145–47, G OBERHAMMER, *WZKSOA* 1, 153, J C TAVADIA, *IAC* 3, 298–99, P THIEME, *GGA* 209, 182–216, L ZGUSTA, *Arch Or* 25, 166

37 WACKERNAGEL, J *Altindische Grammatik* (Introduction générale, nouvelle édition du texte paru en 1896, au tóme I, by L. RENOU). Vandenhoeck & Ruprecht, Göttingen, 1957

(second ed) Introduction (by RENOU), V+125, Band I Lautlehre, VIII+343, Nachtrage zu Band I (by A DEBRUNNER), IV+194

Rev F B J KUIPER, *Kratylos* 4, 159–68, M MAYRHOFER, *OLZ* 1958, 372–75, L ZGUSTA, *Arch Or* 27, 156–58

38 WACKERNAGEL, J *Altindische Grammatik* Nachträge zu Band II 1 (by A DEBRUNNER) Vandenhoeck & Ruprecht, Gottingen, 1957, III+96

Rev J BURTON PAGE, *BSOAS* 21, 440, F B J KUIPER, *Kratylos* 4, 159–68, M MAYRHOFER, *OLZ* 1958, 474–76, L ZGUSTA, *Arch Or* 27, 156–58

39 WHITNEY, W. D *Sanskrit Grammar* (including both the classical language and the older dialects of Veda and Brahmaṇa). 1955, 578

(8th reprint of second ed of 1859).

44. Indian Languages other than Sanskrit

1 BAPAT, P. V Vedicism in Pali *Siddheshwar Varma Comm Vol I, 1950, 74-88*

> influences of Vedic lit. and thought on Pali and Buddhism forms *in Pali corresponding to Vedic forms* several verbs used in Pali in their Vedic sense and not in their classical sense, compound words or groups of words used in exactly the same sense in Pali texts and *Up* attempts a comparative study of Pali texts with *GautamaDS* and *ApDS* and the principal *Up* under seven heads *such as, proper nouns, parallel ideas, similes and metaphors* etc

2 BERGER, H *Zwei Probleme der mittelindischen Lautlehre* Munchener indologische Studien, Heft 1, 1955, 96

> . ref to Vedic texts
>
> Rev C. CAILLAT, *BSL* 53 (2) 55-58, J MANESSY GUITLON, *Word* 13, 166-67

3 BLOCH, J *Structure grammaticale des langues dravidiennes* Adrien Maisonneuve, Paris, 1946, XVI+102

> Rev F B J KUIPER, *AO* 20, 238 ff, P MEILE *BSL* 1946 25 30

4 BLOCH, J Dravidien *LM*, 1952, 485-503

5 CANEDO, J Sobre las influencias dravidicas en las lenguas arias de la India *EM* 8 48-72, 9, 113-37

6 CHATTERJI, Kshitish Chandra Old Indo-Aryan words in New Indo-Aryan *CR* 127, 16-18, 128, 61-62

> discussion about the correct word to denote a woman student—*chatra* or *chatri*? ref to Pāṇini VI 2. 86 4 172 author *concludes that there* is authority for both forms also considers *sevikā* (= fem of *sevaka*) and *sevakā* (= inefficient service)

7 CHATTERJI, Suniti Kumar *Indo-Aryan and Hindi* Gujarat Vernacular Society, Ahmedabad, 1942, XIII+258.

> (third ed pub Firma K. L. Mukhopadhyaya, *Calcutta, 1960* VIII + 329, also Hindi ed pub Rajkamal Prakashan, Delhi, 1957 (second reprint), 264).
>
> Rev J BLOCH *BSL* 1946, 21-22.

8 CHATTERJI, Suniti Kumar Some Iranian loan words in Indo Aryan *IL* 9 (1)

> *ājadana* > *ājatana* *gundā* (= a ruffian) for *vrnda* (O Ir and SK.) -*ḍā* as pleonastic or contemptuous affix

9 CHATTERJI, Suniti Kumar Foreigners and Indian names The Panjab speech through the ages *Siddheshwar Varma Comm Vol I*, 1950, 5–13

> much evidence available re. the kind of I A speech wh was current in Panjab ref to *Kau° Br* VII 6 *tasmād ud cyā n dīši prajñā tatarā vāg udjate* (that is the Aryan dialect of the NW was closer to the Vedic speech than elsewhere in the Aryandom) also Pāṇini (5th cent B C), an inhabitant of Śālātura (present Lāhaur near Attock city in NWF) calls SK the *laukika* (or current) speech as opposed to *chāndasa* (or poetic diction of the Veda), this is another indication that the current speech at least of his area was very like SK or OIA in his time further investigations for later periods made by the author

10 CHATTERJI, Suniti Kumar Dravidian philology *Tamil Culture* 6, 195–225

> two aspects of Dravidian studies (a) Dravidian in itself and (b) Dravidian and Aryan *vis-a vis* each other discusses Arya nism' and 'Dravid anism

11 EDGERTON, F *Buddhist Hybrid Sanskrit* Grammar and Dictionary Yale Univ Press, New Haven, 1953 Vol I Grammar, XXX+239, Vol II Dictionary (and Partial Index of Middle Indic Words), 627

> several ref to Vedic SK

12 GHATAGE, A M A basic tendency of Prākrit languages *B C Law Volume* Part II, 1946, 118–23

> tendency to preserve the syllabic quantity of a word

13 GODAVARMA, K *Indo Aryan Loan Words in Malayālam* Mavelikara, Trivandrum, 1946, IX+252.

> Rev J BLOCH *JA* 236, 319

14 GONDA, J *Austrisch en Arisch* Utrecht, 1932, 34

15 HENDRIKSEN, H Syntax of the infinitive verb-forms in Pāli.

16 HENDRIKSEN, H A syntactic rule in Pali and Ardha magadhi AO 20, 81-106

> if we regard the expressions of the two past tenses from the *Brahmana* epoch and down to the present time we may distinguish the following five stages with an *increasing use of the participle* (1) *Br* lit, (2) epic SK, canonical Pāli, (3) later Pāli and Ardhamāgadhī, (4) the Prākrits, the SK. fable lit., etc, (5) Hindi, Panjabi, etc.

17 KATRE, S M On the history of *l* in Pali *B C Law Volume*, Part II, 1946, 22-34

> among MIA, Pāli is unique in adhering to the trad of *ṚV*, acc. *to wh every -ḍ(h) is pronounced without occlusion* and represented in writing by a separate symbol for *ḷ(h)*

18 KUIPER, F B J Note on Dravidian morphology AO 20, 238-52

> (a review article on J BLOCH s *Structure gramm des lg dravid*)

19 MASPERO, H Langues Mounda *LM*, 1952, 623-44

20 PATTANAYAK, D P Aryanisation of Orissa *Orissa Hist Res Journal* 7 (1), 51-55

> attempt to meet some points raised by scholars re the early aryanisation of Orissa and the antiquity of Oriya lg S K CHATTERJI s suggestion that the Oḍra people, ancestors of present day Oriya speakers were not aryanised even as late as 7th cent A D is controverted

21 SEN, Sukumar The use of the genitive in Middle Indo Aryan, *IL* 9 (1), 1945

> in OIA, quite a no of verbs govern genitive gen so governed *falls into four types* (1) partitive, (2) possessive (3) gen of subject matter or reference, (4) gen of indirect object (i e dative and ablative gen)

22 SEN, Sukumar *Indo Iranian spirants and proto Indo Aryan spirantisation* *PAIOC* (13th Session), Part III, Nagpur, 1951, 81-86

> (Presidential address *Indian Linguistics Section*) Vedic and classical SK. do not fully represent the OIA dialects there were OIA dialects wh bear distinct Iranian characteristics *not found*

in Vedic and cl SK the affinity bet Iranian and MIA was much closer than one is apt to suppose only such hypothesis can satisfactorily explain some imp MIA forms and phenomena (1) spirantisation of some intervocalic voiced plosives began in I I and not Ir period (2) proto IA voiced spirant preserved more fully in some MIA dialects than in OIA (3) there were MIA dialects wh preserved distinct Ir characteristics (4) distinction bet I I voiced and unvoiced conjunct spirants kept up in MIA, but not in OIA

23 SHARMA, Aryendra Presidential address Indian Linguistics Section *PAIOC* (19th Session), Delhi, 1959, 185-99

survey of work done in the field since 1955 question of non Aryan loan words in IA three views (1) most of the un explained IA words can be traced to Dravidian (2) they can be traced to Muṇḍā or Austric lgg (3) they can be proved to be IA I I or even IE S does not favour the first two alternatives acc to him it is more likely that OIA words came into Dravidian and Muṇḍā

24 TURNER, R L Indo Arica II *BSOAS* 12 (3-4) 641-44

Panjabi *pabb* = Avestic *frabda* (= Vedic *prapad* *AV* VI 24 2)

25 UMARJI, V R A new approach to Dravidian languages with particular reference to Kannada *R R Diwakar Comm Vol* (*Karnataka Darshana*) 1955, 190-204

Dravidian lgg. reveal IA—even IE—affinities in vocabulary phonology morphology syntax several illustrations from Vedic lit

26 VEDANTA SASTRI, H Direct influence of the Vedic language on some vernaculars of India *SP* (20th AIOC), Bhubaneshwar, 1959, 119 20

acc to author, Vedic lg as the predecessor of cl SK wh, thro the medium of Prākrits and Apabhraṃśa gave birth to modern Indian vernaculars by about 10th cent. A D However some direct influence of Vedic lg on vernacular is noticeable a few illustrations given

27 VYAS, Bholashankar *Bhāratiya arya bhasae tathā anunāsika dhvaniyu.* (Hindi) *Śodha Patrikā* 4, 28-46

45 INDO-EUROPEAN LANGUAGES

1 AMMER, K. Studien zur indogermanischen Wurzelstruktur *Die Sprache* 2 (4), 193 ff

ref to Vedic words (that thematic indicatives and subjunctives have the same origin is a conclusion drawn from Vedic usage by L. RENOU, *BSL* 33, 5 ff)

2 ARUMAA, P Apophoreta Tartuensia Stolkholm, 1949

(critique of F SPECHT s *Der Ursprung der idg Deklination*)

3 BAILEY, H W Rama I *BSOAS* 10, 365 76 Rāma II. *BSOAS* 10, 559 98

BAILEY, H W Indo Iranian Studies–I *TPS*, 1953

BAILEY, H W Indo Iranian Studies–II. *TPS*, 1954

6 BAILEY, H W Indo Iranian Studies–III *TPS*, 1955, 55–82

recovery in Mss of Turkistan of a large part of the lost Iranian vocabulary is one of the major achievements in II studies of this century it is not possible now to write on II problems without consultation of Sogdian and Khotanese vocabulary to one problem of Veda, viz., the Old Indian bases *jar*, Ir brings decisive evidence Old Indian *jar* 'move (*ṚV* IV 51 8, I 123 5) cf also *jalma* = bold young man Old Ind *kiri* 'weak poor (from √*ki khi*) considers Old Ind words *kista* (VI 67 10), *k nasa*, *kīnara* *kila*, *k lala*, *kilata* *krta* (from √ *kar* 'move) = young girl (III 24 4), *caju* (= possessed of magic powers), *pinda darbha* etc

7 BAILEY, H W Indica et Iranica *S K Chatterji Felicitation Vol* (*IL*), 1955, 114-19

in the work of the last cent, contribution of OIA vocabulary to classification of Old Ir texts was of decisive imp in this cent, Old Ind texts are being illumined from Old Ir (Sogdian, Khotanese, etc.) considers (1) *khala* = threshing floor (*AV*) from *kram* 'to thresh, (2) II *nay- ni* 'press, apply force to' (also a group of words connected with the idea of 'fat' and 'liquid, cf *navanita* many *hapax lagomena* in the Vedic texts can be explained by ref to Old Ir vocabulary e g. *syedu* (*AV*

12 1 30), wh is rendered hesitatingly by 'mucus, can be shown to be connected with sogd *ztwk*, New Persian *xayū* 'spittle' (claim of Dravidian origin has, in such cases to be reversed)

8 BAILEY, H W Ariana *OS* 4, 1-18

study of Indo Ir words relating to the field of dress and equipment ref to several Asiatic cultures

9 BAILEY, H W Veda and Avesta *UCR* 15 (1-2), 23-35

help in the understanding of II vocabulary rendered by study of living Ir lgg such as Kurdish

10 BAILEY, H W Adversaria Indoiranica *BSOAS* 19, 49-57

11 BAILEY, H W A problem of the Indo Iranian vocabulary *Schayer Comm Vol* (*Rocz* Or 21), 1957, 59-69.

Ir *san* 'rise' provides the explanation of Vedic *śmu-* SK *śmaśana*, Ir *sam* discusses question of Mesopotamian Aryans

12. BAILEY, H W Armeno-Indoiranica *TPS*, 1957, 88-126

Armenian vocabulary to help study II considers words like *ghar*, *bhaga*, *citra*

13 BAILEY, H W Language of the Saka *Handbuch der Orientalistik* (pub E. J Brill, Leiden) 4 Iranistik Linguistik, 1958, 131-54

two types of Saka lg—from Khotan and from Tumsuq the latter is more archaic study of these lgg helps better understanding of Vedic vocabulary

14 BALKAN, Kemal *Kassitenstudien, 1 Die Sprache der Kassiten* Am Or Series, Vol 37, 1954, XIV+238

(transl from original Turkish into German by R. KRAUS) attacks the myth of the existence of the oldest Indian or II borrowings in the lg of the Kassites (Kass *sur* (*i*) *yas*=Sun god has nothing to do with Vedic *sūr* (*i*) *yah*, same is the case with other names and words in Kass wh are assumed to be Aryan or Indian)

Rev W EILER, *Archiv f Orientforschung* 18 136 ff M LEIBOVICI, *Word* 11, 491-93, M MAYRHOFER, *I I J* 2, 72 73

15 BELARDI, W *La formazione del perfetto nell'indo europeo*

Rev E. LAROCHE, *Rev hitt asian* 12 (55), 54.

16 BELARDI, W Nomi del centone nelle lingue indo europee *Ric ling* 4, 29–57

considers, among others, *kanthā*, *kaṭh na*

17 BENVENISTE, E *Noms d agent et noms d action en Indo européen* Adrien Maisonneuve, Paris 1948, 175

(second part of author s *Origines de la formation des noms en indo-europ en* first part publ shed in 1935 a genetic analysis of certain nominal suffixes formed the bas s for a theory of the root in IE) in this part an attempt is made so to distinguish among the functions of formally related pairs of suffixes of agent of action and of comparison as to establish for each pair an ant thesis parallel to the formal contrast and thus to commence the reconstruction of a binary system of oppositions on the morphemic level in IE 3 main sections (1) agent suffixes * *ter* and * *tor* (2) action suffixes * *ti* and * *tu* (3) more w dely employed suffix * *t* (*h*) *o-* cons ders Vedic Avestan and Homeric Greek

Rev W S ALLEN *BSOAS* 13 792 ff M FOWLER *Lg* 28 262–65 E. FRAENKEL, *Gnomon* 22, 162 A MARTINET *Word* 6 91 93 O SZEMERENYI *Arch Ling* 1 187 91

18 BENVENISTE, E Sur quelques developpements du parfait indo européen *Arch Ling* 1, 1949

Rev R H ROBINS, *BSOAS* 14 214–15

19 BENVENISTE E Le problème des noms de parente en indo européen *BSL* 46, 20–22

20 BENVENISTE, E The study of the Indo European vocabulary London

(lecture delivered at London Univ) B regards *ari* as the designation of the other moiety of a society with dual organization

21 BENVENISTE E Homophonies radicales en indo européen *BSL* 51 (1) 14–41

considers words like *dam*, *par* *pitu*

22 BENVENISTE, E Analyse d un vocable primaire indo européen *bhāgu- "bras". *BSL* 52 (1), 60–71

23 BERGER, H -[supplements GONDA's observations in *Reflections on the Numerals One-Two*] *MSS* 3, 1 ff

24 BIESE, Y M *Some Notes on the Origin of the Indo-European Nominative Singular* Annales Acad Scient Fenn, Ser B, Tom 63 (5), Helsinki, 1950, 15

Rev J KNOBLOCH *Die Sprache* 3, 46

25 BIRWE, R *Griechisch Arische Sprachbeziehungen im Verbalsystem* Beitrage zur Sprach und Kulturgeschichte des Orients, No 8, Walldorf, 1956, XV+110

Rev M MAYRHOFER *Kratylos* 3, 35–40, V PISANI *Archivio Glottologico Italiano* 41, 151–65

26 BLOCH, J Échos de l'Inde *Ernout Comm Vol*, Paris, 17–22

adduces Indo Ir cognates for Lat *belsum*, *balux*, *cūdo*, *fallō*

27 BONFANTE, G "Indo Hittite" and areal linguistics *AJPh* 67, 289–310

28 BONFANTE, G Animistic thinking in the IE languages *Debrunner Comm. Vol*, 33–56

29 BORGSTROEM, Carl Hj Internal reconstruction of pre-Indo European word forms *Word* 10, 275 87

30 BRANDENSTEIN, W *Fruhgeschichte und Sprachwissenschaft* Gerold & Co (Arb aus d Inst f allgem und vergleich Spw, Graz, I), Wien, 1948, 191

Rev F R. ADRADOS, *Emérita* 18 225–26 H BRAUMUELLER, *Carinthia* 1, 517–19, A CARNOY, *Le Muséon* 62, 191 93, R PITTIONI, *MIVAG* 78–79, 183–85, J WHATMOUGH, *Lg* 25, 283–85

31 BRANDENSTEIN, W (Ed) *Studien zur indogermanischen Grundsprache* Gerold & Co (Arb aus dem Inst für allgem und vgl Spw, Graz, 4), Wien, 1952, 75

vol of essays devoted to Proto-IE I Lautlehre (pp 5–22), II Wortkunde (23–39), III Forschungsberichte (39–71) in the Foreword, Ed discusses the question Is it justified to assume

idg. Grundsprache and to reconstruct idg. Grund-formen? (ref. to the view of N. S. TRUBETZKOY, *Acta Ling* 1, 1938, 81 ff.).. (1) W. HARL, "Zur Vertretung der Nasalis sonans im Arischen" (Ein Nachtrag zu *KZ* 63, 1 ff), (2), W. BRANDENSTEIN, "Bemerkungen zum Sinnbezirk des Klimas" (on the basis of climatology and geography, B. fixes the IE cradle in the steppes of eastern Europe or hither Asia..considers the relation bet. **dieus* and **nebhos*..rejects the views of O. RECHE, *Rasse und Heimat der Idg*, Muenchen, 1936, pp 149 ff. and F. SPECHT, "Der idg Himmelsgott im Baltisch-Slavischen", *KZ* 69, 115 ff. agrees with A. DEBRUNNER, "Indien" in *Mensch und Gottheit in den Religionen*, Bern, 1942, 63), (3) E. MAYRHOFER-PASSLER, "Der Quantitatsablaut in den idg. Sprachen" (considers 'musical' accent and 'dynamic' accent); (4) Margit FALKNER, "Ist idg. **pelekus* ein akkadisches Wort? (the meaning of Akkadian *pilaqqu* is far from definite), (5) M. MAYRHOFER, "Gibt es ein idg. **sor-* "Frau"?" (evidence in favour of an answer in the positive is unconvincing; see, however, A KAMMENHUBER, *RHA* 58, 17 ff); (6) M MAYRHOFER, "Das Guttural-problem und das idg Wort fuer Hase" (SK. *śaśa* has no connection with ahd. *haso*, but has to be derived from √*śaśati* = to jump); (7) M. MAYRHOFER, "Idg Wortforschung seit Kriegesende" (a no. of etymological investigations collected), (8) H. KRONASSER, "Structural linguistics and laryngal theories" (K. rejects many observations made by W. P. LEHMANN in his *Proto-IE Phonology*, Texas, 1952)..

Rev.: A. B., *Anthropos* 48, 1051; H. HARTMANN, *GGA* 207, 213–25; W. P. LEHMANN, *Lg* 30, 99–104; F. M, *KZ* 72, 124; E POLOME, *RBPh* 31, 1050–53; B. ROSENKRANZ, *Kratylos* 2, 35–41; E. SCHWENTNER, *IF* 63, 93–95.

32. BROSMAN JR., Paul W. Proto-Indo-Hittite *b* and the allophones of laryngeals. *Lg* 33, 1–18.

33. CARNOY, A. Symbolisme des mains et noms de nombre en indo-européen. *Le Muséon* 59, 557–70.

34. CARNOY, A. Broussailles et Proto-Indo-Européen. *Orbis* 5 (1), Louvain, 1956.

35. CARNOY, A. *Lyciens, Etrusques et Indo-Européens: Esquisse comparative*. Imprimerie Orientaliste L. Durbecq, Louvain, 1956, 27.

..C. contends that Lycian and Etruscan and IE are truly related in hist. and comparative sense.

Rev.: J. WHATMOUGH, *Lg* 32, 718–19.

36 COLLINGE, N E Laryngeals in Indo European ablaut and problems of the zero grade' *Arch Ling* 5 (2), 75–87

37 COLLINGE, N E External Sandhi in Indo European *Lingua* 8, 225–32

contextual effects can t be disregarded in the hist study of IE sounds but it is unsafe to take this fact as an invitation to dis count even word boundaries as irrelevant, where convenient Sanskrit above all has enticed historians into doing so

38 COUVREUR, W *Hoofdzaken van de Tochaarse Klank en Vormleer* Katholieke Univ, Leuven, 1947, 106

Rev E H STURTEVANT, *Lg* 24 (3)

39 CROSSLAND, R A Remarks on the Indo European laryngeals *Arch Ling* 10 (2), 79–99

it still seems most satisfactory to operate with two laryngeals, H_1 and H_2 tho a larger no is not improbable either on phonetic or on systematic grounds

40 CUENDET, G Relations indo grecques *Mitteil der schweiz Gesell der Freunde ostasiat Kultur* 6, 1944, 3–16

some lexicographical cognates in GK and SK

41 CUNY, A Evolution préhistorique de l indoeuropéen *Ernout Comm Vol*, Paris, 1940, 107–19

seeks to show by a comparison of the phonetic stocks that a relationship existed bet IE and Serindohittite (= ancestor of Hittite and Tocharian) on the one hand and Semitic and Hamitic on the other

42 CUNY, A *Recherches sur le vocalisme, le consonantisme, et la formation des racines en "Nostratique", ancêtre de l'Indo Européen et du Chamito Sémitique* Adrien Maisonneuve, Paris 1943, VII+164

the term 'nostratique (coined by H PEDERSEN to denote such lgg as might ultimately be proved to be related to IE group) is here restricted to the hypothetical IE Hamito-Semitic family

Rev C. BROCKELMANN *OLZ* 47, 93, J BROUGH, *JRAS* (1947)

43. CUNY, A. *Initiation à l'étude comparative des langues indoeuropéennes et des langues chamito-sémitiques.* Ed. Biere, Bordeaux, 1946, 275.

Rev.: M. COHEN, *BSL* 43, 108–12; J. KARST, *RHA* 8, 49–53.

44. DEBRUNNER, A. *Das Augment.*

Rev.: V. PISANI, *Paideia* 9, 366.

45. DEBRUNNER, A. Indoiranisches. *IF* 56, 171–77.

..I: Dissimilation von ai. *śvit-*—zu *śit-* vor Labialen; II: Zu den altiran. Suffixen *-a-ka-* und *-ā-ka-*; III: Ap. *zb* aus *zr*..

46. DEHO, D. *Isoglosse lessicali greco-sanscrite di origine* indoeuropa. *Rendiconti dell' Instituto Lombardo die Scienze e Lettere,* Cl. di Lettere 91, 1957, 343–80.

47. DESNICKAJA, A. V. *The Problems of Research regarding the Relationship of Indo-European Languages.* (Russian). Moscow-Leningrad, 1955, 332.

..(1) Concept of IE lgg; principal characteristics of individual IE lgg.; (2) Hist. of research; (3) Various methods and hypotheses of linguistics; (4) Future programme for linguistics..

Rev.: R. L'HERMITTEE, *BSL* 53 (2), 13–14; L. ZGUSTA, *Arch. Or.* 25, 161–62.

48. DEVOTO, G. L'uccisione dei vecchi e il lessico indoeuropeo. *P. Kretschmer Gedenkschrift* I, 1956

49. DIVER, W. Palatal quality and vocalic length in Indo-European. *Word* 15 (1), 110–122.

..the concept of the existence of so-called laryngeal consonants in the earlier stages of IE lgg. is now accepted in principle by at least a task force of Indo-Europeanists..the author here seeks to present evidence suggesting that one of the phonetic components of the so-called first laryngeal was a palatal articulation the pervasive lengthening of short vowels in the denominative forms of SK. etc. (*aśvāyati, sakhīyati, kavīyati*) suggests that the denominative suffix contained a laryngeal rather than *y* that has been assumed in the past..to summarize the evidence of the SK. verbal forms, it is suggested that those present stems of the type *gīyati* that have cognates showing reflexes of *e be interpreted historically as Class I presents of set, the *y* is the regular reflex of the palatal laryngeal *Hy in prevocalic position.

50 DUMEZIL, G *Tarpeia* (Essais de philologie compara tive indo européenne) Gallimard, Paris, 1947 294

Rev BAYET *REL* (1947) 420–22 V PISANI *Recensioni* 1950 55 ff

51 DUMEZIL, G *ner* et *uiro* dans les langues italiques *REL* 31, 175–90

52 ERHART, A Zum Ursprung der indogermanischen Komparative und der altindischen *in* Stamme *Arch Or* 24 432–43

Old Ind adjectives in *in* have good parallels in other idg lgg one may postulate an ur idg verbal adj in * *in(o)* the Indian primary adjectives in *in* are Nomina agentis not " Nomina auctoris (Acc to BENVENISTE *Noms d agent etc* accent can distinguish bet these two) in *RV* most forms in *iyas ista* have the sense of verbal adj out of 65 primary comparative and superlative forms occurring in *RV* (where both forms occur they have been counted as one) 37 forms have a distinctly verbal char 7 forms have purely nominal char of the remaining 21 forms the verbal origin can be assumed but their sense is modified thro connection with an adj 4 types of verbal nouns (1) unemphatic composition form—root noun *yaj* (2) un emphatic independent form—in *-os *yajas* (3) emphatic composition form—in * *in* *yajin* (4) emphatic independent form—in * *yas* *yaj yas* in cl SK the participle char of comp and superlative forms is pushed into background

53 FEIST S *Die Dialekte in der indogermanischen Ursprache*

Rev E. SCHWENTNER *KZ* 68 180 ff

54 FITZHUGH, Th *The Indo European Accent* Ander son, Charlottesville, 1937

Rev KOSTER *Museum* 46 228

55 FODOR, Istvan The origin of grammatical gender I *Lingua* 8, 1 41

gender did not spring forth simultaneously throughout PIE it did not come about in a uniformly identical way and in conse quence of identical causes it seems highly probable that the neuter and the non neuter genders emerged due to syntactive motives while the masculine and the feminine got separated as a result of morphological semantic causes

56 FRAENKEL, E Beitrage zur baltischen Wortforschung *KZ* 69, 76-94

considers such OIA words as *tandrā tandate*

57 FRAENKEL, E Zur Verkurzung von Komposita in den idg Sprachen *P. Kretschmer Comm Vol I*, 1956

58 FRIŠ, O Indo Iranica *Arch Or* 18, 73-79

59 FRIŠ, O The IE comparative *Arch Or* 18, 170-88

60 FRIŠ, O The IE comparative suffix *-ios* and the neuter suffix *os* *Arch Or* 21, 101-113

various views on the subject (1) comp form has its origin in the intensification of adj (2) stress laid on the char of verbal adj (3) some comparatives are originally substantives (4) some comp derived from adverbs acc to author comp were old nouns (neut) wh gained the meaning of comp as an opposite of adj ref to OIA forms

61 FRIŠ, O *Die Stamme auf an im Avesta* *Arch Or* 22, 38-62

comparison with corresponding forms in OIA

62 FRISK, H *Ueber den Gebrauch des Privativprafixes im indogermanischen Adjektiv* Wettergren & Kerber (Göteborgs Högskolas Aersskrift 47, 11), Goteborg, 1941, 53

study of (among others) OIA negative verbal adjectives wh have no corresponding affirmative forms ref to *naň bahuvrīhi* (wh occurs even in *RV*)

Rev E SCHWENTNER *IF* 59 232-33 *DLZ* 63 973-77

63 FRISK, H *Substantiva Privativa im Indogermanischen Eine morphologisch-stilistische Studie* Wettergren & Kerber (Goteborgs Hogskolas Aersskrift 53, 3), Göteborg, 1948, 126

Rev W BELARDI *Ric Ling* 1, 153, P THIEME, *KZ* 70 125

64 FRISK, H *Quelques noms de la tempe en indo européen* Göteborgs Högskolas Aersskrift, 1951, 21

65. GALTON, H The Indo European kinship terminology. *Zeitschrift fuer Ethnologie* 82, 121-38

66 GĀTERS, Alfreds Indogermanische Suffixe der Komparation und Deminutivbildung *KZ* 72, 47-63

67. GELB, I J. A contribution to the proto-Indo-European question *Jahrbuch fuer kleinasiatische Forschung* 2 (1), Heidelberg, 23-36

68 GEORGIEV, V *Das Schicksal der idg o-Deklination.*

Rev B ROSENKRANZ, *IF* 59, 107

69. GOETZE, A Hittite and the Indo European languages *JAOS* 65 51-53

controverts the view of I J GELB and G BONFANTE (*JAOS* 64, 169-90) that the Hieroglyphic Hittite is a *satem* lg

70 GOETZE, A On the Hittite words for 'year' and the seasons and for 'night' *Lg* 27 (4), 1951

71. GONDA, J [Idg metrical form] *AO* 18, 71 ff

72. GONDA, J *Reflections on the numerals "one" and "two" in Ancient Indo European Languages* N V A Oosthoek, Utrecht, 1953, 80

G concerns himself primarily with pre-semantics of the lower numerals and other words associated with or suggested by them Ch 1 implications of complementariness and collectivity found in the lower numerals, particularly 'two', and also in the dual as a grammatical category, study of occurrences of the dual in various syntactic and phrasal structures in GK. and SK, acc to G, "a duality was considered to be a two-sided entity or unity' Ch 2 deals with words for "half" Ch 3 sets forth linguistic evidence from many families in support of the social anthropological theorem that 'natural man, so far as rationalistic tendencies and intellectual or "modern' one-sidedness do not dominate, thinks and acts collectively' such concepts as "a single individual" are not the same in primitive society as with us an analysis of the pre-semantics of words for "other", "another' a detailed study of *anya* Ch 4 deals with *sem- (= together) and its various derivatives considers in the course of this study words like *ubhau*, *ardha*, *dvau*, *nema*, *sa*. difference

bet *sa*, wh expressed the idea of complementary oneness, and *eka*, wh stood for the idea of uniqueness or absolute oneness

Rev J Alexander KERNS *Lg* 30, 285–87, M MAYRHOFER, *ZDMG* 104 267–70, V PISANI, *OLZ* 1955, 113 14, W P SCHMID, *IF* 64, 298–301

73 GONDA, J The history and original function of the IE part *Kue*, esp in Greek and Latin *Mnemosyne* 4 (7) 1954, 196 ff

*kue was essentially a marker pointing to or emphasizing the fact that two (or more) elements of the same category (nouns, verbs, word groups etc) were not only regarded as belonging together, but constituted a complementary pair (or set)

74 GONDA, J The original character of the IE relative pronoun *io-* *Lingua* 4 (1), 1–41

the so-called IE relative pronoun *io* (SK. *yas*) has only in the course of time assumed the char of a relativum proper originally it must have been a pronominal element and a distinguishing defining isolating explicative, annunciatory includer several Vedic references

75 GONDA, J Notes on the IE *K*ʷ*i*- and *K*ʷ*o*- pronouns *Lingua* 4 (3), 241–85

some attempts to answer the question as to the hist relations of the indefinite and interrogative functions of the IE *ku* pronouns reviewed and criticized in SK the *ya*-clauses, the interrogative and the indefinite sentences were, both in the form of their pronouns and in their particular char, kept clearly apart discusses the syntax and original function of the pronouns *ka-*, *ki* etc. in SK and the cognate words in other ancient IE lgg

76 GONDA, J Defining the nominative *Lingua* 5, 288–97

the ancient IE nominative essentially expressed the mere nominal idea It cd be used either isolated, or complementary, or predicative cf Pāṇini 2 3 4 6 the accusative, as compared to the nominative, is characterized by a particular feature, the nom may be regarded as *merkmallos*

77 GONDA, J *The Character of the Indo European Moods* (with special regard to Greek and Sanskrit) Otto Harrassowitz, Wiesbaden, 1956, VIII+211

exhaustive study of the original function of the subjunctive, optative, and injunctive, and of a no of syntactic problems connected with the use of moods optative and subjunctive not futures in origin the optative acc to G, enables the speaker to introduce the elements of visualization and contingency, the latter being the main char of this mood the general function of the subjunctive may have been to indicate that the speaker views the process denoted by the verb as existing in his mind, or rather, as not yet having a higher degree of being than mental existence, in subjunctive, there is no question of contingency injunctive is a remnant from an epoch when the category of time was not conceived as precisely as it was the case later, it was originally not an augmentless past indicative but a sort of 'primitive' comparable to similar categories in other lgg, the decline of injunctive is not to be regarded as a purely linguistic process, but rather as an event of socio linguistic char

Rev M FOWLER, *Lg* 33 50–54, E H, *KZ* 75, 245, J KURYLOWICZ, *Kratylos* 1, 123 30, H SEILER, *Kratylos* 1, 131–35, W THOMAS, *OLZ* 1956, 398 402 L ZGUSTA, *Arch Or* 27, 686–89

78 GONDA, J On nominatives joining or replacing vocatives *Lingua* 6, 89–104

in Sk two vocatives can t be connected by *ca* one of them is replaced by the nominative *vāyav indraś ca cetathaḥ* (*ṚV* I 2 5) if *ca* is wanting, two vocatives may follow each other freely cf *RV* V 71 3 the curious occurrence of the nom in the above combination of invocations was determined by the very char of particle **kue* wh was a means of indicating complementary unity in *vāyav indraś ca cetathaḥ* the voc *vāyo* is in a way, an 'elliptical expression for the god denoted and his companion

79 GRAY, L H The Indo-European Base Type * *do*, * *do ie*-, * *do ue*-, * *do əe*- *AJP* 62, 1941, 476–84

80 GÜTERBOCK, Hans Gustav Toward a definition of the term Hittite *Oriens* 10, 233–39

cultural and linguistic connotations of the term Hittite' in the ling sense shd be restricted to the Nesian (or Kanesian) lg 'Hieroglyphic Hittite' is, in essence Luwian Hittite civilization had its roots in the Hattic culture of the land of Hatti The IE people who spoke Nesian (or Hittite in the ling sense) developed it in the Colony Age and during the Old Kingdom

81 HAHN, E Adelaide *The origin of the relative kwi kwo* Lg 22 (2) 68-85

Hittite evidence indicates that the relative *kwi kwo-* is the development of the indefinite

82 HAHN, E Adelaide More about the vocative in Hittite *JAOS* 70, 236-38

83 HALL JR, Robert A Bartoli s "Neolinguistica" Lg 22 (4), 273-83

B denies the necessity of positing a special phoneme *ə for Primitive Indo-European no need of setting up a special palatal phoneme *k̑ for PIE

84 HAMMERICH L L *Laryngeal before Sonant* Det Kgl Danske Videnskabernes Selskab Hist filolog Med 31 3, Copenhagen, 1948, 90

author tries to explain several old problems of IE comp gr by discussing them in the context of the laryngeal theory accepts only one laryngeal phoneme *(H)* for IE

Rev L ZGUSTA, *Arch Or* 18 547 51

85 HAMP, Eric P Indo European nouns with laryngeal suffix *Word* 9, 135 41

amongst archa c rema ns of ablauting nouns with laryngeal suffix we find besides Av *panta* and Ved c *mahas* with its neuter *mahi* and their relatives the neuters represented by Ved c *asthi sakthi aksi* and *dadhi* and by Albanian *asht* and *djathe*

86 HARTMANN, Hans *Das Passiv Eine Studie zur Geistesgeschichte der Kelten Italiker, und Arier* Carl Winter (Idg Bibliothek, 3 Reihe Untersuchungen), Heidelberg, 1954, 206

the author seeks to show that purely linguistic phenomena can find adequate explanation in the background of mythical religious concepts of the people speaking that lg the l nguist c phenomenon of the passive as a spec al category can only be under stood from the belief in the Allkraftbegriff wh is the reservo r by drawing from wh. the waning strength of the individual can always be restored acc to the Celts this power is *nert* similar is Roman divin ty *Nerio* (Martis) Iranian *Ch areno*, Indian *brahman* individual acts were largely regarded as functions of a representative or materialization or individual Ausprägung of

this force, the idea of personality was not much developed Hence comparatively imp part played by cosmic and natural phenomena, by influences outside the immediate personal sphere.. where one had to describe human acts determined, or at least influenced or predisposed by the above fundamental power, the passive construction was common acc. to H, as shown by the evidence of GK, SK, and Hittite, late-IE did not possess a specific passive form, and thus this category was developed separately by the several IE lgg

Rev J GONDA, *Lingua* 5 428–41, A HEITERMEIER *Bibl Or* 15, 215–18, H LEROY *Ant Cl* 25 (2) 509, F M, *KZ* 75, 245–46, A NEHRING, *Anthropos* 52, 663 69, O SZEMERENYI, *Erasmus*), 348–52, L. ZGUSTA, *Arch Or* 26 287 90

87 HARTMANN, P *Zur Typologie des Indogermanischen*. Carl Winter (Bibl d allg Spw, 2 Reihe Einzeluntersuchungen 2), Heidelberg, 1956, 295

Part I Fundamental elements of IE characteristics of IE Part II Review of principal theories concerning IE critique of the views re the structure of IE of HIRT, BENVENISTE, SPECHT Long introduction

Rev L DEROY, *Erasmus* 10 421–23 J SAFAREWICZ *Kratylos* 2, 153–61

88 HAVERS, W *Zur Entstehung eines sogenannten sakralen u Elements in den indogermanischen Sprachen (Ein Versuch uber Lautbedeutsamkeit in indogermanischer Fruhzeit)* Anz. Oesterr Akad d Wiss, Phil -hist Kl, Jg 1947, No 15

89 HAVERS, W Zum Bedeutungsgehalt eines indogermanischen Suffixes *Anthropos* 49, 182–232 (also Anz. Oesterr Akad d Wiss, Phil. hist Kl, 1951, No 88)

deals with suffix *-tu-* wh. in Idg. is used particularly to form the so-called *nomina actionis* discusses the origin of the suffix by an analysis of *nomina actionis* in seven notional categories, such as sphere of sacred law (Sk. *gātu ṛtu, pitu*) nature (*jantu, jātu, edhatu, vastu tanyatu*), food and drink (*pitu, mastu saktu*), arts and crafts (*kratu, otu, mantu, tantu, vāstu*), connection (*hetu*), magic (*yātu*) *-tu* = aptitude, *ti* = actuality

90 HELLER, L. G The first person singular verbal endings in Indo-European (A study in syntagmatic phonetics) *Lg* 33, 19–21

91 HENDRIKSEN, H *Untersuchungen ueber die Bedeutung des Hethitischen fuer die Laryngealtheorie* Copenhagen, 1941

92 HERMANN, E Zusammengewachsene Prateritum und Futurum Umschreibungen in mehreren idg Sprachzweigen *KZ* 69, 31-75

ref to OIA

93 HEVESY, W van *Finnisch Ugrisches aus Indien* Wien, 1932, VIII+383

94 HINZ, W *Altpersischer Wortschatz* Brockhaus (Abh fur die Kunde des Morgenlandes), Leipzig 1942, VI+160

Rev E. BENVENISTE *BSL* 42 (2)

95 HIRT, H *Die Hauptprobleme der indogermanischen Sprachwissenschaft* Max Niemeyer, Halle, 1939, X+226

(See *VBD* I-109 3) ed by H ARNTZ

Rev W BRANDENSTEIN *IF* 58 304-05

96 HOLMER Nils M Postvocalic *s* in Insular Celtic *Lg* 23 (2), 125-36

comp ref to SK

97 HOLT, J A propos de la *Corolla Linguistica* Quelques problèmes des etudes hittites *Bibl Or* 15, 148-57

98 HUBSCHMID, J *Schauche und Fasser* (Wort und Sachgeschichtliche Untersuchungen mit besonderer Berucksichtigung des romanischen Sprachguts) Francke Bern 1955, 171+1 lg map+33 illustr

considers among others words like *drti dara*

Rev A. SCHERER *Kratylos* I 171 75

99 ISACENKO, A V The IE and Slavic kinship terminology in the light of Marxist linguistics (Russian) *Slavia* 22, 43-80

100 JOHANNESSON A Gesture origin of Indo European languages *Nature* 153 171-72

101. JONES, D M. A parallelism between Celtic and Indic. *Bull of the Board of Celtic Studies* 12 (4), Cardiff, 1948, 88–89.

Welsh *gan* and SK *anu*

102 KAMMENHUBER, A Philologische Untersuchungen zu den Pferdetexten von Boghazkoy *MSS* 2, 1957, 47–120

(revised reprint first pub in 1952) Kikkuli, a man from Mitanni, whose mother lg was Hurrite wrote a booklet on horse training for the Hittite kings contains such words as *aika wartanna terawartanna* etc wh are clearly akin to OIA *ekavartana, trivartana*, etc

103 KENT, Ronald G The accusative in Old Persian *mām kāma* *JAOS* 66, 44–49

in OP *yathā mām kāma āha* (= as was my desire) and the like the acc *mām* denoting the person feeling the wish, is an expression of goal, the phrase having originally contained a verb meaning 'came' When the verb 'came was replaced by the copula be the accusative remained in its original function so even when the copula was omitted traces of the development are still to be observed in SK in connection with uses of *kāma* the entire series is extant in GK cf *mām kāmena* (*AV* VI 9 1 139 , 294) and *na hy etan kasya cana kāmah*

104 KERNS, J Alexander, SCHWARTZ, Benjamin Multiple stem conjugation an Indo Hittite isogloss ? *Lg* 22 (2), 57–67

many of the categories used in the discussion of IE verbal paradigm are functional rather than structural

105 KNOBLOCH, J Zur Vorgeschichte des idg Genitivs der *o*-Stamme auf *sjo-* *Die Sprache* 2, 131–49

106. KONOW, Sten An Indo-European language. *Christensen Comm Vol*, 1945, 44–49

concerns the problem of the designation of the two ind genous lgs. of Chinese Turkestan, so-called Tocharian and Khotanese-Saka

107 KRAHE, H River names Oder and Eder *Debrunner Comm Vol*, 233–39

the oldest stratum of names for the rivers in a large area of Central and Western Europe is IE and interconnected consideration of Old European Hydronomy

108 KRAHE, H Indogermanisch und Alteuropaisch *Sacculum* 8 (1), 1957, 1–16

names of rivers in a greater part of ancient Europe derived from a period before the individual idg lgg (2nd half of 2nd mill B C)

109 KRAHE, H *Indogermanische Sprachwissenschaft* Sammlung Goschen 59, 1958, 106

(first ed 1943, second ed 1948, 134 original work in the series by R. MERINGER M had discussed many general questions relating to Idg. people) K. limits his study to Lautlehre

Rev (Second ed) W BELARDI *Ric. Ling* 1, F SPECHT *KZ* 68 236, G STECHER, *ZfDK* (1944), 62, (Third ed) A. B, *Anthropos* 53 1084

110 KRAHE, H *Sprachverwandtschaft in alten Europa* Carl Winter, Heidelberg, 1950, 29

based on toponomy and especially on the names of rivers and watercourses north of the line of the Alps with its projections east and west K sees only IE elements when these appear south of the same line they are considered to have been imported

Rev F R ADRADOS, *Emerita* 20 528–30

111 KRETSCHMER, P *Objektive Konjugation im Indogermanischen* SBOest AW, Phil hist kl 225, Abh. 2, Wien, 1947, 52

Rev J KNOBLOCH *IF* 60 320–23

112 KRONASSER, H Zur Verwandtschaft zwischen Finnisch Ugrisch und Indogermanisch *Fruehgeschichte und Spw* 1, Wien, 1948, 162–85

a careful analysis of the evidence alleged to show such relationship leads to a negative conclusion

Rev J WHATMOUGH *Lg* 25 283–85

113 KRONASSER H Strukturelle linguistik und Laryngeal Theorie *Studien zur idg Grundsprache*, Wien, 1952, 56–71

114 KUIPER, F B J *Die indogermanischen, Nasalpräsentia Ein Versuch zu einer morphologischen Analyse* N V Noord Hollandsche uitgeversmaatschappij, 1937, 246

(See *VBD* I-108 24) considers among other things, OIA-7th *gana* (cf *yunakti*)

Rev N van WIJK *IF* 56 221 23

115 KUIPER, F B J [Consonantal laryngeal] *Lingua* 5

existence of consonantal laryngeal in proto II seems warranted by the development of the aspirate surds as a new class of phonemes

116 KURYLOWICZ, J *Etudes indoeuropéennes* I Cracow, 1935, IV+294

(See *VBD* I-108 25)

Rev A DEBRUNNER *IF* 56 55-58

117 KURYLOWICZ, J Les racines *set* et la loi rhythmique i/i *Rocz Or* 15, 1-24

118 KURYLOWICZ, J Le degré long en indo iranien *BSL* 44 (1), 42 63

119 KURYLOWICZ, J Reflexions sur l apophonie qualitative en Indo Europeen *Word* 6 (3) 205-16

120 KURYLOWICZ, J *L accentuation des langues indo européennes* Polska Akad Umiejetnosci, Prace Komisji jezykowej No 37, Cracow, 1952, 526

examines the morphological role of the accent in those IE lgg, wh have more or less faithfully preserved the proto-IE system of accentuation gives a detailed account of the accentuation in Vedic SK. as compared with that of PIE of wh it is the most archaic representative (pp 1 120) IE accent can be reconstructed from the Vedic accent In an exam of the dynamics of Vedic accentuation K shows how the opposition bet. a barytone or recessive type and an oxytone or progressive type has been put to use in order to distinguish bet various morphological and derivational classes

Rev F B J KUIPER *Lingua* 5 324-26, M LEJUNE, *Rev Et lat* 30 375-76 *BSL* (1952), 24-30 M LEUMANN *OLZ* (1955) 12 15, A MARTINET, *Word* 9 282 86 L. ZGUSTA *Bibl Or* 10 164 *Arch Or* 21, 472 74

121 KURYLOWICZ, J A propos de l'accentuation indo européenne *BSL* 49 (1), 20–23

(reply to crit by M LEJUNE, *BSL* 48, 24–30) considers Vedic *udātta* and *svarita*

122 KURYLOWICZ, J Remarques sur le comparatif (germanique, slave, v indien, grec) *Debrunner Comm Vol*, *1954*, 251–58

discusses the vowel wh precedes the inherited comp suffixes in Germanic Slavic, SK., and GK, and argues that while this element appears to be merely a linking vowel it originally had morphological significance SK comp. in *iyas* (from adverbs of the types of Goth *galeiko*) and SK *phali*

123 KURYLOWICZ, J *L apophonie en indo européen* Polska Akademia Nauk Prace jezykoznawze, Wroclaw, 1956, 430

Rev E BENVENISTE, *BSL* 53 (2) 46–50 H BERGER, *OLZ* (1958) 22–29, L. ZGUSTA, *Arch Or* 27, 153 55

124 KURYLOWICZ, J The accentuation of the verb in Indo European and in Hebrew. *Word* 15 (1), 123–29

refers to accent of verb in Vedic SK

125 LANE, George S On the present state of Indo European linguistics *Lg* 25 (4), 333–42

brief survey of work done in the field of syntax Etymology Origins of IE inflection, Hittite, PIE

126 LEHMANN, W P The distribution of proto Indo European /r/ *Lg* 27 (1), 13 17

PIE must be reconstructed without initial /r/ the development of initial /r/ in most of the IE dialects is another structural feature that we must attribute to the loss of laryngeals

127 LEHMANN, W P *Proto Indo European Phonology* Ling Soc of America, Austin, 1952, XV+129

(2nd ed in 1955) an attempt to represent IE phonology in the light of the discovery of new data for comp study more particularly in Hittite acc to L., the laryngeals survived into PIE and disappeared at least in certain positions only later in the separate lgg L attempts to reconstruct, on the basis of the results of the laryngeal theory the phonemic system of PIE

Rev.: W. S. ALLEN, *BSOAS* 16, 418-19; J. M. CAMPBELL, *Arch. Ling.* 6, 57-60; E. H., *KZ* 72, 251; H. M. HOENIGSWALD, *Lg* 30, 468-74; F. B. J. KUIPER, *Lingua* 5, 319-24; A. MARTINET, *Word* 9, 286-90, L. ZGUSTA, *Bibl. Or.* 11, 4-5.

128. LEHMANN, W. P. The proto-Indo-European resonants in Germanic. *Lg* 31 (3), 355-66.

129. LEHMANN, W. P. On earlier stages of the IE nominal inflection. *Lg* 34, 179-202

130. LIEBERT, G. *Zum Gebrauch der w-Demonstrativa im altesten Indoiranischen* Lunds Univ Aersskrift, N. F. Avd. 1, Bd. 50, No. 1, 1954, 93.

..L. comes to the conclusion that demonstrative pronouns in *w* have the sense of 'enmity', 'opposition' (*entgegensetzend* and *gegenueberstehend*) *parokṣe*, *uprakṛṣte* is the sense given by trad Ind. grammar Ch 2: consideration of *asau*, *amū*

Rev. E BENVENISTE, *BSL* 1954, 59-60; M MAYRHOFER, *IF* 63, 195.

131. LIEBERT, G. *Die indoeuropaischen Personalpronomina und die Laryngaltheorie Ein Beitrag zur Erforschung der Pronominalbildung.* Lunds Univ. Aersskrift, N F. Avd 1, Bd. 52, No. 7, 1957, 146.

..phonology: source of OIA phonemes *bh, dh, h, gh, j*..morphology: formation of the personal pronouns in Veda.

132. LOMBARDO, L. Isoglosse greco-sanscrite di origine anaria. *Rend. Ist. lomb*, cl. lett. 91, 223-63.

133. MACHEK, V. *Etymologicky slovnik jazyka ceskeho a slovenskeho.* Cesk. Akad., Prague, 1957, 628.

..connections with Vedic words indicated in some cases..

Rev: M VEY, *BSL* 54 (2), 212-14

134. MANN, Stuart E. The Indo-European Vowels in Albanian. *Lg* 26 (3), 379-88.

135. MANN, Stuart E. Mycenaen and Indo-European *Man* (1956), 26

indication of work done in the field Mycenaen, unlike Hittite and the "barbaric" neighbour lgg. of ancient Greece, is a lineal ancestor of some form of GK..

136. MARTINET, A. Concerning some Slavic and Aryan reflexes of IE *s*. *Word* 7 (2), 91-95

137. MARTINET, A. Some cases of *-k̂-* / *-u-* alternation in Indo-European *Word* 12 (1), 1-6

rinsati-riṇāti bhuñjati bhunakti

138 MARTINET, A. Le genre féminin en indo-européen : examen fonctionnel du problème *BSL* 52 (1), 83-95

139. MAURER JR., T. H. Unity of the Indo-European ablaut system : the dissyllabic roots. *Lg* 23 (1), 1-22

IE roots were monosyllabic, being composed of 2 or 3 (or even 4) consonants with a full vowel *e* (?), which changed in quantity (from zero to lengthened grade) and in quality (*e* or *o*) acc. to its surroundings .

145 MEID, W. Zur Dehnung praesuffixaler Vocale in sekundären Nominalableitungen. *IF* 62, 260–95; 63, 1–28.

. many examples from Vedic SK

146. MEILLET, A *Introduction à l'étude comparative des langues indo-européennes.* Hachette, Paris, 1950, 516.

..(reprint of 8th ed) .

Rev : A MARTINET, *Word* 6, 182–84

147. MENGES, Karl H. Indo-european influences on Ural-Altaic languages. *Word* 1, 188–93

148. MERIGGI, P. Der indogermanische Charakter des Lydischen. *Hirt Festschrift* II, 285–90

149. MERLINGEN, W. Zum Ausgangsgebiet der indogermanischen Sprachen *Archaeol. Austriaca* 18, 1955, 92 ff

..wine, whose home is Caucasus, has an idg name

150. MERLINGEN, W Idg. *x*. *Die Sprache* 4, 39–73

. arguments in favour of idg *x* in OIA, it changed to *kh* (before original *a, o, u, ai, oi*) and to *ch* (before original *e* or *i*) . idg. *xs* changed to OIA *ṣ*

151. MEZGER, F. Some Indo-European Formatives *Word* 2, 228–40.

..(1) adverbial *-ō, -t, -tt*, (2) local *-ā, -ou*

152. MEZGER, F Latin *-idus* and *-tūdo* *Lg* 22 (3), 194–99.

. ref to SK. words *u* adjectives have the function of present participle..

153. MEZGER, F. Gothic *managei*. *Lg* 22 (4), 348–53

. adjectival o-stems have a double fem. formation, one ending in -ā and the other in ī (*ı*) .discussion of types like *rakīh, kṛṣṇīh, vṛkīh, devī*, etc..

154. MEZGER, F. Some formations in *-ti-* and *-tr (ı)-*. *Lg* 24 (2), 152–59.

. problem of nouns based on ancient adverbs or adverbial locatives..considers SK. forms..

155 MORGENSTIERNE, G *Indo Iranian Frontier Languages* Vol III The Pashai Language 3 Vocabulary Inst Sammenlignende Kulturforskning, Oslo, 1956 VII+231

Rev E BENVENISTE *BSL* 53 (2) 63-64

*156 NYBERG H S Contribution a l histoire de la flexion verbale en iranien *Le Monde Oriental* 31, 63-85

157 OTTEN, H Hethitisch und Indogermanisch *Wiss ensch Ann* 2 (5) 322-30

158 PAGLIARO A *Sommario di linguistica arioeuropa* Fasc I cenni storici e questione teoriche Rome, 1930

Rev A DEBRUNNER *IF* 49 89-90

159 PASSLER E The problem of the beech *Fruehgeschichte und Spw*, Wien, 1948, 155-61

denies existence of *au* vocalism in IE form wh was **bhāgo-s* only and maintains that the meaning is beech only that it is therefore restricted to a comparatively small and late groups of IE lgg into wh it entered from the area to wh the tree is proper Hence it follows that it is of no imp to the argument for a northern Urheimat

Rev J WHATMOUGH *Lg* 25 283 85

160 PEDERSEN, H *Hittitisch und die anderen indoeuropaischen Sprachen* Kon Dan Vid Sel Hist fil Med, Bind 25 Copenhagen, 1938

(*See* *VBD* I 106 10) numerous historically attested facts in the various IE lgg. can t be traced back to an identical prehist. form unless one assumes the laryngeals to have continued unchanged far into the period in wh. the separate tongues developed

161 PEDERSEN, H *Tocharisch vom Gesichtspunkt der indo europaischen Sprachvergleichung* Kon Dan Vid Sel, Hist fil Med 28, Copenhagen, 1941, 292

Rev E. BENVENISTE *BSL* 42 (2) J FILLIOZAT *JA* 234, G S LANE, *Lg* 24 (3)

162 PEDERSEN, H Tocharische Beitrage *Rev des Etud IE* 3 (17 9) 209-13

163 PEDERSEN, H *Zur tocharischen Sprachgeschichte* Copenhagen, 1944, 56

Rev G S LANE, *Lg* 24 (3)

164 PEDERSEN, H *Lykisch und Hittitisch* Copenhagen, 1945

165 PEDERSEN, H *Die gemeinindoeuropaischen und die vorindoeuropaischen Verschlusslaute* Munksgaard, Copenhagen, 1951, 16

Rev K AMMER *OLZ* (1956), 110–12

166 PIKKUSAARI, L T *New Light on the IE Languages* Part VI Ontario, 1956, VII+72

*(stencilled)

167 PISANI, V *Studi sulla preistoria delle lingue indeuropee* Mem dell' Acc dei Lincei 6 4 6, 1933

168 PISANI, V *La ricostruzione dell indeuropeo* Annali della Facolta di Lettere della R Univ di Cagliari, 1936

169 PISANI, V *Introduzione alla linguistica indeuropea* Manuali Linguistici del R Istituto Superiore Orientale di Napoli 1, Rome, 1939, 86

acc. to P, in the most ancient period IE was composed of many dialects, and one must operate from the start with the system of isoglosses

Rev A HEIERMEIER, *IF* 58, 303–04 G M MESSING *Lg* 23

170 PISANI, V *Geolinguistica e indeuropeo* 1940

171 PISANI, V. *La Lingue Indoeuropee* Edizioni Universitarie Cisalpino, Milan, 1944 81

a short hist of IE linguistics and a statement of its main present problems

Rev G BONFANTE *Word* 8 270–72

172 PISANI, V *Linguistica generale e indeuropea Saggi e discorsi* Libreria Editrice Scientifico-Universitaria, Milan, 1947, 226

..(*a collection of articles on IE linguistics and reviews*)..P. shows an utter disbelief in Ursprachen of a uniform nature, and regards the earliest IE as consisting of a no. of slightly different dialects.. (acc. to reviewer, this removes the basis for scientific linguistics. Acc. to BLOOMFIELD, such assumption as P.'s establishes the basis for comp. linguistics still more firmly, *that is, more realistically*)..

Rev : R. G. KENT, *Lg* 24 (2).

173. PISANI, V. *Crestomazia indeuropea.* Testi scelti con introduzioni grammaticali, dizionario comparativo e glossari. Rosenberg & Sellier, Torino, 1947, XXVIII+198.

..(*second revised and enlarged ed; first ed pub. in 1941 in* Manuali Linguistici del R. Ist Univ. Orientale di Napoli, No 4, XXVI+169)..texts, with gramm. introductions, in OIA, OPer, Avestan, etc...11 sections..

Rev : F. R. ADRADOS, *Emérita* 13, 359 ff; G BONFANTE, *Word* 9, 171–72; W. COUVREUR, *Bibl Or.* 4, 131; G. M MESSING (on the first ed.), *Lg* 23; J. POKORNY, *Erasmus* 3, 142–43; B ROSENKRANZ, *IF* 61, 130–31; C. C UHLENBECK, *Anthropos* 41–44, 401.

174. PISANI, V. Noterelle ario-tocariche. *Acme* 1, Milan, 1948, 313–23.

..two cases of dissimilation of aspirates in SK.: *upa barbṛhi, madugha*..

175. PISANI, V. [Idg. metrical form]. *Paideia* 3, 202–05.

176. PISANI V. *Introduzione alla linguistica indeuropea.* Rosenberg & Sellier, Torino, 1949, VIII+100.

. (revised ed; *earlier published in 1939 and 1944*) .author presents, in a brief form, the essentials of linguistics in its application to IE lgg .

Rev.: W. COUVREUR, *Bibl Or.* 9, 1-2; R. G KENT, *Lg* 25, 196–98

177. PISANI, V. *Glottologia indeuropea.* Rosenberg & Sellier, Torino, 1949, XL+310.

. a comp. grammar of IE lgg, with special ref. to GK. and Latin.

Rev.: G. BONFANTE, *Word* 8, 268–70; W. COUVREUR, *Bibl. Or.* 9, 1-2, E. SCHWENTNER, *IF* 61, 286–89.

178 PISANI, V Le question de l indo hittite, et le concept de parenté linguistique *Arch Or* 17, 251–64

sceptical about the existence of a unified Idg. Ur language

179 PISANI, V *UXOR, Ricerche di morfologia indeuropea* Miscellanea Giovanni Galbiati 3, Milan, 1951, 38

treats among others many problems of SK morphology *uxor* *ukus er svasr

Rev M LEJEUNE, *Rev et anc* 54 133

180 PISANI, V *Allgemeine und vergleichende Sprachwissenschaft—Indogermanistik* A Francke AG Verlag (Wissenschaftliche Forschungsberichte Geisteswissenschaftliche Reihe, Bd 2), Bern, 1953, 1–93, 187–93

a survey of work done bet 1936 and 1950 in the field of IE lgg and cultures (pp 94–186 194–99 Keltologie by J POKORNY)

Rev A HEIERMEIER *B bl Or* 12 157 60 E P HAMP *Lg* 33 435–39 E MACWHITE, *Anthropos* 50 463 64

181 PISANI, V August Schleicher und einige Richtungen der heutigen Sprachwissenschaft *Lingua* 4 (4), 1954

182 PISANI, V Due comparazioni Indo Latine *RSO* 32 (2), 765–68

183 PISANI, V Noterelle indeuropee *Paideia* 12, 270–73

184 PISANI, V L indoeuropéen reconstruit *Lingua* 7, 337 48

IE is a hist phenomenon it is not a single lg., but rather a collection of dialects

185 POLAK V *K theorii indoevropského stupňování samohlásek* CCF 3, 1944–45, 176

observations on the theory of ablaut in IE

186 PORZIG, W *Die Gliederung des indogermanischen Sprachgebiets* Carl Winter (Idg Bibliothek, 3 Reihe Untersuchungen), Heidelberg, 1954, 251

examines the results of previous work on distribution and mutual relations of IE dialects and contributes further data

conclus ons derived from morphological evidence Indo-Ir Celt c, and Ital c share no innovations forms wh. they have in common belong to the oldest IE material Hence Indo-Ir and Celtic are ass gned to peripheral areas discusses (pp 161 ff) the beg nn ngs of the lg of Vedic poetry some words occur only in that lg 1500 B C. ment oned as the uppermost limit of Veda *RV* dated at 1000 B C

Rev F R. ADRADOS *Kratylos* 2, 137 46 R BIRWE, *IF* 62 296–302 W P LEHMANN *Lg* 30 461 67 A MARTINET *Word* 11 126–32 M MAYRHOFER *ZDMG* 105 234 37 G R SOLTA *D e Sprache* 3 225 31

187 POTRATZ J A *Der Pferdetext aus dem Keilschriftarchiv von Boghazkoy* Rostock 1938

Kikkuli s work on horse-training

188 PRZYLUSKI J Les thèmes en *i* et en *u* *RHA* (1939 40) 175–82

189 PUHVEL Jaan Indo European negative composition *Lg* 29 (1) 14 25

(1) *bahu r h* and synthetic compounds (2) distinctly younger types—pronominal hypostatics determinatives and copulat es

190 PUHVEL J Laryngeals and the Indo European desiderative *Lg* 29 (4) 454–56

cons ders SK des deratives like *jigami ati* (*TS*) *ā j gam anto* (*Aśv GS* IV 1 3) *p pat ṣati* (*AV*) *j j ṣati j gha nsa jigāṁ sati p patsati*

191 PULGRAM E Indo European personal names *Lg* 23 (3) 189 206

(1) the fash on of naming wh appears in several IE id oms not necessarily inher ted from the parent speech (2) oldest form of name n IE was a s mple appellative and not a compound (3) prevalence of compounds *is not local* this *trad tion fa ours* upper classes

192 RAJA C K A new orientation to Indo-Iranian stud es *VBQ* 19 (4) 326–36

even from the ph *lological pt. of view* the close relation bet *RV* and *A esta is too strongly* emphasised l nguistically there s

a big gap bet the two linguistic partiality has created various difficulties in the field of Indology, such as, the late date ascribed to *ṚV* except Soma and Haoma, there is practically nothing that connects *Av* with *ṚV*, no major god of *RV* found in *Av* bet *Gāthā* and *ṚV* there is little that is common from the pt of view of culture *Av represents a monotheistic rel*, *while ṚV is* a rel of polytheism tho, from linguistic pt of view, *ṚV* has to be placed at an age not far removed from the date of *Av*, from the pt of view of culture, it seems that bet *RV* and the other Vedas there has been a long period of time in wh some other great civilization arose and became a rival to *ṚV*-civilization *It is the final victory of the latter that is found in other Vedas* *ṚV* was started earlier than Assyrian or I V civilization, and after being arrested in its progress for a time by these civilizations, it revived in a slightly new form culturally *Av* has to be studied with *Purāṇas* not with *RV* (Hindi summary of this article, 'Bhārata .rāṇī adhyayana kā nayā drstikoṇa in *NPP* 59 165–71)

193 RAUCQ, E Contribution à la linguistique des noms d'animaux en indo européen *RHA* (1940), 223–28

Rev E BENVENISTE *BSL* 42 44–45 B ROSENKRANZ *IF* 59, 332–33

194 RISCH, E Betrachtungen zu den indogermanischen Verwandtschaftsnamen *Museum Helveticum* 1–2, 1944, 115–22

(1) kinship terms and structure of family (3) word for grandfather, (4) Father Heaven

195 ROMANELLI, R O vocabulario indoeuropeu e o seu desenvolvimento semantico I and II *Kriterion* 29–30, 262–81, 31–32, 51–74

(the IE vocabulary and its semantic development)

196 RONA, J P *La obra de Federico Hrozny en el dominio indoeuropeo* Univ de la Republica, Inst de Filologia Dept de Linguistica, Montevideo 1957, 107

R accepts HROZNY s views re lg. and writing of the proto-Indians as also re the migrations of IE People in Asia

Rev J FRIEDRICH, *Kratylos* 4 (1), 82–84

197. ROSENKRANZ, B. Hethitisches zur Frage der indogermanisch-finnisch-ugrischen Sprachverwandtschaft. *Arch. Or.* 18, 439-43.

..COLLINDER's researches have shown that there must have been some original relationship bet idg and finn-ugr acc to R, the Hittite stands in bet the other idg. lgg. and finn-ugr. (refers to two examples in the sphere of pronouns, and four in the sphere of verb flexion).

Rev · E. LAROCHE, *Rev Hit Asian* 12, 54-56

198. RYSIEWICZ, Z. Contribution regarding the problem of the relative chronology of the formation of feminine in IE. (Polish). *CRAP* 42, 154-57.

199. RYSIEWICZ, Z. De quelques pronoms relatifs *Rocz. Or.* 17, 393-98.

200 SCHAEDER, H H. Ein idg Liedtypus in den Gathas *ZDMG* 94, 399-408.

201. SCHAEDER, H. H. Auf den Spuren idg Dichtung *Die Weltliteratur* 18, 82-85.

202. SCHERER, A. *Gestirnnamen bei den indogermanischen Volkern*. Carl Winter (Idg Bibliothek: 3 Reihe. Untersuchungen), Heidelberg, 1953, 276+8 plates.

..study of IE names of celestial bodies large amount of lexical, onomastic, mythological, astronomical, astrological, and hist information collected names arranged and ordered acc to semantic criteria and a classification of realia

Rev · J GONDA, *Museum* 59 (5), 146-47, M MAYRHOFER, *Anthropos* 49, 741-42; Ch MUGLER, *Rev de Philologie* 29, E. PULGRAM, *Lg* 30, 284-85, H B ROSEN, *Erasmus* 8, 213-17.

203. SCHERER, A. *Worauf beruht die Verschiedenheit der indogermanischen Sprachen?* *IF* 61, 201-15.

204. SCHMID, W. P. Untersuchungen zur Stellung der Nasalpraesentia im indo-iranischen Verbalsystem. Tübingen, 1955.

.(Dissertation)..

205. SCHMIDT, Hanns-Peter. Awestische Wortstudien. *I-IJ* I (2), 160–65.

..(ref. to the motif of 'bondage') .

206. SCHRÖDER, F. R. Eine idg. Liedform: Das Aufreihlied. *GRM* 4, 179–85.

207. SCHWARTZ, B *The Root and its Modification in Primitive Indo-European.* Ling Soc. of America (Language Dissertation No. 40), 1947, 67.

in support of STURTEVANT's Indo-Hittite hypothesis (acc to STURTEVANT, I-H branched off into pre-Anatolian and pre-IE, out of pre-Anatolian was developed Anatolian, out of wh were further developed Hittite, Luwian, and Hieroglyph Hittite, and out of pre IE was developed IE, out of wh were further developed SK, GK, Lat, etc)

208. SCHWENTNER, E.. Tocharia *KZ* 65, 126–33

Tocharian and the Urheimat of IE

209 SCHWENTNER, E Zur Bezeichnung der roten Farbe im Idg. *KZ* 73, 110–112

among all idg colour-names, that for the red colour is most widely and surely evidenced

210 SCHWENTNER, E Der Specht als "Holzschläger" in den idg Sprachen *KZ* 73, 112 ff.

211. SCHWENTNER, E. Eine indoiranische Bezeichnung des Esels. *KZ* 73, p 197.

212 SCHWENTNER, E Ein zentralasiatisches Wanderwort *KZ* 75, p. 57.

. *pūtra*, taken in Tocharian, Khotanese, etc.

213. SGALL, Petr *Vyvoj flexe v indoevropských jazycích zejmena v cestine a v anglictine.* Csl Akad, Prague, 1958.

Rev · Marc VEY, *BSL* 54 (2), 56

214. SHARMA, Aryendra. Some new Indo-European parallelisms. *PAIOC* (12th Session), Banaras, 1948, 627–32.

. considers parallels of SK words, *arji*, *vasti*, *palava*, *s ka.*

215 SIMENSCHY, Th *Limba hittita si rolul ei in grama tica comparata* Monitorul Official, Bucarest, 1944, 48

Rev E BENVENISTE, *BSL 1946* 127

216 SIMENSCHY, Th La construction du verbe dans les langues indo européennes *Bulletin de l Inst de Philologie Roumaine* 13 Iassy 1949

construct on of verb in four princ pal anc ent IE lgg namely SK GK Lat and Goth c

Rev J GONDA *Lingua* 4 99 103

217 SINOR, D Ouralo altaique indo européen *T oung Pao* 37, 226 44

presents new parallelisms (vocabulary) bet Ural-alta c and Idg

218 SOMMER F *Zum Zahlwort* SBBAW Phil hist Kl 1950 No 7, Munchen 1951

Rev J GONDA *Lingua* 4 103 07

219 SOMMER, F Hethitische Verbalsubstantive auf *at* (*t*) und ai *at* und Denominalia auf *ant/d* *MSS* 4 (1954)

hemanta (*g mmant*)

220 SOMMERFELT A Some new ideas on the structure of the IE parent language *TPS* (1945) 206–12

d scusses latest work of KURYLOWICZ and BENVENISTE

221 SPECHT F *Der Ursprung der indogermanischen Deklination* Vandenhoeck & Ruprecht Gottingen 1944 VII+432

(attempts to co-ordinate linguist cs and prehist criticism of the book by P ARUMAA n *Apophore a Tartuens a* Stockholm, 1949 73 ff)

Rev B ROSENKRANZ *IF* 61 114–16 M VASMER *Zst Ph* 19 439–45

222. SPECHT F Zur Herkunft der Kausativa mit *p* Erweiterung *KZ* 68 122 28

of the type *dhūma—dhūpa* (V MACHEK has shown [*Z f Slav Phil* 17, 258 ff] that the usual causal formations in *p* in SK, normally in roots with long vowels, are to be found also in Slavonic)

223 SPECHT, F Das idg Wort fur gestern *KZ* 68, 201-05

gh ies (hyas) shows comparative suffix *ies / ios*, because the word expresses opposition to 'today and 'tomorrow

224 SPECHT, F Zum sakralen *u* *Die Sprache* 1, 43-49

HAVERS shows that this velar vowel is used to indicate what is great, powerful prodigious S supports this thesis by tracing numerous examples of *u* sounds in verbs of washing (ceremonial purification), in words denoting solemn speech or prayer as well as in expressions connected with genesis growth prosperity, generally in words relating to phenomena wh are particularly associated with divine operation and dominion

225 SPECHT, F Die "indogermanische Sprachwissenschaft von den "Junggrammatikern" bis zum ersten Weltkriege *Lexis* 1, 1949

226 STANG, C S Zum indoeuropaischen Kollektivum *NTS* 13, 282-94

theory of genders in early IE

227 STANG, C S Zum indoeuropaischen Adjektivum *NTS* 17 (1954)

two kinds of adjectives can be assumed in proto-IE namely, appositive and descriptive (attributive and predicative), the appositive adjectives preserved their noun-characteristics and did not develop motion

228 STURTEVANT, E H Hittite and Areal linguistics *Lg* 23, 376-82

229 STURTEVANT, E H Indo-Hittite collective nouns with a laryngeal suffix *Lg* 24 (3), 259-61

230 STURTEVANT, E H An Indo European word for woman *Lg* 25 (4), 343-45

231 STURTEVANT, E H The pronunciation of written *a i* and *a u* in Hittite *Lg* 26 (1), 1-5

232 STURTEVANT, E H, HAHN, E Adelaide *A Comparative Grammar of the Hittite Language* Yale Univ Press (Whitney Linguistic Series, Vol I), New Haven, 1951, XX+199

(from the standpt of Indo-Hittite hypothesis acc to wh H is not a branch of IE but rather a sister lg)

Rev J FRIEDRICH *JAOS* 73 106-09, V SOUCEK *Arch Or* 24 136-43

233 STURTEVANT, E H The prehistory of Indo Euro pean A summary *Lg* 28 177-81

234 TAVADIA, J C Indo Iranian studies *VBQ* 14 (2), 123-31

Vedic forms both declensional and conjugational, were considered irregular and even faulty by some Indian Sanskritists, but the same alleged faulty forms are preserved even by Avestic it is suggested that the original meaning of the word *dahyu* was enemy (further developed enemy people, enemy country') but this is not convincing the word originally meant people or country without any bad connotation, it got bad sense when appl ed to conquered people by Vedic tribes (cf Avestic *aryanam dahyunam* = of peoples of Āryas) the 8th *maṇḍala* of *ṚV* bears most striking similarity to *Avesta* it is only there (and partly in the related Ist *mandala*) that common words like *uṣṭra* and the strophic structure called *pragatha* occur lit devices and forms wh are common to both *ṚV* and *Av* (1) use of third person by the writer referring to himself intended for more dramatic effect (2) *saṃvada sūktas* in *ṚV*, SCHROEDER s theory that the dialogues are dramatic scenes seems to be correct *Yasna* 29 is a very characteristically dramatic piece with 5-6 persons taking part in it Zarathustra s teaching shows an advanced stage of rel. thought pure monotheism with a definite moral system (the so-called dualism is but another aspect of monotheism) the char of Ahura Mazda is more pronounced and clear in Varuṇa the tendency of monothe sm was retarded compares *Yashtas* and Vedic ritual texts Yājñavalkya s conception of *karma*-soul (*BAUp* III 2.13) has parallels in ancient Iranian (and Jaina) thought

235. TAVADIA, J. C *Indo-Iranian Studies II.* Vishva-bharati Studies No 15, 1952, V+192.

. (first 3 *Gathās* of Zarathustra and 4 principal prayers in Avestan) .

Rev.: J DUCHESNE-GUILLEMIN, *Le Muséon* 67 206-07; O. FRIS, *Arch Or.* 22, 619-20, H HUMBACH, *IF* 62, 302-05

236. THALBITZER, W. Uhlenbeck's Eskimo-Indoeuropean hypothesis. *Travaux du Cercle Linguistique de Copenhague* 1, 66 96.

237. THOMAS, E. J. Aryan languages and peoples in Europe. *Siddheshwar Varma Comm. Vol. I*, 1950, 1-4

. five types of Aryan speech in Europe—Greek, Italic, Celtic, Germanic, Slavonic refers to a few general problems relating to them latest archæological discoveries support FEIST's view of an Asiatic origin of the Aryans it may still be possible to hold that Vedic Aryans originated in India or that they came from the North Pole, but such inquiry goes back beyond the period of the primitive Aryans inferred by linguistic methods..

238. TRAGER, G. L; SMITH, H. L. A chronology of Indo-Hittite. *Studies in Linguistics* 8, 61 ff.

239 TRITSCH, F J. Lycian, Luwian, and Hittite. *Arch. Or* 18, 494-518.

240 UHLENBECK, C. C. *Oer-Indogermaansch en Oer-Indo-germanen.* MKAW, Afd Letterkunde, Deel 77, Ser A, No. 4, 1935

. idg. as the mixture of two Ig-types—one of these reminds us of caucasian and the other of finnisch ugrisch Igg .

241. UHLENBECK, C. C. Ur-und altindogermanische Anklaenge im Wortschatz des Eskimo *Anthropos* 37-40, 133-148

. *suggests many parallelisms refers to several SK. words suggests a common home for Ur Idg and Eskimo at pre-Idg.* period .

242 UHLENBECK, C. C. Uraltaisch und Indogermanisch. *Anthropos* 37-40, p 315

(*a propos* D SINOR, "Ouralo-altaique-I E", *T'oung Pao* 37, 226-44) .

243 VAILLANT, A Les origines du médio passif *BSL* 42, 76–83

244 VAILLANT, A Hittite *sakhi*, Latin *scio* *BSL* 42, 84–88

245 VAILLANT, A Hypothèse sur l infixe nasal *BSL* 43 (1946), 75–81

246 VENDRYES, J, BENVENISTE, E Langues Indo Européennes *LM*, Paris, 1952, 1–80

247 VENDRYES, J *Choix d études linguistiques et celtiques* C Klincksieck (Coll ling 55), Paris, 1952, VI+352

papers on general linguistics and on idg linguistics (comp grammar)

Rev J WEISWEILER *Erasmus* 8 604–06

248 WACKERNAGEL, J Indogermanische Dichtersprache. *Philologus* 95, 1–19

(introd and foot notes by A DEBRUNNER)

249 WACKERNAGEL, J Indoiranica *KZ* 67, 154–82

(contd from *KZ* 55 104–12 59 19–30 61 190–208) ed by A DEBRUNNER

Rev L. RENOU *BSL* 42 (2)

250 WAGNER, H Indogermanisch Vorderasiatisch Mediterranes *KZ* 75, 58–75

251 WEISWEILER, J Das altorientalische Gottkönigtum und die Indogermanen *Paideuma* 3 112–17

Idg. **potis* from Sumerian *patesi* priest king

Rev M MAYRHOFER *Stud zur idg Grundsprache* 40–41

252 WHATMOUGH J Root and base in Indo European *Harvard Studies in Classical Philology* 54 1–23

253 WINDEKENS A J van *Lexique etymologique des dialectes tochariens* Bibl du Muséon Vol 11, Louvain 1941, LV+219

Rev J FILLIOZAT *JA* 234

254. WINDEKENS, A. J. van. *Morphologie comparée du tocharien.* Bibl. du Muséon, Vol. 17, Louvain, 1944, XVIII +380.

Rev.: E. BENVENISTE, *BSL* 42 (2), J. FILLIOZAT, *JA* 234.

255. WINDEKENS, A. J. van. Studies in the vocabulary of Tocharian. *BSOAS* 12, 67–70.

..ref. to SK words, *rūpa*, *āyata-*, etc ..

256. WINDEKENS, A. J. van. Two Tocharian notes. *BSOAS* 12, 71–72.

..*ref to ca* (=and).

257. WINDEKENS, A J. van. Une concordance de voca bulaire indo-tocharienne. *Arch Ling* 9 (2), 118–20

dhīra and Tokh B *tsire*, Toch A *tsrasi* (=strong, energetic)

258. WINTER, W. An Indo-European prefix * *n-* " together with ". *Lg* 28 (2), 186 91.

259. WISSMANN, W. *Der Name der Buche.* Deutsche Akad. d Wissen. zu Berlin, Vorträge und Schriften, Heft 50 (Akademie-Verlag), Berlin, 1952, 38.

. first half of the lecture gives a hist survey of Indogermanistics (the term "IE" first used by the English philologist, Thomas YOUNG [1813], on the continent, it was used by J C PRICHARDS in *The Eastern Origin of the Celtic Nations* [1831], J GRIMM [1832] reviewed the book F. BOPP accepted the term. As against this, POTT chose " Idg ", the term which originated from J von KLAPROTH [1823] " Idg " is a more significant term, since it covers various lgg from SE [Ceylon] to NW [Ireland]) .acc to L GEIGER (1871), the Buchen-argument favours the western home of the Idg people W re-examines the question (in the second half of his lecture), its pros and cons, he finds the name in GK, Latin, Celtic, Slavonic, and Kurdish, and decides in favour of the western home.

Rev. F B, *Anthropos* 48, 705

260 WÜST, W. (Ed.) PHMA : Mitteilungen zur idg, vornehmlich indo-iranischen Wortkunde sowie zur holothetischen Sprachtheorie In Commission bei J. Kitzinger, München.

. Heft 1, 1955, 28, Heft 2, 1956, 89, Heft 3, 1957, 136, Heft 4, 1958, 156 (*adhrigu-*, *atka*, *taru*, *himālaya*) .

Rev: N. van Brock, *BSL* 54 (2), 62-63, H Mitteberger (on Heft 4), *WZKSO* 3, 173-74, C. Regamey, *Anthropos* 54, 252-58

261. Wüst, W. Die paläolithisch-ethnographischen Bärenriten und das Alt-Indogermanische. *Quartar* (s. l.) 7-8, 154-65.

262. Wüst, W. Indogermanistisches zur Urgeschichte der Sexualvorstellungen. *Quartar* (s. l.) 7-8, 166-70.

263. Zambotli, P. L. Intorno alle origini e alla espansione degli Indoeuropei. *Festschrift O. Tschumi*, Frauenfeld, 1948, 9-17.

264. Zgusta, L. Sprachwissenschaftliche Bemerkungen zur Sprachphilosophie des Indogermanischen. *Arch. Or.* 27, 149-52.

..(marginal notes on P. Hartmann, *Zur Typologie des Idg.*, Carl Winter, Heidelberg, 1956)..

46. General Linguistic Studies.

1. Allen, W. S. Phonetics and comparative linguistics. *Arch. Ling.* 3 (2), 126-36.

. ref. to Indo-Aryan phonetics .

2. Balasubrahmanya, N. The origin of language. *H-YJMU* (Arts) 17 (1), Sept. 1957, 16-32.

..Indian and Western views discussed..

3. Bally, C. *Linguistique générale et linguistique francaise.* A. Francke, Berne, 1950, 440.

..(3rd ed.)..B's theory of general linguistics is a restatement of the basic doctrines of Saussure..accepts S's cleavage bet. the speech of individual speakers in a linguistic community (*la parole*) and the linguistic system of the community (*la langue*)..

Rev.: G. M. Messing, *Lg* 27, 586-90.

4. Barannikov, A. P. Elements of comparative-historical method in Indian linguistic tradition. (Russian). *Voprosi Yazikozananiya* 2, 44-61.

5 BENVENISTE, E Structure des relations de personne dans le verbe *BSL* 43, 1–12

6 BENVENISTE, E Langues non identifiées *LM*, Paris, 1952, 219–20

7 BHAGAVAD DATTA *Bhāsā kā itihāsa* (Hindi) Oriental Book Depot, Delhi, 1956, 307

2nd Vol Indo-European Vedic Iranian Hittite

8 BHAGWAT, Durga Folk etymology with reference to Indian folklore *J Anthrop Soc* (Bombay) (10) 1, 1–7

ref to folk-etymology in Vedic lit *agni nyagrodha manuṣa indra aś a, rasabha*

9 BLOOMFIELD L *Language*, London, 1950, 319

deals with prehistory in connection with IE linguistics

10 BODMER, F *Die Sprachen der Welt* Geschichte Grammatik Wortschatz in vergleichender Darstellung Kiepenheuer & Witsch, Köln-Berlin 1955, 754+46 illust

(German transl. of English original pub in 1943 English original rev by L. BLOOMFIELD *Am Sp* 19 211 13) Introd (1 30) Parts I II (33–411) hist of lgg (alphabets problems of morphology syntax, basis of a genetic classification of lgg of the world hist. of German c and Romance lgg.) Part III (413–544) problem of world lg examined (subjects to criticism attempts l ke Volapuek Esperanto Interlingua Novial etc) suggests necessary features for World Auxiliary lg Part IV *Sprachmuseum (lists in parallel columns expressions for the same not ons first in Germanic lgg. and then in Romance lgg)*

Rev O SZEMERENYI *Kratylos* 4 13–18

11 BROUGH, J Theories of general linguistics in the Sanskrit grammarians *TPS* 1951, 27–46

12 CHATTERJI, Suniti Kumar Integration in linguistic pattern in India *Bull Philolog Soc Calcutta* 1 (1) 15–22

IE has now been placed as a development of an earlier Indo-Hittite IE lg. was brought into India probably during the late centuries of the 2nd mill B C. it was a process wh took centuries to be completed from after 1500 B C at the end of the

Vedic period, out of the miscegenation of various kinds of people on the soil of India, the Indian man (as distinguished from Aryan man, Dravidian man, Kirāta man, and Nisāda man) came into being .a linguistic integration, bringing about the conveyance of lg types, wh. were to start with totally different in phonetics, in morphology, in syntax, and in vocabulary, to a single type within the bounds of India was inevitable..waters of primitive IE (not pure, but mingled with those of Dravidian, Austric and Sino-Tibetan) are flowing thro' the dried up channel of the pre-Aryan speeches, following their structures and thought patterns.. there has evolved a "common Indian type of speech" demonstrates characteristics of this common linguistic type under phonetics, morphology, syntax, and vocabulary..

13. CHAVARRIA-AGUILAR, O. L. *Lectures in Linguistics.* DCRI Handbook Series 6, Poona, 1954, X+128.

14. COSERU, E. *La Geografia linguistica.* Univ. de la Republia, Facultad de Humanidades y Ciencias, Inst. de Filologia, Dept de Ling., Montevideo, 1956, 47.

Rev : G GOUGENHEIM, *BSL* 53 (2), 31-32.

15. DANIELOU, A. Music and language. *VBQ* 11 (4) 284-89.

. lg spoken upon earth is, acc. to *ŚPB*, divided into four parts.. articulate speech spoken by men, inarticulate by mammals, birds, and vile reptiles..

16. DOBLHOFER, E. *Zeichen und Wunder* Die Entzifferung verschollener Schriften und Sprachen. Paul Neft Verlag, Wien, 1957, 352+24 tables+94 illustr.

. the last ch. presents a statement re. the problems, till now unsolved, relating to the Etruscian, the Indus, and the Easter Island scripts..

Rev : M FALKNER, *Bibl Or* 16, 98.

17. DVIVEDI, Kapiladeva. Arthavijñana aura vyākaraṇa-darsana. (Hindi). *Agra Univ. J. of Res.* 1, 25-32.

..deals with the contribution of ancient Indian grammarians to the study of semantics. the term, *arthavijñāna*, in the sense of semantics used by Venkaṭa Mādhava in *ṚV-Bh*

18. EDGERTON, F. *Notes on Early American Work in Linguistics.* Proc. Am. Philosoph. Soc. 87 (1), 1943, 11.

19 EICHBERG, L W *Etymologien vorindogermanischer Worter aus orientalischen Sprachen* Fribourg en Brisgau, 1956

20 EMENEAU, M. B Linguistic prehistory of India *Proc Am Philosoph Soc* 98 (4), 1954, 282 92 (*reprinted in Tamil Culture* 5, 30–55)

attempts a reconstruction of the hist relationships bet Indo-Aryan Dravidian, and Munda borrowing from Dravidian into SK possibly even into the lg of Veda there is nothing *a priori* against the assumption of HERAS that the lg of I V Civil is an old member of the Dravidian family W Norman BROWN seems to suggest that the lg of I V Civil was related to the group of Near Eastern lgg in SK records we find linguistic evidence of contacts bet the SK speaking invaders and the other linguistic groups within India some of the non IE features in SK. were Dravidian (possibly Munda) in type many of the borrowed items are names of flora and fauna indigenous in India and not elsewhere in the old IE territory also some proper names (like *Nala*=good or handsome man) BURROW finds in *RV* some 20 words of Dravidian origin such Rgvedic examples ind cate the presence of Dravidian speakers as far towards the NW as Panjab in the first centuries of the presence of SK speakers on Indian soil this is however not entirely clear evidence for the Dravidian nature of Harappan lg Appendix 1 Sanskrit borrow ings from Dravidian (a propos T BURROW *TPS* 1946 13 18) Appendix 2 The Muṇḍa Languages (a propos F B J KUIPER Proto Munda Words in SK)

21 EMENEAU, M B India and Linguistics *JAOS* 75, 145–53

Ind ans became exact phoneticians at a very early date (*prati śakhya*) *n ghanṭus* Pāṇini s achievement in grammar

22 EMENEAU, M B India as a linguistic area *Lg* 32 (1) 3–16

(Linguistic area may be defined as meaning an area wh includes lgg belonging to more than one family but showing traits in common wh are found not to belong to the other members of [at least] one of the families) even where IE material yields SK. retroflexes pre IA and pre Dravidian bilingualism provided the conditions wh allowed pre-IA allophones to be redistributed as retroflex phonemes Certa nly as time went on MIA showed more such phonemes than OIA, and in consequence NIA does so too

This is a clear instance of Indianization of the IE component in the Indic linguistic scene it is clear already that echo-words are a pan Indic trait and that IA probably recd it from non IA (for it is not IE) the use of classifiers can be regarded as one of the linguistic traits wh. establish India as one linguistic area certainly the end result of the borrowings is that the lgg of the two famil es—IA and Dravidian—seem in many respects more akin to one another than IA does to the other IE lgg

23 FADDEGON, B The Semitic and Sanskrit alphabets *Orientalia Neerlandica*, 1948, 261-72

ref to *bhasutras* both Hindus and Semites constructed their alphabets systematically on two principles those of the arti culation mode and the articulation place we may feel some doubts concerning BUEHLER s hypothesis that Hindu traders had merely recd the characters from the Sem tes and that no further influence as to the phonetic science had been exerted (cf BUEHLER *Ind sche Palaeographie*, p 18)

24 FREI, H *Interrogatif et Indéfini* Un problème de grammaire comparée et de linguistique générale P Geuthner Paris, 1940, 16

Rev G DEETERS *IF* 60 111

25 FRIEDRICH, J *Entzifferung verschollener Schriften und Sprachen* Springer Verlag Berlin 1954, 147

Rev E BENVENISTE, *BSL* 53 (2) 52 53

26 GHOSH, B K *Problems of Indian linguistics IC* 15 (*B M Barua Comm Vol*), 146-58

(President al address Indian Lingu stics Section 14th *AIOC* Darbhanga 1948) Daivic and Āsur c speech forms contrasted in Vedic lit. Ind ling suggests that human speech is a *via media* bet godly speech (ideal *chandas*) and demoniac speech (vulgar *bhaṣā*) the grammar of the *ṚV* lg is rigid and complex, yet there is nothing to show that the authors of *ṚV* hymns were grammatically conscious, no trace of gramm. terminology in *ṚV* *ṚV* authors conscious of verse forms and metrical terminology s gnificance of *akṣara varṇa pada* explained *ak ara* and *pada* were of direct metrical origin and were later appropriated by grammar proper gramm inquiry began in the *Br* in India etymological inquiry preceded gramm. inquiry proper etymologists regarded meaning as permanent and sound merely as an outer apparel of the word, grammarians held the sound-element

to be more essential than the sense element in the word if a verse contained a hint as to the deity to whom it was addressed, it was called *nirukta*, otherwise it was *anirukta* acc to *Br*, term *nirukti* rather signified the inquiry re the relation bet a verse and its *devatā* *Br* authors show complete grasp of verbal system earliest attempts to name and classify the sounds of SK lg are to be found in *Ait Ar* (III 2 5) and *Ch Up* (II 3 5), where *sparśa* (occlusives), *ūṣman* (spirants), *svara* (vowels) are separately mentioned *antasthah* (for *antahsthah* = liquids) in *Ṛk Prat* (I 9), genders (in *ŚPB* X 5 1 2), numbers (*ŚPB* XIII 5 1 8, *Atharva Prat* I 7 mentions *dvivacana*), three tenses (*Ait Br* IV 5 1, IV 5 3, V 1 1) Aryans came into contact with and under the influence of Assyrians' superior civilization, as a result of this, the rel and culture of the Aryans underwent a profound change, IE rel seems to have contained no magical element, Assyrians were magic ridden and believed in the magical potency of sacrificial rites and formulas to compel god to interfere in human affairs, most probably, the Aryans learnt from the Assyrians this new type of rel, more progressive elements among Aryans adopted this cult named Asura cult after the Assyrian city god Assur, while less progressive elements remained faithful to the older Daiva gods of IE antiquity Thus occurred the Deva Asura split among the Aryans *ṚV* word *manā* connected with Babylonian *manū*, *niṣka* with Babyl *nisku*, *kh-ri* with Babyl *karu*, *nāga* (= tin) with Sum *niggu*, *ara* (= metal) with Assyr *eru*, *godhūma* with Semitic *hanṭim* discussion about Pasupati Rudra lg of Mohenjodaro

27 GNĀNA PRAKASAR, S Linguistic evidence for the common origin of the Dravidians and Indo Europeans *Tamil Culture* 2 (1), 88 112

evidence of linguistic palaeontology indicates a doubtless proethnic connection bet Dr and IE

28 HAHN, E Adelaide *Subjunctive and Optative Their Origin as Futures* Philological Monographs, No 16, Am Philolog Assn, New York, 1953, XVIII+157

, argues against the unscientific char of the metaphysical approach to defining the moods and against the psychological approach acc to H, IE once had two true future tenses, but no modal contrasts except for the imperative, later one of these futures became the subjunctive, another the optative, beginning in the proto-lg. but with the shift from tense to mood still not complete in Latin, GK. and SK developed new futures, in part from special varieties of

the old subjunctive and optative moods were originally tenses in IE, but not in Indo-Hittite (See GONDA *Character of the IE Moods*)

Rev A CARNOY *Ant Class* 22 488–90 M FOWLER *JAOS* 74, 185 86 J GONDA, *Museum* 59, 186–87, Fred W HOUSEHOLDER, *Lg* 30 389–99, M LEJEUNE *BSL* 1954, 70–74 J PARRET, *Rev Et Lat* 31, 403–04

29 HAVERS, W Neuere Literatur zum Sprachtabu *S IE* 8

30 HOENIGSWALD, H M The principal step in comparative grammar *Lg* 26 (3), 357–64

31 HOENIGSWALD, H M Laryngeals and *s* movable. *Lg* 28, 182–85

32 HOIJER, H Linguistic and cultural change. *Lg* 24 (4), 335–45

33 HOMBURGER L. *Le langage et les langues Introduction aux études linguistiques* Ed Payot, Paris, 1952, 256

Rev W COUVREUR *B bl Or* 11, 44–45

34 IHARA, S An aspect of transition in linguistic view in India *JIBS* 1 (1), 172 ff

35 IYER, K A Subramania The point of view of the Vaiyakaraṇas *JORM* 18 (2), 84–96

vyākarana oscillates bet. philosophy and linguistics, while it is conscious all the time that its proper sphere is something different from that of philosophy

36 KALELKAR, N G Sound changes a note. *JMSUB* 3, 175–79

37 KORINEK, J M *Introduction to Linguistics* Acad. Sc et Art, Bratislava, 1948, 109

Rev H. G LUNT II, *Lg* 26, 408 ff

38 KRAHE, H *Sprache und Vorzeit* Europaische Vorgeschichte nach dem Zeugnis der Sprache Quelle und Meyer, Heidelberg, 1954, 180

ref to old European hydronomy

Rev E BENVENISTE *BSL* 53 (2) 50-51

39 KRETSCHMER, P Der Name des Elephanten *Anz d Oesterr Akad d Wiss* 88, Wien 1951, 307-25

(summary in *Anthropos* 49 324) ancient Indians used a name wh is apparently the result of contamination bet Idg and Egyptian names

40 KULKARNI K P An ancient linguistic tradition *Silver Jubilee Comm Vol*, N W College, Poona, 1958, 94-112

41 KUNJUNNI RAJA, K The theory of suggestion in Indian semantics *ALB* 19, 20-26

the Vedic sages understood the fact that the literal meaning of an utterance is only a part of its meaning cf *RV* X 71 2 and 4

42 KUNJUNNI RAJA K Indian theories on homophones and homonyms *ALB* 19, 193-222

ancient writers on lg mainly concerned with primary senses of words Even Yāska and Pāṇini don t seem to have fully appreciated the imp of metaphorical transfer in lg

43 KUNJUNNI RAJA K Diachronistic linguistics in ancient India *SP* (18th AIOC) Annamalainagar, 1955, p 96

ancient Indians concerned with the synchronistic approach to lg. Pāṇini was interested only in describing the lg as he saw it from the time of Yāska the aim of etymology in India has not been to find out the origin and hist of a word but to understand the essence or real significance of it

44 MAJUMDAR, Ramaprasad *Bhasa-tattva manjari* (Bengali) Calcutta, 1959, 23

(*Philology Primer on model method*) author seeks to establish the fact that *pratna vaidika* or early Vedic lg is the parent stock from wh all the Aryan lgg sprang forth acc to author Aryans and non Aryans do not form two different races

Rev A THAKUR *JGJRI* 16 508

44a MAṄGALA DEVA, Sastri *Tulanātmaka bhāṣāśāstra* (Hindi) Allahabad, *1948*, 20+270+4

discusses principles of comparative philology and correlation of different lgg of the world

45 MAROUZEAU, J *La linguistique ou science du langage* Geuthner, Paris, 1944, 127

(2nd ed)

Rev M C., *BSL* 42 (2)

46 MARTINET, A Au sujet des fondements de la théorie linguistique de Louis Hjelmslev *BSL* (*1942–45*), *19–42*

47. MEHENDALE, M A Presidential address Indian Linguistics Section *PAIOC* (18th Session) *Annamalainagar*, *1955*, *83–94*

surveys work done in the field during the preceding two yrs offers some remarks on the lg of the original Buddhist canon

48 MEILLET, A , COHEN, M *Les langues du monde* Centre National de la Recherche Scientifique (Société de linguistique de Paris), Paris, 1952, XLII+1296+21 maps (atlas des langues du monde)

(by a group of linguisticians under the direction of M and C , 1st ed in 1924 , 2nd ed in 1952) IE section (1–80) by VENDRYES (revised by BENVENISTE) 25 authors have combined their skills to give information on distribution statistics, characteristic features, and mutual relationships of all known lgg , extinct and living)

Rev J BOTTERO, *Bibl Or* 11, 43–44 , G DEETERS, *IF* 63, 83–86 , H. M HOENIGSWALD, *JAOS* 74, 65–66 A MARTINET, *Word* 10 73 75 , G B MILNER, *Man* (May 1954) 106 , M O WALSHE, *Erasmus* 8, 600–604

49 MISRA, Sivasekhar, Bhāsaoka adana pradana (Hindi) *SP* (17th AIOC), Ahmedabad, *1953*, *p 98*

ref to IA and non IA lgg. of India

50 PARANJAPE, K R. Phonetic analysis of Devanagari script *SP* (*20th* AIOC), Bhubaneshwar, 1959, 122–23

..Devanāgarī is not derived from Brahmi, but from some ancient Vedic script based upon *om*..out of *om*, *a* represents the effects of the throat (vowels); *u* of mouth-cavity (consonants); *m* of the nose (nasals)..

51. PERROT, J. *La Linguistique*. P. U. F., Paris, 1953, 136.

. describes present state of knowledge and direction of current study in linguistics..parallel development of linguistics and anthropology .from the study of processes of diffusion from a diachronic pt. of view to synchronic studies of function and structure..

Rev.: G. B MILNER, *Man* (Nov 1954), 267

52. PISANI, V. *Paleontologia linguistica*. Annali della Facolta di Lettere della R. Univ. di Cagliari, 1936.

53. PISANI, V. *Origini dell'alfabeto* Annali della R. Scoula Normale Superiore di Pisa, 1936.

54. PISANI, V. *L'etimologia*: (Storia-questioni-metodo). Casa Editrice Renon, Milan, 1947, 203.

..survey of the entire etymological field examples largely drawn from IE and Romance studies..

Rev.· G M. MESSING, *Lg* (1949)

55. PORZIG, W. *Das Wunder der Sprache*. Probleme, Methoden, und Ergebnisse der modernen Sprachwissenschaft. A. Francke-Verlag, Bern, 1952, 415.

Rev.· W. COUVREUR, *Bibl Or* 10, 164–65, G KANDLER, *IF* 61, 267–72.

56. ROSS, Alan S. C. *Etymology* (with special reference to English). André Deutsch (The Language Library), 1958, 169.

Rev.: E. BENVENISTE, *BSL* 54 (2), 40–41.

57. SANDMANN, M. *Subject and Predicate*. Univ. Press, Edinbourg, 1954, IX+270.

Rev.: A MARTINET, *BSL* 54 (2), 42–45.

58 SANKARANANDA, Swami The Hindu philologists gam boscoed *PIHC* (18th Session), Calcutta, 1956, p 73

(*summary*) IE *lgg were offshoots of SK.*, *the Sanskritic lgg* went to Europe with Buddhist monks and Indian Brahmins in Rome known as 'Flaman Dealis, and to Western part of Europe with Druids the Dravidian priesthood

59 SANTANGELO, P E *Fondamenti di una scienza della origine del linguaggio e sua storia remota* Milan

Vol X, 1957, Vol XI 1958

60 SASTRI, P S The Aryo Dravidian family of languages *SP* (14th AIOC), Darbhanga, *1948*, *106-08*

it is wrong to speak of an Aryan family of lgg and a Dravidian *family of lgg*, *IE and Dravidian constitute* one *family Aryans and Dravidians—both orig nal inhabitants of India—later migrated* to Northern India and then to Western Asia and Europe the 8th *mandala* of *RV* is by a Dravidian seer Andhras were children of Visvām tra and, therefore, Aryan cognate words bet Dravi dian and European Aryan the octagenal system is common *to* both final *u* of Telugu is a Vedic rel c

61 SASTRI, Raghunandana Bhasa vijnāna ka prarambha tatha vikasa (Hindi) *VeJ 1* (*11*), *2-6*

various gramm categories ref to in *RV* I 164 45, IV 58.3 etymology of several Vedic words in *Br* first linguistic attempt is *Padapāṭha* of Sākalya *Prātiśākhya*, *Nir*, Pāṇini

62. SKALICKA, V The structure of languages of the ancient orient *Arch Or* 18, 485-88

63 SLUSZKIEWICZ, E Vindo aryen Turuṣka *Rocz Or* 16

64 STALIN, J Concerning Marxism in linguistics. (Russian) *Journal of Ancient History* 2, 1-3

65 STALIN, J Some questions of linguistics *Journal of Ancient History* 2, 20 ff

66 STURTEVANT, E. H *An Introduction to Linguistic Science* Yale Univ Press, New Haven, *1947*, *IX+173*

Rev H M HOENIGSWALD, *Lg* 23 (4)

67 TARAPOREWALA, I J S *Elements of the Science of Language* Calcutta Univ, 1951, XXI+654

(2nd revised and enlarged ed)

68 TARAPOREWALA, I J S Linguistics in India *S K Chatterji Comm Vol*, 1955, 153-56

69 VENDRYES, J La comparaison en linguistique *BSL* (1942-45), 1-18

70 WARTBURG, W von *Einfuehrung in Problematik und Methodik der Sprachwissenschaft* Niemeyer, Halle / a Saale, 1943, V+209

Rev M C *BSL* 42 (2)

71 WHATMOUGH, J *Language A Modern Synthesis* Secker & Warburg, 1956, VIII+270

Rev E BENVENISTE *BSL* 53 (2) 18-22

72 WISTRAND, E *Ueber das Passivum* Göteborg, 1941, 134

originally passive was absent in idg lgg author investigates the question about the forces wh led to the creation of this new category

73 ZGUSTA, L Conclusive evidence in historical linguistics *Arch Or* 23, 184-204

discusses question of method connected with LEHMANN s *Proto-Indoeuropean Phonology*

74 ZOLLINGER, G *TAU oder TAU t an und das Ratsel der sprachlichen und menschlichen Einheit* A Francke AG Verlag, Bern, 1952, 98

author seeks to solve the ultimate problems of mankind with the help of linguistic material from all the world also of symbols of writing Idg. lg. as the starting pt *Tau* (=cross), Wort *vartman*

Rev B. ROSENKRANZ, *IF* 63 110

XII RELIGION AND MYTHOLOGY

47 RELIGION AND MYTHOLOGY IN GENERAL.

1 ARCHER, J C *Faiths Men Live By* The Ronald Press Company, New York, 1934, X+497

Ch. 8 and 9 deal with Indian religions

2 ARCHER, J. C *The Sikhs in relation to Hindus, Moslems, and Amadiyyas A Study in Comparative Religion* Princeton Univ Press, 1946, XI+353

Rev J MURPHY, *Man* (1947), 32.

3 BARDY, G *Les religions non-chrétiennes* Desclée & Co, Paris, 1949, 358

popular presentation of non Christian rel (1) Religion and Religions (2) Primitive Religions (3) Civilized Religions

Rev J H HENNINGER, *Anthropos* 49, 362

4 BIANCHI, Ugo *Zamān i Ōhrmazd lo zoroastrismo nelle sue origini e nella sua essenza* Soc Ed Internazionale, Torino, 1958, 263

a critique of the more imp works on Zoroastrianism published during the last 30 yrs or so

Rev R C. ZAEHNER *BSOAS* 22 366-67

5 BRANDON, S G F Mithraism and its challenge to Christianity *The Hibbert Journal* 53, 107-114

6 BURTT, E A *Man seeks the Divine* A Study in the History and Comparison of Religions Harper & Bros, New York, 1957, 651

(1) How rel outgrows its primitive forms (2) The religions of the East (Confucianism Taoism, Buddhism, Hinduism) (3) The religions of the West (Old Testament Christianity Islam) (4) Summary, comparison, and forecast (discusses Communism as a rel) the author has attempted a *philosophical* exploration of religions acc to him, there are four features common to all great civilized religions (1) acceptance of a universal moral ideal (2) a monistic interpretation of God and the world (3) discovery of man s spiritual selfhood (4) realization of a

new possibility of happiness for man..the religions of the East and West are also characterized by mysticism, ideal of spiritual perfection, obedience to the divine law, Golden Rule, and self-giving love not only in doctrine but in demonstration as well..

Rev.: Wing-tsit CHAN, *PEW* 6, 262-64.

7. CHAMPION, S. G.; SHORT, Dorothy (Ed). *Readings from World Religions* London, 1951, VIII+336.

. selections from scriptures of 11 religions including Hinduism

8. CHATTERJEE, Sachindranatha. Spot-lights on ancient religions. *CR* 122 (1), 24-33.

..Vedic rel starts at a pt. where the polytheism of primitive nature-worship has ended with the dawning of a monotheistic conception..Vedic rel free from fanaticism or bigotry..acc. to that rel, 'knowledge is virtue'..

9. CHRISTENSEN, A. *Essai sur la démonologie iranienne.* E. Munksgaard, Copenhagen, 1941

Rev: W. KIRFEL, *Theolog.LZ* 72 (5), 276. J. C. TAVADIA, *OLZ* 47, 136.

10. COOMARASWAMY, A. K. East and West *Biosophical Review* 8, 287-97.

11. COOMARASWAMY, A. K. 'Pantheism', Indian and Platonic. *JIH* 16, 249-52.

12. CORNELIUS, Fr. Typen indogermanischer Religionen. *Deutschlands Erneuerung* 4 6, 1944, 113-16.

13. CUMONT, F. *Oriental Religions in Roman Paganism.* New York, 1956, XXV+298.

Rev: E. S DROWER, *Man* (1956), 46.

14. DHARMADEVA. Religion and mankind's morality. *Ved Dig.* 3 (7), 237-43.

15 DRITON, E.; CONTENAU, G; DUCHESNE-GUILLEMIN, J. *Les religions de l'Orient ancien* Librairie Arthème Fayard (Encyclopédie du Catholique au XX ème siècle), Paris, 1957, 143.

. D-G writes (pp 99-143) about Iranian rel. in Zarathrushtra's conception of Ahura Mazda, he sees the combination of sovereignty

wh found expression in Vedic Varuṇa and Mitra Amesha Spentas are explained in terms of DUMEZIL's theory of a tripartite organization of IE society

Rev S G F BRANDON, *BSOAS* 21, 183-84

16 DUCHESNE GUILLEMIN, J *The Western Response to Zoroaster* Clarendon Press, Oxford, 1958, VII+112

(Ratanbai Katrak Lectures, *1956*) passes in review the whole hist. of Zoroastrian studies author is convinced that DUMEZIL has proved his thesis about the tripartite classification of Indo-Ir gods Varuṇa and Asha on the one hand, and Mitra and Vohu Manah on the other, respectively represent the terrible and benevolent aspects of the function of 'sovereignty' Asha and Vohu Manah owe their respective aspects to a conscious translation into *Zoroastrian terms of the same aspects of the discarded gods* Varuna and Mitra

Rev J GERSHEVITCH, *BSOAS* 22 154-57, R C ZAEHNER *The Hibbert Journal* 57, 80

17 DUMEZIL, G *Naissance d archanges Essai sur la formation de la théologie zoroastrienne* Gallimard, Paris, 1945

18 ELIADE, M Mysteres et regénération spirituelle dans les religions non Européennes *Eranos-Jahrbuch* 23 (1954), 1955

19 ENDRES, F C *Die grpssen Religionen Asiens, eine Einfuehrung in das Verstandnis ihrer Grundlagen* Rascher Verlag, Zurich, 1949, 186

20 EVERETT, J R *Religion in Human Experience* Allen and Unwin, London

forward looking study of Hinduism, Buddhism Hebrew Trad, and Christianity

21 FINEGAN J *The Archaeology of World Religions.* Princeton Univ Press, 1952, xi+600+9 maps+260 illustr

archaeology used to illustrate rel. practices among various peoples Primitivism (=rel of prehist. and preliterate man), Zoroastrianism, Hinduism Jainism Buddhism Confucianism Taoism, Shinto, Islam Sikhism Ch 3 (1) The Pre-Aryan Period Harappa, M D, Chanhudaro, Rel of the Pre-Aryans (2) The Vedic Period

Rev B Ch CHHABRA, *AP* (April 1953) 180-81, G P CONGER, *PEW* 3, 374, J E van LOHUIZEN DELEEUW, *Bibl Or* 15, 90-91, G MENSCHING, *OLZ* 48, 506

22 FORMAN, H. J , GAMMON, R *Truth is One* The Story of the World's Great Living Religions in Pictures and Text. 1954, 254+250 illustr

covers Christianity, Judaism, Buddhism Hinduism Mohamedanism, Confucianism, Shintoism, Taoism Jainism Zoroastrianism

23 FRANKFORT, H *Kingship and the Gods* A Study of Ancient Near Eastern Religion as the Integration of Society and Nature Univ of Chicago Press, 1948, XIX+444

study of kingship in ancient Egypt and ancient Mesopotamia the common and essential quality is its central position within both the political and the cosmological systems of the two societies, kingship is as necessary for the orderly functioning of nature as it is for the orderly functioning of society, natural order and social order being different aspects of an inclusive moral order of the universe

Rev E E EVANS-PRITCHARD, *Man* (April 1949)

24 FUCHS, W and others *Die grossen nichtchristlichen Religionen unserer Zeit* Kroner, Stuttgart, 1954, 126

GLASENAPP—Hinduism K JASPERS—Concluding remarks

Rev A SCHIMMEL-TARI, *OLZ* (1956) 114-15

25 GLASENAPP, H von *Die fuenf grossen Religionen* I Eugen Diederich, Dusseldorf Köln, 1951, XIV+228

Brahmanism Buddhism Chinese Universalism Islam, Christianity (present Vol deals with the first three)

Rev E EVANS, *Erasmus* 6, 268-69

26 GLASENAPP, H von *Die Religionen der Menschheit Ihre Gegensaetze und ihre Uebereinstimmungen* Wilhelm Frick Verlag, Wien, 1954, 150

(1) Doctrine of World Law (China) (2) Transmigration of the Soul (India), (3) Dual sm (Zoroastrianism and Manichäism) (4) Theism (Jews Christians Muslims) (5) Pantheism (Hindus)

Rev G MENSCHING, *OLZ* (1956), 112-14

27 GLASENAPP, H von *Kant und die Religionen des Ostens* Holzner Verlag (Die Göttinger Arbeitskreis, No 100) Kitzingen/Main, 1954, XX+193

collection of KANT s significant observations about Orient—India to Japan

Rev E. FRAUWALLNER, *ZDMG* 105 377 78, W RUBEN *OLZ* (1956) 64-66

28 GOETZE, A, STURTEVANT, E H *The Hittite Ritual of Tunnawi* Am Or Series 14, 1938, XII+129

ritual used by a priestess of 2nd mill B C to restore the generative powers of men thro magic rites

29 GOOSSENS R Notes de mythologie comparee ie *N Clio* 1/2 1949 50, 4-22

30 GORCE, M, MORTIER, R (Ed) *Histoire générale des religions* Quillet, Paris, 1945, 486

deals among others with Indo-Iranians

31 HEILER F The idea of God in Indian and Western mysticism *OH* 5 (1), 1-12

(1) most imp formula of mystical speech is *negation neti net* (2) second imp way of mystical statement concerning God is *contradiction niruktam ca aniruktam ca tad ejati tan nai jati* (3) third way is *superlation* climax *v a eminent ae* mystical idea of god is imp on account of the recognition of all dogmatic formulas and theological doctrines

32 HEILER, F *Prayer* OUP, 1958 376

in 13 chapters the author reviews the course of prayer from its prototype in the free spontaneous petitionary prayer of primitive man to its development into ritual prayer and from there to the problems raised by philosoph cal thought he defines prayer as a l ving communion of the rel g ous man with God conceived as personal and present in experience a communion wh reflects the forms of the social relations of humanity

33 HEILER, F The great unity of major religions *BJ* 6 (16) 6-3-1960, 17-23

seven principal elements wh un te the major rel gions namely Confucianism and Taoism Hindu sm and Buddhism Mazdaism

Judaism, Islam, Sikhism, Christianity : (1) reality of the transcendent world, the holy, the divine, the quite other ; (2) transcendent reality is immanent in the human heart ; (3) this reality is for man the highest truth, the *summum bonum* ; (4) this reality is, in the deepest sense, love, wh reveals itself to man and in man ; (5) path of sacrifice is the path of divine reality ; (6) all major religions teach not only the way to God, but the way to one's neighbour as well ; (7) all major rel. stretch out towards the ultimate goal of divine infinity in wh. all finiteness finds its fulfilment, even tho' this goal may be visualised in different images..

34 HOOKE, S. H. *Babylonian and Assyrian Religion* Hutchinson, London, 1953, 128.

..from about 2800 B C to 300 B C

35. HOOKE, S. H. Omens—ancient and modern *Folk-Lore* 66, 330–339.

. ref to Babylonian and Sumerian omen

36. JAMES, E. O. *The Concept of Deity* Hutchinson, London, XIII+200.

acc to author, 'the idea of Deity is a beneficient providential order of transcendental reality' Indian religions valued as stages of lower or higher pantheism, and it is stated that they never reveal a pure monotheistic view three universal problems of rel for wh. Indians have found solutions (1) they established a concept of the Absolute, under the name *brahman*, the all-embracing, neutral *It* beyond all defined personifications of male and female deities. (2) *brahman* is at the same time transcendent of and immanent in the heavenly and earthly worlds. (3) concepts of good and bad reconciled thro' the concept of the perfected *yogin*

Rev : B HEIMANN, *The Hibbert Journal* (July 1950), 411–13

37. JAMES, E. O. *The Nature and Function of Priesthood.* A comparative and anthropological study. Thames & Hudson, London, 1955, 336.

..relation of priesthood to kingship ; priesthood and sacrifice ; priesthood and absolution : priesthood and sacred learning..only a few ref. to Indian priesthood..

Rev. : E. L. ALLEN, *AP* 27, 234 ; S. H. H., *Folk-Lore* 57, 116–17 ; D. F. POCOCK, *Man* (Mar. 1956), 40.

38 JAMES, E O *History of Religions* E. U P, London, 1956, X+237

39 JAMES, E. O The nature and function of myth *Folk-Lore 68* 474 82

true myth is not idealized hist or allegorical philosophy ethics or theology still less is it an idle tale told for intellectual amusement or popular entertainment acc. to prescribed custom or a day-dream to be interpreted by symbols of psycho-analytical exegesis legend is distorted or deficient hist containing nucleus of fact with later embellishments aetiological, ethnological mythological and romantic

40 JAMES, E O *The Cult of the Mother Goddess* Thames & Hudson, London, 1959, 300

ref among others to mother goddess in India

Rev RAGLAN *Man* (1959), 219

41 JAMES, E. O *Religions of the East* A Reader's Guide National Book League.

bibliography with brief comments on various rel of the East excluding Christianity and Judaism

42 JOCKEL, R *Gotter und Damonen* Holle Verlag, Darmstadt, 1953, 637

selected myths of various peoples with introductory remarks

Rev G MENSCHING *OLZ* (1955) 17-18

43 JURET, A Le méthode linguistique comparative appliquée à la détermination des survivances etc dans la religion des Romains, des Grecs et des Hindous *Et linguist de la Fac de Lettres de Strasbourg* Paris, 1947, 1-21

44 JURJI, E. J (Ed) *The Great Religions of the World* Univ Press, Princeton, 1946, VIII+387

ch. on Hinduism by J C. ARCHER

Rev A. K. COOMARASWAMY, *JAOS 67*, 71 72

45 KIRFEL, W *Die dreiköpfige Gottheit* (Archäologisch-ethnologischer Streifzug durch die Ikonographie der Religionen) Dümmler, Bonn, 1948, 210+213 illust

discusses problem of the three headed figures of gods from the pre Aryan times in India and in Europe

Rev F BELLONI FILIPPI *RSO* 25 133 35 W BRANDENSTEIN *WZKM* 52 250-51 O J MAENCHEN HELFEN *JAOS* 72 127 29 E MAYRHOFER PASSLER *Arch Or* 19 302-04 F PFISTER *Wuerzb Jb f d Altertumswiss* 170-71 W RUBEN *OLZ* 48 75-78

46 KRAMER S N *Sumerian Mythology* Memoir of the Am Philosoph Soc Vol 21, Philadelphia 1944 XI+125

Sumerian myths are sacred stories evolved and developed in an effort to explain the origin of the universe

Rev RAGLAN *Man* (1947) 28

47 LANCZKOWSKI G Forschungen zum Gottesglauben in der Religionsgeschichte *Saeculum* 8, 392 403

discusses views of SCHROEDER R OTTO WIDENGREN re Aryan religions

48 LE RENARD A *L Orient et sa tradition* Ed Dervy Paris 1952, 223

a popular survey of oriental religions

Rev B SPULER *Erasmus* 9 34-35

49 LESKY A Griechicher Mythos und vorderer Orient *Saeculum* 6 (1) 35-52

50 The World s Great Religions *Life* (Magazine) 1957, 314+illustr

Hinduism Buddhism Rel of China Islam Judaism Christianity original sources given in selections

51 MASSON OURSEL P Les religions de l Inde *Histoire des Religions* (pub Blond & Gay) 1953 85-163

52 MENSCHING G *Der Schicksalsgedanke in der Religions geschichte* Rein Friedrich Wilhelms Univ, Bonn 1942 15

(Antrittsvorlesung)

53 MOLE M Some remarks on the nineteenth *fargard* of the *Videvdat* *Rocz Or* 17, 281 89

..(char. and original meaning of the Iranian dualism classified by NYBERG, *Die Religionen des alten Iran*, and WIKANDER, *Der arische Maennerbund* and *Vayu*) ..there was in the Gāthic rel. a myth of two primordial twins, that originated at their meeting both life and death..the warrior's cults were most opposed to Zoroastrianism this enmity was much older than Z.'s reform..

54. MURPHY, J. *The Origins and History of Religions*. Manchester Univ. Press, 1949.

..five culture "horizons" posited: primitive, tribal-animistic, tribal agricultural, civilized, prophetic..

Rev: F. H. SMITH, *Folk-Lore* 62, 338–39.

55. MURRAY, A. S. *Manual of Mythology*. Tudor Publishing Co., New York, 1946, 427.

..(*a complete survey of GK., Roman, Norse, old German,* Hindoo, and Egyptian mythology..revised by KLAPP)

56. NOSS, J. B. *Man's Religions*.

..Part II: Religions of India..

57. OHM, Th. *Die Religionen in Asien*. Westdeutscher Verlag, Koln, 1954, 37.

58. PARRINDER, E. G. *An Introduction to Asian Religions*. London, 1957, VI+138.

Rev.: A. A. G. BENNETT, *AP* (Jan. 1958), 34–35.

62. PETTAZZONI, R. *Essays on the History of Religions.* E J. Brill, Leiden, 1954, VIII+225+12 plates.

. (1) formation of monotheism ; (2) truth of myths ; (3) creation myths; (4) wheel in the ritual symbolism of some IE peoples, etc .

Rev : RAGLAN, *Man* (1955), 70

63. PETTAZZONI, R Das Ende des Urmonotheismus. *Numen* 3 (2), 156–59

64. PHILLIPS, G E *The Religions of the World.* The Rel. Ed. Press, Wellington, 1952, 159.

. emphasizes pessimism, *māyā*, merger of individual souls, immanence, etc., in Hinduism .

Rev K S RAMASWAMI SASTRI, *Pr Bh* (April 1953), 188–89.

65. QUARITCH WALES, H. G. *The Mountain of God* (A study in early religion and kingship). London, 1953, VIII+174.

Ch 3 India (Indus Valley culture was a barrier, wh was demolished by the Aryans)

66. RADHAKRISHNAN, S. Science and religion. *Coomaraswamy Comm Vol (Art and Thought)*, 1948

67. RIEMSCHNEIDER, M. *Der Wettergott.* Fragen der vorgeschichtlichen Religion II. E. J Brill, Leiden, 1956, 184.

68. SCHMIDT, P. W. *Der Ursprung der Gottesidee.* Paulus Verlag, Freiburg (Switz.), 1949. XXXII+900

. (III part · Rel of the Pastoral Peoples II Vol 9 Rel. of Asiatic Pastorals)

Rev . C. von FUERER HEIMENDORF, *BSOAS* 13, 1046–48

69. SCHNAPPER, E B (Ed) *One in All.* John Murray (Wisdom of the East Series), London, 1952, XVI+155.

. an anthology of rel from the sacred scriptures of the living faiths Preparation . Path · Goal..

Rev.: J. O. M , *AP* (April 1953), 183.

70 SMITH, Huston *The Religions of Man* Harper & Bros , New York, 1958, XI+328

seven major religions, including Hinduism, presented

Rev W E. NAGLEY, *PEW* 7, 157-59

71 STEINMANN, J and others *Litterature religieuse Bible, Coran, religions de l Inde et de la Chine* Libr Armand Colin, Paris, 1949, VIII+843+116 illustr

72 SYED, M Hafiz. Rational basis of religion *KKT* 20 (12), 661-63

73 TARAPOREWALA, I J S The holy word of the religion of Zarathushtra and the holy immortals *NIA* 8 (4 6) 98-106

74 THIEME, P Vorzarathustrische bei den Zarathustriern und bei Zarathustra *ZDMG* 107, 67-104

mantra in Veda and *Avesta* considers words like *dahsas ari arya, aryaman*

75 THIERFELDER, F *Religion und Gesellschaft* Personliche Freiheit und soziale Bindung 1953

(German transl of *Religion and Society* by RADHAKRISHNAN)

76 TUCCI, G *Asia religiosa* Partenia (Il mondo della fede V 2), Rome, 1946, 339

77 VARADACHARI, K C The relation between East and West *SP* (14th AIOC), Darbhanga, 1948, 148-49

in the West, rel is of a lower order than philosophy because of adulteration or immature of revelation with diverse elements such as social custom and ritual philosophy is a pure rational synthesis in the East rel. as *dharma* is of the Eternal and the Absolute *dharma* is the dynamic of *satya*, and *satya* is the protector and source of *dharma*

79 WADIA, A R *Religion as a Quest for Values* Calcutta Univ (S N Ghosh Lectures) 1951, 208+8

Rev D N SHARMA *Pr Bh* (Jan 1956) 71-72.

80 WIDENGREN, G *Hochgottglaube im alten Iran* Eine religionsphanomenologische Untersuchung Uppsala Univ Aersskrift 1938, 420

Rev P de MENASCE *Anthropos* (35-36)

81 WIDENGREN G *The great Vohu Manah and the Apostle of God* Uppsala, 1945

82 WIDENGREN G *Religiones varld* Svenska Kyrkans Diakonistyrelses Bokforlag (Rel Stud ach översikter) Stockholm, 1953, 533

(2nd enlarged and revised ed) World of Religion from the pt of view of rel gion hist and rel phenomenology myth is the sacred word wh serves the ritual as descript on or confirmation of the holy act It moves bet reason and poesy legend originates from mythology the Marchen as distinguished from the two is not subject of belief totemism is not only a sociological phenomenon but also a rel one *mana=brahman=xvarnah* in Iran

Rev M PAGAC *Arch Or* 24 639-40

83 WIDENGREN, G *Stand und Aufgaben der iranischen Religionsgeschichte* 1955, 158

84 ZACHARIAS H C E *Human Personality Its Historical Emergence in India, China and Israel* B Herder Book Co, London, 1950, VIII+360

in India human personal ty emerged in 750-184 B. C. (in China in 1122 206 B C in Israel since the times of Patriarchs) the hist facts as we read them, are that whereas India experimented with God God experimented with Israel both experiments are fundamental to the subsequent development of human thought

85 ZAEHNER R C *Zurvan A Zoroastrian Dilemma* W Heffer, Cambridge, 1954, 482

a rival theology to Zoroastrianism, wh evolved around Zurvan or Infinite Time Infinite Time regarded as the first principle from wh good and evil spir ts proceeded origin and growth of the sect traced

86. ZAEHNER, R C *At Sundry Times* · an essay in the comparison of religions Faber & Faber, London, 1958, 230

gives an account of the development and spiritual meaning of the great living rel —largely of Indian religions translates monistic utterances of *Up* from the realm of metaphysics to that of psychology speaks of two fundamental types of higher rel attitudes (1) the prophetical or Judaic type, wh is concerned with a personal God experienced as an objective fact, (2) the mythological or Indian type, wh is concerned with the eternal as a state to be experienced within the human soul tries to show to what extent the faiths and systems of India and Iran cd be regarded as a *preparatio evangelica* in relation to Christianity

Rev M BOYCE, *JRAS* 1959, 187–88, T. GELBLUM, *BSOAS* 22, 609–11, E. O JAMES, *The Hibbert Journal* 57, 200–201

48 INDIAN RELIGION AND MYTHOLOGY HINDUISM

1 ABHISHIKTESHWARANANDA, Swami L'hindouisme est-il toujours vivant ? *Vie intellect* 28 (11), 1956, 2–40

2 ACHARYA, P K Forms of Hindu Religion *J Kalinga HRS* 2 (1), 4–13

earliest form of rel in India was Totemism the animistic conceptions have distinguished the worship of trees from the time of M D and Harappa general consideration under such headings as river worship, animal worship, phallus worship, Hinduism, Vaiṣṇavism, Saivism, etc

3 ADHIKARY, R C Mythology, metaphysics, and mysticism Hellenic and Hindu *Scientia* 91 (No 509), 156–63

all philosophical systems begin with mythology, develop with metaphysics, and finally end with mysticism *ṚV* (mythology)—*Up* (metaphysics)—Sāktism and Vaiṣṇavism (mysticism) (Homer—Aristotle—Plotin)

4 AGAMANANDA, Swami Hinduism—its chief tenets *Ved Kes* 44, p 130

supreme object of human life—to attain eternal bliss by destroying misery once for all, (2) this is attained thro' the realisation of *paramātman*, (3) *paramātman* is self-effulgent and free from impurities

5. ANON. Brotherhood in Islam and Hinduism. *KKT* 12 (8), 560-62.

6. ARAVAMUTHAN, T G. Origin and growth of religion. Indian evidence. *Trans. Arch Soc of South Ind a* 1, 101-43.

Rev : J FILLIOZAT, *RHR* 152, 106-07

7. ATMA. From Nature to God *Ved Dig* 2 (6), 8-12.

8 BANERJEA, Jitendra Nath. Presidential address Section I. *PIHC* (9th Session), Patna, 1946, 32-46

discusses evolution of different cults and sects within Brahmanism, Vaiṣṇavism, Śaivism, etc.

9. BANERJEE, S. C Puranic basis of the vratas mentioned in Bengal Smrti. *IC* 13 (1), 35-43

term *vrata* is as old as Vedas, but it passed thro' various shades of meaning till at last it attained the present sense in the *Purāṇas* (*vrata* in earlier part of *RV* means " law " or " ordinance of *rta* ". In 9th *maṇḍala*, a late book, *vrata* = rule of life or occupation in later Vedic period, *vrata* = a course of observances specially undertaken by an individual for some special purpose, in [illegible] and *Br*, the sense of the term degenerated into ' milk ' used by one undertaking a vow or penance)

10 BARUA, B M. On the antiquity of image-worship in India. *JISOA* 11, 65-68

worship of idols as cult images is as old as the I V civil this is proved by figurines of deities on early Indian seals unearthed at M D and H author draws attention to certain ref in SA and Pali texts, wh are of interest in this connection data furnished by Kauṭilya s *Arthaśāstra* and *Mana-Sm* Pāṇini s discussion re. *pratikrti* .

11. BARUA, B M The role of Buddhism in Indian life and thought. *The Mahā-bodhi* 55 (5-6), 63-66, 105-119

12. BARUA, Debabrata. Religion—a landmark. *The Mahā-bodhi* 55 (7-8), 179-81.

world wd. never have witnessed Buddhism had there not been the Vedic thoughts and the Up simplicity of the Vedic times was gone, people were merged in superstitions and ceremonies, so arose the Up, also arose Mahāvīra and the Kṣatriya class ; then came the Gautama..

13. BENJAMINS, M. Hindouisme et védanta. *Symbolisme* No. 4-338, 231–45.

..(a brief hist. survey)..

14. BHATTACHARYA, Haridas (Ed.). *The Cultural Heritage of India*. Vol. IV : The Religions. R. K. Mission Inst. of Culture, Calcutta, 1956, XIX+775.

. (2nd revised and enlarged ed.) ,an account of the various religions and rel movements in India from the early times to the present day..Preface by Suniti Kumar CHATTERJI. "Attitude of Hindu mind on religio philosophical and spiritual matters". R. C. MAJUMDAR : "Evolution of religio-philosophical culture of India"..

Rev. : G H. BHATT, *JOIB* 6, 299 ; S M CHINGLE, *Phil Quart* 30, 135–43 ; B. G. RAY, *VBQ* 23, 69-72 ; Floyd H. Ross, *PEW* 6, 358.

15. BHATTACHARYA, Lokanath. Magic in religion and its acceptance in Indian religious literature. *SP* (16th AIOC), Lucknow, 1951, p. 212.

16. BHATTACHARYA, Lokanath. Magic religion and Indian religious literature with a special reference to a Śaiva stone inscription. *Bh Vid*. 13, 137–45.

.sacrificial act and magical one intermingled in Vedic ritual . *Br.* are full of magical conceptions..

17. BHATTACHARYA, S. Krsnas tu bhagavan svayam. *SP* (20th AIOC), Bhubaneshwar, 1959, p. 146.

..the equation bet. Kṛṣṇa and Bhagavān suggests a long process of evolution, before Vedic Viṣṇu, the prototype of B , and the hist. K. cd. crystallise into a grand unity, wh we find as an established fact in *Bhāgavata Pur* thro' four stages of evolution, the gods of the Vedas and the rel ideals of *Tantras* forged a grand unity in the concept of K.-B .

18. BHATTACHARYA, T. P. *The cult of Brahmā* Patna, 1957, VIII+196.

Rev R. S SHARMA, *JBRS* 43, 392–94

19. BISOONDOYAL, B Un grand mouvement religieux *France-Asie* 9 (90)

20 BISWAS, Dilip Kumar Sun worship in India (Bengali) *Sāhitya Parisat Patrikā* 57 (1-2)

the practice of regarding the sun as the healer of diseases was one of the features of Indian sun worship in the Vedic age the hist of the development of this conception traced from the earliest times to 16th cent

21 BOLLE, C W Remarks on the pre history of Tantric Bijas *SP* (20th AIOC) Bhubaneshwar, 1959, p 144

traces the development of the use of supreme mystical sounds' (*bijas*) in Tantrism (described in the *Ṣaṭcakranirūpana*) beginning with some of the oldest recorded words of a cosmogonic char (*akṣara vak*) in the Vedas one finds their imp stressed especially in a ritualistic context

22 BOSE, A C Vitality of Hinduism *BJ* 1 (15) 22-23

23 BOSE, A C Hinduism *BJ* 3 (19), 41-44

24 BOUQUET, A C *Hinduism* Hutchinsons Univ Library, London, 1949, 171

H presented as an *event* rather than as something static, as an organism, developing reforming itself and even changing and absorbing new elements rather than as a rigid creed or even as a survival from the past H acc to author is a culture quite as much as a rel begins from Mohenjo-daro and ends with the present day conditions

Rev F Harold SMITH *Folklore* 61 158-60 M N SRINIVAS *Man* (Oct 1949) 154

25 BOUQUET, A C. Hinduism *Man* (Jan 1950) 12

(a propos SRINIVAS s rev of the above)

26 BRELOER, B *Fontes Historiae Religionum Indicarum* Bonn, 1939

27 BROWN, W Norman The name of the Goddess Minakṣi—'Fish-eye *JAOS* 67, 209-14

Mīnākṣī=(1) one who has eyes like the eyes of fish—large and brilliant (2) one who has eyes of the shape of fish—long and slender and with graceful curves (3) one whose eyes dart about like fish in water idea of M as goddess of fisher folk loosely based on the fact that Madura is coastal place, no positive

evidence to support the theory that the goddess or her name is borrowed from coastal people more pregnant significance of the term M (for Pārvatī) is that the eyes of P, the embodiment of world s kinetic energy, *never close* like those of a fish non winking as a characteristic of gods frequently mentioned in *ṚV* (III 29 14, X 103 1, IX 73 4, *AV* V 6 3) unwinking can t be always understood literally, *figure of speech of one generation becomes dogma of another Hindus did not perhaps know the physiological reason, why fish can t close their eyes, but they* did know the psychological reason, namely, timidity born of *matsya nyāya*

28 BUDDHA DEVA The gods that Hindus worship *Ved Dig.* 3 (in instalments)

29 BUDDHI PRAKASH Hindu *avatāras* and evolution theory. *The Astrological Magazine* 46 (4), 371–76

30 CARPANI, E G *Quattro note sul Krishnaismo*. Reggio Emilia, 1935

31 CHATTERJEE, Satis Chandra *The Fundamentals of Hinduism* (A Philosophical Study) Das Gupta & Co, Calcutta, 1950, XIV+178

Rev D M, *Pr Bh* (Mar 1951), 150, G M *AP* (May 1951) 226, S K NANDI, *CR* 145, 327 28, L. K R., *MinI* 31, 101–02; S. K SAKSENA, *PEW* 2, 88–89

32 CHATTOPADHYAYA, Basant Kumar Essentials of Hinduism *KKT* 19 (7), 583 88

33 CHATTOPADHYAYA, K P Dharma worship *JASBL* 8, 1942

34 CHENCHIAH, P A new critique of theism *AP* 17 (7), 241–44

in Hinduism from Nature-worship symbolised in *personalised* forces of nature contacted and induced into *human fellowship* thro *yajña* we pass to an *unparalleled revolution* in wh intellect predominates at *first* and retains its primacy to the end if in *Up* there was antithetic swing from *ṚV* cult marking a radical *change* in temper, mood and method it is likely that pantheistic monism was its earlier fruit and theism a later synthesis emerging from the modification of earlier impressions in the light of wider

and deeper experience Saiva and Vaisnava theism of the dar ana scheme refutes the suggestion that the monotheism of the *Puranas* is the evolutionary product of the *ṚV* cult

35 CHITALE, M P *Bhagwat Gita and Hindu-Dharma* Continental Publishers, Poona, 1953, 411+VI

36 CLARK, T W Evolution of Hinduism in medieval Bengali literature Śiva, Candī, Manasa *BSOAS* 17 (3), 503–18

37 COOMARASWAMY, A K *The Religious Basis of the Forms of Indian Society*, *Indian Culture and English Influence*, *East and West* Orientalia, New York, 1946 51

(a collection of three essays) (1) Rel Basis etc (pp 1 27) Every established custom has a metaphysical (rather than biological or psychological) *raison d etre* for instance whole pattern of marriage is founded upon the natural relations of the sun to the sky, or of the sky to the earth wh is also that of spiritual authority to temporal power institutions may be defined as means to the perfectibility of the individual the ethical bearing of the equation of justice with truth (*dharma satya*) will be apparent from *ṚV* X 109 6, *AV* V 17 10 *dharma* is the universal pattern and law of all order under the sun *svadharma* is that share of this law for wh every man is made responsible by his physical and mental constitution

38 DAS, Matilal The basic teachings of Hinduism *CR* 145 (3), 319–25

39 DAS GUPTA, S B The role of mantra in Indian religion *BRMIC* 7 (3), 49–57

in early Vedic period the *mantras* had their *raison d etre* in the implicit faith of the people the *Up* idea of *mantra* ideation and creative vibration (*vak*) *bindu* and *nāda*

40 DAS GUPTA, S B *Aspects of Indian Religious Thought* A Mukherjee & Co Calcutta, 1957, III+V+247

41 DE, S K Sects and sectarian worship in the Mahabhārata *OH* 1 (1), 1 29

rise of sectarianism in Vedic times

42 DEBRUNNER, A Mensch und Gottheit in den Religionen Indien *Kultur-historische Vorlesungen*, Univ Bern, 1942, 47-89

43 *Les message de la mythologie hindoue*, pub Derain, Lyon, 1950

44 DURKAL, J B Hindu religion *KKT* 14, 306-09, 318-23

45 ED The normal view of traditional teachings *Vishvamanava* I, Lucknow, Oct 1947, 25-29

> (rev article on *Hinduism and Buddhism* by A. K COOMARASWAMY) myth (acc. to C.) is the penultimate truth of wh. all *experience is the temporal reflection God* (*with capital G*) *is a* personality annihilated in charity—one who 'knows whatever is to be known as it has been and will be with the Indians immortality is not a physical condition at all but an accident of liberation

46 EIDLITZ, W *Die indische Gottesliebe* Walter-Verlag, Olten, 1955, 340

47 ELIADE, M Des methodes de l ascetisme hindou *Le Courrier des Indes* 1949

48 ELIOT, C *Hinduism and Buddhism* An historical sketch Reiss, 1954, X+1180

> (three Vol 3rd ed)

49 ETIENNE G *Inde sacrée texte et photographies* 1955

50 FAHRENFORT, J J *India, Land van Hindoes en Mohammedanen* Meppel, 1950, 268

> Rev J E van LOHUIZEN DE LEEUW, *Bibl Or* 10 136-37

51 FILLIOZAT, J *La doctrine des brahmanes d'après saint Hippolyte* *RHR* (July Dec 1945), 59-91

52 FILLIOZAT, J L apport de l étude des religions de l Inde à la science de l homme *Anthropologie religieuse* (ed C J BLEEKER), E J Brill, Leiden, 1955, 108-119

53. GARDNER, E. C. Altruism in classical Hinduism and Christianity. *J Bibl. Rel.* 22 (3), 172–77.

..acc. to author, one great defect of H. from the point of view of C. is that it does not occupy itself with society..

54. GARDNER, E. C. Reply to Professor Piper. *J Bibl. Rel.* 22 (3), p. 184.

..re. Hinduism and Christianity..

55. GLASENAPP, H. von. Hinduismus und Islam in der Krise der Gegenwart. *Zeitschau fur Religions-und Geistesgeschichte* 3 (1951).

56. GLASENAPP, H. von. Die Religion im neuen Indien. *Zeitschau fur Religions-und Geistesgeschichte* 5 (1953).

57. GLASENAPP, H. von. Alt-indische und modern-abendländische Elemente im heutigen Hindutum. *Saeculum* 6 (3), 307–28.

58. GLASENAPP, H von. *Die Religionen Indiens.* Kroners Taschenausgabe 190, 1956, XII+394.

..(2nd ed.; 1st ed. pub in 1943, X+391)..traces hist. development up to the present time..rel of Veda (56–123).
Rev.: F. R. HAMM, *ZDMG* 108, 217; W. RUBEN, *OLZ* (1958), 60–63

59. GONDA, J. *Het Hindoeisme.* The Hague, 1943.

60. GONDA, J. *De indische godsdiensten* (Vedische godsdiensten : Hindoeisme : Boeddhisme). Servire, 1955, 147.

61. GONDA, J. Brahmanisme en Hindoeisme. *De godsdiensten de wereld* I (ed. van der LEEUW : one chapter), H. Meulenhoff, Amsterdam, 1955.

..(original ch. by FADDEGON completely revised by G.)..survey of ancient Indian religions except Buddhism

62. GOSWAMI, K. G. Vaiṣṇavism. *IHQ* 30 (4), 354–73.

..(a hist. sketch)..Viṣṇu is a Vedic deity (=sun-god); *MBh.* Vaiṣṇavism owes its origin to cult of Vāsudeva; *Purāṇa* Vaiṣṇavism is amalgam of cults of Vedic Viṣṇu, Nārāyaṇa, and hist. god Vāsudeva .(to be contd.).

63 GUENON, R *Sanatana Dharma* Cahiers du Sud (*Approches de l Inde, tradition et incidences*), *1949–50*

(See 31 11)

64 HACKER, P Religiose Toleranz und Intoleranz im Hinduismus *Saeculum* 8, 167–79

65 HACKER, P Uber den Glauben in der Religionsphilosophie des Hinduismus *Zeitschr für Missionswissenschaft und Religionswissenschaft* 38 (I), Munster, 1954

66 HAIGH H *Leading Ideas of Hinduism* Susil Gupta (India) Ltd, Calcutta 1952, 113+3

(2nd ed 1st ed in 1903) transmigration—origin of the theory its attraction critique impersonal one triad illusory many idealism—east and west fruits of Indian pantheism

67 HANUMANTHA RAO G What is Hinduism? *Hiriyanna Comm. Vol*, *1952 22–30*

no definite conception of god in H. no common prayer no common scripture H is not a single rel. but a *universe of religions it is a dynamic growing rel known for its spirits of* tolerance ethical idea which is part and parcel of H is the law of conservation of values the law of *karman*

68 HEIMANN, B. Hinduism *Encyclopedia Americana* New York, 1954

69 HEIMANN, B *Comprehensive Laws of Mythology*

eight axiomatic laws of mythology mirrored in India s complementary logic (*abhava arthāpatti apoha* etc) laws of mythology evident in all trends of Hindu thought mythology not merely primitive stage

70 HERBERT, J Valeur pratique actuelle du mythe hindou *France Asie* 72, 167 77

Hindu myths not a collection of heteroclite childishnesses they embody cosmic laws and as such have present day value and practical application Atri hymns in *ṚV* and their lessons in *yoga* and *rel*

71. HERBERT, J. *La mythologie hindoue—son message.* Ed. Albin Michel, Paris, 1953, 461.

. general principles underlying the Hindu myths. characteristics of myths in H., acc. to author, are their permanence, coherence, and continuity..

Rev.: P. COROZE, *Triades* 2 (1954), 66-73.

72. HINDWAL, D. N. H. *Hindu All* Thacker Spink & Co., Calcutta, 1952, VI+264.

73. HUTTON, J. H. Review of *Bhagwan, the Supreme Deity of Bhils*, by KOPPERS. *Folklore* 54, 267-68

..(See *BDD* I-112.34a) (K seeks to analyse Bhil legends of the Creation and the Deluge, and the general Bhil attitude to their High God to throw light on the hist. of religions in India. Acc. to K., Bhils represent a population element wh. is fundamentally distinct from Aryan, Dravidian, and Munda elements) acc. to H., there seems little justification for K's postulate that Hindu evolutionary pantheism developed as a result of the loss of belief in a personal God and in his act of creation

74. HUART, A. Hindouisme et tolérance religieuse. *Nouv. Rev. théol.* 88 (8), 1956, 834-52.

(1) Vedic times twilight of gods, pantheism and syncretism. (2) early *Up.* agnosticism and mystic experience, rel. of authority vs rel. of spirit, orthodoxy vs caste-system. (3) Christian exclusiveness vs Hindu tolerance..

75. IYENGAR, M. C. Krishnaswamy. Some notions or aspects of god, religion, etc. *SP* (20th AIOC), Bhubaneshwar, 1959, 145-46

God, Vedic teachings, and Up.

76. JAGADISWARANANDA, Swami *Hinduism outside India.* Ramakrishna Ashram, Rajkot, 1945, 262.

77. JOHANNS, P. *La pensée religieuse de l'Inde* Bibl. de la Faculté de Philosoph. et Lett. de Namur, Fasc. 14, Paris and Louvain, 1952, IV+224.

..Part I: Leading philosophers of Vaiṣṇavism; Part II: Yoga system, its origin and development, its psychology and metaphysics. Part III: Śaṅkara's Vedānta. Parts IV-V: Indian mysticism..

Rev.: J. FILLIOZAT, *JA* 240, 404-06; S FUCHS, *Anthropos* 48, 1018-19; E LAMOTTE, *Le Muséon* 66, 189-90

78. KAIKINI, V. M. Interpretation of Hindu mythology. *J Anthrop Soc. Bombay* 2 (2), 28-46.

> ..every story in mythology has some hidden esoteric or physical basis. knowledge of sciences like astronomy condensed in small formulas having double meaning in mythological stories.

79. KAKATI, B. K. *The Mother Goddess Kāmākhyā*. Assam Publishing Corporation, Gauhati, 1948, 91.

> ..(studies in the fusion of Aryan and primitive beliefs of Assam).

80. KAMATH, M. A. *Hinduism and Modern Science* Mangalore, 1947.

81. KARMARKAR, A. P. *The Religions of India*: Vol. I *The Vrātya or Dravidian Systems.* Mira Publishing House, Lonavla, 1950, XVI+327.

> .(comprising Śaivism, Śāktism, Zoolatry, Dendrolatry, and other minor systems)..Vrātyas (Dravidians) were predecessors of Vedic Aryans; they had to their credit a highly evolved civilization proto Indian V. were adepts in *yoga*. Aryans assimilated elements of V. culture and patterned a synthetic whole.. author suggests that Dravidian man has radiated all culture and civilization to the four corners of the world from the Deccan. rejects the theory of IE home of Aryans acc. to him, original home was a tract embracing Egypt, Iran, and borderland of India all theistic elements in the later synthesis ascribed to V. and all pantheistic elements to Aryan..

82. KELLER, C A. Pensée hindoue et pensée hébraique. *Rev. Theol Philos.* 7 (4), 266-77.

83 KIRFEL, W. *Symbolik des Hinduismus und des Jinismus* Symb d. Rel. IV, 1959, 167.

84. KONOW, Sten; TUXEN, Poul. *Religions of India.* G. E C Gad, Copenhagen, 1949, 216.

> . a short hist. of religions and rel. movements in India from the age of Indus Valley civilization down to Gandhism unity underlying the apparent diversity brought out..the conception of oneness found in Vedic *ṛta* and Upanisadic *brahman*, the so-called

henotheism, and in *iṣṭadevatā* Hindu conception of God is rather a common denominator in wh polytheism and monotheism may be included .

Rev : S. K. R C, *M in I* 31, 104-05; G. M, *AO* 22, 86; K de VREESE, *Bibl Or.* 9, 62-63.

85. KOPPERS, W. Probleme der indischen Religionsgeschichte. *Anthropos* 35-36, 1940-41, 761-814

a contribution to the problem of female divinities in Śaktism and Mother right, Shamaism, Magic, etc investigation in the light of new indological and ethnological researches. linguistic questions considered

Rev.: L D. BARNETT, *BSOAS* 12, 249-53

86. KOPPERS, W. Zum Ursprung des Mysterienwesens im Lichte von Volkerkunde und Indologie *Eranos-Jahrbuch* 1944, Zurich, 1945

87. KOSAMBI, D. D. The Avatāra syncretism and possible sources of the Bhagavad-Gītā *JBBRAS* 24-25, 121-34.

' (ref author's articles in Vol. 22, 23 existence in ancient Ind. trad of an element hostile to Aryan and Ksatriya superiority has been demonstrated). this clearly Brahmanical element has resulted in a complete rewriting of some imp stories both caste-system and work of revision must be regarded as consequences of Aryan conquest, after wh the priest class of the conquered was assimilated to the priesthood of the conquerors this implies that some of the later documents contain a germ of pre-Aryan myth and legend, sometimes with a hist foundation ('nature-myths' don't explain these legends ; it is more plausible that the similarity with a natural event reinforced a story wh had some real happening in human hist as its basis) crucial in the peculiar Br synthesis in its present form is *avatāra*-theory gradual raise to pre-eminence of a substratum in trad, wh. is hostile to the general tone of Vedic legend, plays a leading part in the syncretism ..for the Vedas, there are no *avatāras* this submerged portion of trad. must have had some hist. foundation, and was, therefore, retained in Br. memory throughout the early period of Ksatriya domination.

88. KOSAMBI, D. D. At the cross-roads: Mother Goddess cult-sites in ancient India: Part I. *JRAS* 1960 (1-2), 17-31.

. Mother-cult (Tryambaka : Ambikā) borrowed from non-Aryans ..author tries to explain why cross-ways are logically the original

sites for mother goddess cults the fixed cult spots for pre-agri culture people wd be where their regular paths crossed and they met for their pre barter exchange with the ceremonial and communal ritual that always accompanied it, or where groups celebrated their periodic fertility cults in common

89 KUIPER, F B J *De goddelijke moeder in de Voor Indische religie* Leiden, 1939, 25

90 KURULKAR G M Demons of Hindu mythology with special reference to their body forms *J Anthrop Soc Bombay* 1 (1), Oct 1946, 81-100

91 MACDONALD, A W Juggernaut reconstruit *JA* 241, 487-528

(a religio-historical study)

92 MAHADEVAN, T M P *Outlines of Hinduism* Chetana Ltd, Bombay, 1956, XVI+312

treats of fundamental aspects of Hinduism distinguishing characteristics of H universality of outlook tolerance of other modes of thought and ways of life, its special scriptures its elaborate scheme of rituals and their meanings its bewildering cults and the triple spiritual discipline

Rev S ANNAJI RAO *Ved Kes* 43 484-85 P NAGARAJA RAO *AP* (June 1957) 279, A D P, *The Indian PEN* (June 1957) 212 13

93 MANGALA DEVA, Sastri Bharatiya aryadharmaki pragatisilata (Hindi) *Kashi Vidyapith S J Vol*, 1947, 71-85

consideration of Vedic *dharma* in its several stages—*maulika srauta aupanisada pauranika*, etc.

94 MATTEN, K Die Krise des Hinduismus. *Schweiz Rundschau* 57 (1), 1957, 20-22

95 MEHTA, P D *Early Indian Religious Thought* Luzac & Co, London, 1956, 532

96 MEYER, J J *Trilogie altindischer Machte und Feste der Vegetation* (Ein Beitrag zur vergleichenden Religions und

Kulturgeschichte, Fest-und Volkskunde). Max Niehaus Verlag, Zurich.

..I. Kāma ; II. Balı (= Saturnus) ; III Indra (the ancient Indian god of spring-sun and fertility)..Nachträge in *WZKM* 46, 1939, 47–140..

Rev.: W. RUBEN, *Anthropos* 34, 463–69.

97. MORGAN, Kenneth W. (Ed.). *The Religion of the Hindus.* The Ronald Press Company, New York, 1953, XII+ 434.

..Part I: Beliefs and Practices: (1) The Nature and History of H. (D. S. SHARMA); (2) The Hindu Concept of God (J N. BANERJEA); (3) The Hindu Concept of the Natural World (R. G. BASAK); (4) The Role of Man in Hinduism (R N DANDEKAR), (5) Religious Practices of the Hindus (S P BHATTACHARYA); (6) Hindu Religious Thought (S C CHATTERJI). Part II Selections from Hindu Sacred Writings with Introduction (V RAGHAVAN)..

Rev: P. J BRAISTED, *PEW* 4, 79–81, K. CHEN, *HJAS* 17, 284–87; B HEIMANN, *JRAS* 1954, 191–92; *The Hibbert Journal*, (April 1954); K F. LEIDECKER, *Rev Rel* 19, 44–46, G. TUCCI, *EW* 8, 109–110

98. NAG, Kalidas. Hinduism—its universal appeal. *BRMIC* 10 (12), 265–72. (also in *MR* 104, Nov. 1958, 357–63.)

99. NEOG, M. Śaivism in Assam. *OT* 1(3), 46–58.

..worship of Śiva in vogue in Kāmarūpa from great antiquity.

100. NIELSEN, Th. *Indiske Religioner.* Copenhagen, 1946, 58.

101. NIKHILANANDA, Swami *Essence of Hinduism.* The Beacon Press, Boston, 1948, 118.

Rev.: H. E. MCCARTHY, *PEW* 1, 77–78.

102. NIKHILANANDA, Swami. Hinduism and the future of India. *CR* 122 (2). Feb. 1952, 103–115.

..there is nothing in Hindu view of life wh. is essentially in conflict with healthy modern thought..

103. NIKHILANANDA, Swami. Basic ideals of Hindu religion and philosophy. *MR* (May 1954), 357–61.

..Hindu phil. not only originated but in a sense attained its maturity in prehist. age..Hindu phil. characterized by both rigidity and flexibility..

104. NIKHILANANDA, Swami. *Hinduism: its meaning for the liberation of the spirit.* Harper Bros. (World Perspective Series, 17), New York, 1958, XXII+196. (London ed., Gorge Allen and Unwin, 1959, 189.)

..account of H. in its theoretical and practical aspects..

Rev.: B. HEIMANN, *AP* 30, 321–22; J. A. MARTIN (Jr.), *PEW* 7, 160–62.

105. NIRVEDANANDA, Swami. *Hinduism at a Glance.* Model Publishing House, Calcutta, 1947, 229. (originally pub. by Vidyamandira, Dhakuria, 1944.)

106. NITYABODHANANDA, Swami. La notion de l'incarnation selon la conception hindoue. *France-Asie*, 1957, 135–36.

107. OTTO, Rudolf. *Mysticism East and West: a* comparative analysis of the nature of mysticism. Meridian Books (Living Age Books, 14), New York, 1957, 262.

..(English transl. of the original German book by B. L. BRACEY and R. C. PAYNE)..

108. PANDE, Govind Chandra. *Studies in the Origins of Buddhism.* Univ. of Allahabad, 1957, IX+600.

..non-Vedic or pre-Aryan elements contributed to the rise of Buddhism..

Rev.: R. S. SHARMA, *JBRS* 43, 396–98.

109. PANDIT, D. K. *Dharmādarśaḥ.* Sanātanadharmojjīvinī Sabhā, Taloda (W. Khandesh), 1952, 39+628.

110. PHADKE, S. K. *Śivaliṅgopāsanā* (Marathi). Poona, 1954, 5+2+646+5.

..exhaustive study of the cult of Śivaliṅga..

111 QUEGUINER, M Intolérance hindoue et tolérance indienne *Etudes* 290 (8), 1956, 161–76

112 RADHAKRISHNAN S Indian religious thought and modern civilization *PAIOC* (18th Session), Annamalainagar, 1955, 7–23 (also in *I AC* 7 1–30)

(General Presidential address) indicates fundamental spiritual values of Ind trad wh may be helpful for fostering world unity goal of life is communion with the supreme (intuition is not emotion but claim to certain knowledge) emphasis on divine possib lities of man Godhead can be described and approached in various ways similarities in rel experience of mankind owing to the common humanity reacting more or less similarly to man s encounter with the Divine

113 RADHAKRISHNAN S *Recovery of Faith* George Allen and Unwin (World Perspectives), London, XVII+205

covers a great variety of rel. thought from the ancient *Up* to the ideas of William PENN and SARTRE answer to man s need for a new faith

114 RAJA C K Hindu religion and Hindu customs *ALB* 14 (1) 21–48

In Veda no distinct on is made bet worldly aspect and spiritual aspect of l fe universe consists of two parts—one be ng permanent unmoving immutable and the other that moves and changes Former is *satya* the latter is *rta* gives a general survey of *dharma sutra* and *dharmaśastra* ideology

115 RAJGOPALACHARI C *Hinduism* Delhi, 1954

116 RAMASWAMI SASTRI, K S Shaivism and Veer shaivism *Pr Bh* 48, 287–89

(a review art cle on *Lingadharanacandrika* by M R SAKHARE) agrees with SAKHARE in assuming that the primary meaning of the word *li ga* is not phallus but a mark or a s gn or an emblem, and that it is the least anthropomorph c emblem in the world *Siśnadeva* in Veda means man of useful mind

117 RAMASWAMI SASTRI K S Integral Hinduism *KKT* 23 (3), 67–68

(begins a series of articles on the subject)

118 RENOU, L. *L'Hindouisme, les textes, les doctrines, l histoire* Presses Univ. de France (Collection "Que sais-je ?", 475), Paris, 1951, 127

A survey of rel beliefs and practices from Vedic time to present day

Rev J FILLIOZAT, *RHR* 142, 248

119 RENOU, L *Religions of Ancient India* Univ of London (Jordan Lectures in Comparative Religion, I), 1953, VIII+139

two chapters on Vedism, three on Hinduism, one on Jainism H or at least some form of it already existed in Vedic times, and even earlier going back to I V civil Tantrism is a technique designed to revitalize current practice and make it more expressive and effective esoterism of Tantra traced to Veda itself assumption of an Ur Veda existing before the schools incorporating in itself a mythology and an agreed ritual that had arisen in the original Vedic community in the Veda, there is a blend of ritual and mythology each of wh has been sought to be explained in terms of the other, but without complete success *RV* is much more than an adjunct to ritual and deals with esoteric correspondences bet the sacred and the profane the function of sacrifice is to bring together all uncoordinated phenomena and build them up into an organic whole, and make of the *sarvam* a *viśvam* *Up* carry the speculations of *mantras* and *Br* to their logical conclusion *gṛhya* rites contain very little of Vedic element already that rel is really Hinduism and at times even anticipates Tantrism R. accepts the view of BERGAIGNE that all mythological portrayals in Veda are variants of the sacred fire and the sacrificial liquor he regards Veda as a 'lit anthology drawn from family traditions acc to him, I V civil and Vedic civil do not owe anything to each other

Rev S K. DE, *IHQ* 30, 291–93, W GURNER *JRAS* 1954 91–92, K GURU DUTT, *QJMS* 44, 150–53, W KIRFEL, *OLZ* 1956, 63–64, O LACOMBE *Annee Sociol* 3, 376, H van LOOY, *Bibl Or* 11, 24, H SAKAI *J Rel Stud.* (Jap) 148, 67–70, O H de A WIJESEKERA, *UCR* 12, 125–26

120 RITAJANANDA, Swami The spirit of Hinduism *Ved Kes* 43 (5), 235–39

121 ROSS, Floyd H *The Meaning of Life in Hinduism and Buddhism* Kegan Paul, London, 1952, 167.

122. ROY, R. N. The antiquity of Indian images and temples. *Pr. Bh.* 48, 274–79.

..India had her images and temples long before she came into contact with the Greek world, and even in *ṚV*-times..

123. RUBEN, Walter. *Krishna.*

..study of successive themes constituting K.'s life..synthesis of activism and quietism..

Rev.: L. RENOU, *Critique* 6 (42), 184–87

124. SAHA, Kshetralal. Sex in the cosmic scheme. *KKT* 12 (2), 357–61.

. *ChUp.* I 1.5-6, *BAUp* I 4 1-3

125. SAHA, Kshetralal. Sex in celestial life. *KKT* 12 (4), 418–23.

126. SARAN, A. B. A study of language and symbolism in Hindu religion. *JBRS* 43, 131–39.

evolution of lg in relation to Vedic mysticism

127. SARDA, Har Bilas. Religion and sects in India. *Ved. Dig.* 2 (10), 15–18.

128. SARMA, D. S. Communism and Hinduism. *Ved. Kes.* 39, 452–59.

..H. is radically opposed to C, while H. exalts moral and spiritual values above material and biological values, C. reverses the process..

129. SARMA, D. S. *Hinduism through the ages.* Bhavan's Book Univ. Series 37, Bombay, 1956, 303.

Rev.: U. N GHOSHAL, *MR* (June 1956), 490; P. SANKARA-NARAYAN, *Ved Kes.* 44, 76.

130. SASTRI, Shakuntala Rao. *Lights of Eternity.* Bharatiya Vidya Bhavan, Bombay, 1952. VI+154.

..development of Siva's char (pp 44–51).

131. SASTRI, S. Srikantha. The original home of Jainism. *Jaina Antiquary* 15 (2), 58-62.

J to be traced to an earlier phase of Aryan culture Vedānga Jyotisa calendar is practically the same as in Jaina astronomical works like *Sūrya-prajñapti Kalalokaprakasa* antiquity of Aryan traditions—Vedic, Jaina and Buddhist—goes back to at least 20 000 B C. original home of the race must have been in Bhāratavarsa, wh extended up to the 4th degree latitude

132 SCHAYER, St Aryans Brahmanism Buddha and Buddhism (Polish) *Swiat i Zycie 1, 1933, 316 ff , 792 ff ,* 825 ff

133 SCHAYER, St Introduction Brahmanism Buddhism Iranian religions (Polish) *Biblioteka Wiedzy* 39 (Religie Wschodu), 1938

134 SEN, Kshitimohan The Bauls of Bengal I *VBQ* 18, 122–47

incidentally considers role of man in Veda mysticism in Veda parallelisms in the songs of the Bauls

135 SHRIVASTAVA, S N L The *spirit* and ideals of Hinduism *Pr Bh* 60, 30 ff , 136–40

136 SINGH, T P The astronomical origin of Hindu mythology *JBRS* 39 (3) 293–305

ŚPB ref to Kūrma Varāha Matsya incarnations many mythological legends interpreted as astronomical phenomena

137 SINHA, Jadunath *The Foundation of Hinduism* Sinha Publishing House, Calcutta, 1955, X+207

from Veda to Gītā Ch 1 The philosophy of the Vedas and the *Upanisads* Ch 3 The cults in the minor *Up*

138 SKURZAK, L *Etudes sur l origine de l'ascetisme indien.*

Rev O FRIS *Arch. Or* 18, 385 88

139 THOMAS, P *Epics, Myths, and Legends of India* D B Taraporevala Son & Co , Bombay, 1947, XVII+134

(3rd ed)

140. TUCCI, G. Earth as conceived of in Indian and Tibetan religions, with special regard to the Tantras. *Eranos* 22 (6).

141. TUXEN, P. *Kvinden i det gamle Indien.* Festskr. udg. af Kopenhagens Univ., 1944, 100.

142. VARADACHARI, K. C. *Idea of God.* (The Foundations of Religious Consciousness). SVO Inst., Tirupati, 1950, VI+155.

..exposition of the various conceptions of God in Hindu rel.. three approaches—objective (*ādhibhautika*), psychological (*ādhyātmika*), theological (*ādhidaivika*) acc. to V., oneness of God was fully realised by Vedic seers Ch 4 deals with Vedas, Ch 5 with *Up.*

143. VEERASINGHAM, V. Spiritual culture of India : A reality. *Ind. Rev* 58 (11), 481–84.

144. VIENNOT, O *Le culte del'Inde ancienne* Annales du Musee Guimet, bibl. d' etudes 59, Paris, 1954.

Rev.: J Ph VOGEL, *Art As.* 19, 87–89.

145. WEBER, Max. *The Religion of India : The Sociology of Hinduism and Buddhism.* The Free Press, Glencoe, 1958, 392.

..(transl. from original German and ed. by Hans H. GERTH and Don MARTINDALE) Part I · The Hindu social system (India and Hinduism ; main groupings of castes, caste forms and schisms). Part II : Orthodox and heterodox holy teaching of Indian intellectuals (anti-orgiastic and ritualistic char of Brahmanical religiosity ; orthodox Hinduism ; heterodox soteriologics of the cultured professional monks) .Part III The ascetic sects and the redemption religions (transformation of ancient Buddhism, the missions, orthodox restoration in India, general char. of Asiatic rel)..

Rev : B HEIMANN, *JRAS* 1960, 89–90.

146. WILLIAMS, Monier. *Hinduism.* Susil Gupta (India), Calcutta, 1951, VI+170.

..(reprint)..

147 YAMUNACHARYA, M Dharma and social progress *H-YJMU* 5 (1), 1–16

Vedic concepts of *ṛta* and *satya* are the germinal principles of *dharma*

148 YAMUNACHARYA, M Professor Rudolf Otto's concept of the "Numinous"—and its relation to Indian thought *H YJMU* 7 (2), 115–25

149 ZIMMER, H. *Maya Der indische Mythos* Deutche Verlags Anstalt, Stuttgart, 1936, 506

(See *VBD* I—112. 62) a psycho-analytical study of Indian mythology

Rev W KIRFEL, *OLZ* 1955, 406–08

49 VEDIC RELIGION AND MYTHOLOGY

1 APTE, V M Ṛgvedatila bhakti-marga (Marathi) *Navabhārata*, April, 1949

path of *bhakti* in *ṚV* almost all elements of later *bhakti* doctrine traced to Varuṇa hymns of *ṚV*, where Vasiṣṭha is *bhakta*

2 AUROBINDO, Sri *Le secret du Veda* Pondicherry, 1955, 240

new spiritual interpretation of Vedic myths and symbols

3 BANERJEE, S C Religion in Dharma Sutras *BJ* 3 (24), 30-6-1947, 41–44

4 BASU, D N Some myth making words in the Ṛg veda. *SP* (17th AIOC), Ahmedabad, 1953, 1 3

trad. from Vedic to Purāṇic mythology is evolutionary and organic some words in *ṚV* discussed with a view to demon strating this evolution the processes are (1) concretisation of abstract words (2) personification of epithets, and fabrication and development of stories from analysis of metaphors, (3) predominant use of one meaning of a word, (4) greater imp of attributes in case of one deity, (5) expansion of the implication of a word by wh some other de t es are related together (6) transference of the meaning of a word by wh an expression becomes symbolic then suggestive

5. BHARADWAJA, K. D. The cult of bhakti. *KKT* 19, 721–28 (and in further issues).

. cult of *bhakti* as old as *ṚV* .I. 156.3 . . *upāsanā* in *YV* synonymous with *bhakti*. .

6. BHATTACHARYA, Ram Shankar. Asura sambandhī eka vicāra (Hindi). . *Vedavāṇī* 12 (9), 8–9, 14.

7. BOSE, A. C. Foundations of Vedic henotheism—the cult of the One in Many. *Pr Bh* 51, 65–70.

. *Aesthetic factor* . in the Veda, each vision of divinity carries an aesthetic value *Ethical factor* : all Vedic gods represent the concepts of *satya* and *ṛta* *Metaphysical factor* : oneness of the Divine, implied thro' psychological and ethical factors, is presented in the Veda as a definite metaphysical proposition. . *Ritualistic factor*: Vedic ritual is one uniform ceremonial without ref to the deity worshipped *Social factor* the four social orders, tho' separate by quality and occupation, are the same in spirit. . henotheism has made poetry and music alone its media of expression, whereas polytheism has used plastic arts polytheism is federation of different grades of theism, monotheism constitutes imperialistic challenge, henotheism is advaitic theism

8. BOSE, A. C. Some basic principles of Vedic religion. *Pr.Bh.* 52, 412–17; 440–47; 484–90

. *AV* XII 1.1. . Vedic realism, collectivism, universalism .

9 BOSE, A. C. Vibhūtiyoga (the path of splendour) in the Vedas. *Pr.Bh* 60, 91–95.

.*ṚV* IV 26 1 , IX 96 6. .

10. BOSE, A. C. Vedic universalism. *BJ* 1 (17), 27-3-1955, 24–26.

11. BOSE, A. C Bhaktiyoga in the Veda. *Pr.Bh.* 61, 374–80.

. (1) *musical prayer* (*ṚV* VI. 47 11), (2) *intimacy bet. worshipper and deity* (III 53 2; I 164 49; X. 114.4); (3) *erotic approach* (X. 30 5–6 ; VIII. 35 5); (4) God the refuge (VII. 95.5; 100 4 ; X 40 8), (5) Vaiṣṇava melancholy and Vedic contrast. .

12. BOSE, A. C. Rājayoga (the mystical path) in the Vedas. *Pr Bh.* 62, 291–96.

. . 20

13. BOSE, A C. Jñānayoga in the Vedas *Pr Bh* (Aug 1957).

14. BOSE, A C Vedas roots of religion *BJ* 4 (11), 29-12-57, 35-37.

15 BOSE, A. C Cult of bhakti in the Vedas *BJ* 4 (24), 29-6-58, 28-31

16 BOSE, A C. Karmayoga in the Vedas 1-2 *Pr Bh* 64 (9-10), 380-85, 419-24.

> karmayoga in Veda follows a twofold aim (1) to help man survive in the struggle for physical existence, (2) to make his ideals dominate over his instincts.

17. BOSE, A. C Vedo me bhakti-yoga (Hindi) *GKP* 12 (3), 87-90, 94

18 BRAHMA DATTA, Jijñāsu Yaska aura devatavāda (Hindi) *Vedavāṇī* 10 (1-2), 100-103

19 CHATTOPADHYAYA, B K Religion in the Vedic age *KKT* 19 (3), 460-64

> (a propos certain observations about Vedic rel in *Vedic Age* pub by BVB) *Up* do support rituals (*Īśa* 2, *Kena* IV 8, *Katha* I 1 13) no anti ritual view in *Mundaka* I 2 7 *Up* also believe in existence of Vedic gods (*Īśa* 18, *Kena* IV 3, *Katha* I 1 22)

20 CHAUDHARI, J P. Veda me radha krsna lila (Hindi) *Vedavāṇī* 12 (9), 10-11.

> (ref to the view of Gaurisankar SHRIVASTAVA that there is ref to Rādhā Kṛṣṇa in *ṚV* I 123 1, 156 4) the view not accepted by C.

21 DANDEKAR, R N Some aspects of Vedic mythology Evolutionary mythology *UCR* 12 (1), 1-23

> statement re evolutionary mythology in Veda Varuṇa, Indra Viṣṇu

22 DILIP Vaidika ekesvaravāda (Hindi) *GKP* 12 (9), 224-27

23. DUMEZIL, G. *Déesses latines et mythes védiques.* Collection Latomus 25 (Rev. d'Et. lat.), Brussels, 1956, 123.

..emphasises parallelism bet. fundamental structure of old Roman rel. and that of Vedic rel...(1) Mater Matuta (Roman) = Usas; rites connected with the former can be explained by ref. to myths connected with the latter; (2) Roman goddess Angerona = goddess of short days (connected with *ṚV* V. 40.5-8); (3) Fortuna Primigenia = Aditi; (4) Lua Mater = (divine char.) of Nirṛti..

Rev.: P E. DUMONT, *JAOS* 77, 143-44; B. SCHLERATH, *ZDMG* 110, 195-98

24. FILLIOZAT, J. Inde dans symbolisme cosmique et monuments religieux. *Ed. des Musées nationaux* 1, Paris, July 1953, 40-43.

. cosmic symbolism in Veda, *Br*, etc

25. GANGAPRASAD. Yajurveda me vāmanāvatāra. (Hindi). *Vedavāṇī* 12 (3), 4-5.

26. GONDA, J. *De vedische godsdienst.* The Hague, 1943.

27. HANS RAJ. *Physical and Scientific Interpretation of Aryan Mythology*: Part I. New Delhi, 1957, 28

..acc. to author, Aśvinau = *prāṇāpanau*; Yama = *kāla* or time; basic char. of Skanda and Gaṇeśa (in Purāṇic mythology) is that of Agni.

Rev.. C. G. KASHIKAR, *ABORI* 38, 158.

28. HEIMANN, B. Kathenotheism and Dānastutis or Kathenotheism and Iṣṭa-Devatās. *ABORI* 28, 26-33.

..the idea of a primary monotheism is excluded at any rate in *ṚV* ..the idea of Ur-monotheism, as a starting primitive conception, does not seem convincing; it comes at the end of primitive thought..'pantheism' or 'theopanism' can't be adequate description of *ṚV* thought comparison of 'Kathenotheism' with *dānastutis* is unwarranted; 'K.' is wider spread throughout Vedic lit. the *do-ut-des* principle of *ṚV* contains an ethical or biologico-ethical value .'K.' of *ṚV* is to be viewed together with the later *iṣṭa devatā* concept and *bhakti* concept..'K.' does not arise from worldly utilitarian motives, but from the visualisation of a profound rel truth ever present in the Indian mind;

such Vedic laudations are not gross flattery as *danastutis* acc to H, 'K' represents the profound rel faith acknowledging that the one divine principle may be grasped under various accidental personal names

29 HEIMANN, B Contrasts in Fundamental Postulates Monotheism or Henotheism? Miracles or Law of Nature? History of Mythology? *Belvalkar Felicitation Vol*, 1957, 219–27

fundamental difference bet. Western and Ind religions—their divergent attitude towards the problem of 'person' In the West, 'person' is a supreme and final value, in India, 'person' is viewed as of but relative significance, implying transitoriness and limitation West is 'monotheistic, India is 'henotheistic'—she believes in not 'unique' god, but 'one for the time being in Veda various natural forces are defined in a kind of polytheism or a selective pantheism (W SCHMIDT's view that all polytheism is a distortion of an original *Ur gott*—original monotheism—not applicable to Vedic mythology) Western god 'creates' *ex nihilio nihilio*—it is his main function, in India no creation *ex nihilio* or for all times or for the sole benefit of a certain class, say mankind, is postulated In India, creation is not a purposeful act, but a quasi mechanical outflow in Judaism (and in religions influenced by it) another divine predicate is that of a Supreme Judge. As against this in India it is *karma* theory God can t interfere with *karma* in the West, 'miracle' is interference with law of nature, in India, it is only a compassionate partnership bet. all beings West is sceptical towards mythology, Indian mythology is a quasi pedagogic postulate, it stimulates the higher individual to reach beyond the limitations of human deficiency Christianity and all modern civilization deifies history, Indian religions de-historize events in time to give them the fulness of timelessness, and, as such, of divinity History is an asset for the West, a limitation for India in all its aspirations, empirical and metaphysical, West is fascinated by its own postulate of selection arbitration, exclusive singleness. West thinks in terms of progressive evolution (it discards the lower rung as soon as it reaches a higher one), India believes in coexistence of divergent developments, West thinks in progression—one vertical line of evolution, India believes in a spiral

30 KRETSCHMER, P Saturnus. *Die Sprache* 2 (2)

31 LOMMEL, H Blitz und Donner in Rigveda *Oriens* 8 (2), 258–83

32. MANKAD, D. R. Ṛgvedanā prācīnatama mantromā devasvarūpa. (Gujarati). *R. B. Trivedi Comm. Vol.*, 1958, 14 ff.

33. NATARAJAN, S. Vedic society and religion. *Cultural Hist. of India*, Hyderabad, 1958, 14–28.

34. OJHA, Madhusudana. *Svargasandeśa*. Manavashram, Jaipur, 1947, 31.

..explains concept of *svarga* in its *adhidaivata* and *adhibhūta* forms. ideas of *nāka* and *bradhnaviṣṭapa* the seven *devasvargas*, *akmāpṛśni*, *dharuṇa*, *ukṣā*, *aruṣa*, and Varuṇa's *preṅkha* (*ṚV* VII 87.5)..

35. OJHA, Madhusudana. *Devāsurakhyāti*. Jaipur, 1952.

..Vol. I, 38; Vol II, 82. discusses symbolical significance of Devas and Asuras, with ref. to Veda, *prajā*, *loka*, and *dharma*..

36. PANDIT, Ananda Priya. Is monotheism foreign to the Vedic conception? *Ved. Dig* 1 (11), 11–14.

37. PANDIT, Ananda Priya. The distinguishing feature of the Vedic religion. *Ved. Dig.* 2 (2), 32–33.

38. PARANJPE, V. G. The Devas and the Asuras. *M. P. Khareghat Mem Vol. I*, 1953, 262–70.

. was there a rel. schism bet Vedic Aryans and Avestan Aryans in prehist. times? if the early *ṚV*-hyms are older than 2000 B C and the *ṚV*-people were cut off from the rest of the Aryan folk by the Asura invasion of their common home, the rel. reform inaugurated by Zarathushtra about 1200 B. C. cd. be *only in* the midst of his own rel., wh, surrounded as it was by idolatrous beliefs, must have been in a state of disintegration..

39. PRABHAVANANDA, Swami *Vedic Religion and Philosophy*. Madras, 1957, 171.

..(4th impression)..

40. PUSALKER, A. D Śiśnadeva in Ṛgveda and Phallus Worship in the Indus Valley. *Sarup Comm. Vol.*, 1954, 49–54.

..Śiśnadeva can hardly mean the worshipper of phallus as god.. no ref. to phallus-worship in *ṚV*..Śiśnadeva refers to the non-celibates among the Aryan fold..

41. RAGHAVAN, V. The Vedas and Bhakti. *Ved Kes.* 42 (8), 330-36.

42. RAGHAVENDRACHAR, H N. Monism in the Vedas. *H-YJMU* 4 (2), 137-52

..*ṚV*-hymns seem to teach many contradictory doctrines but, acc to author, monotheism or monism found in Veda from the very beginning Veda believed in a single principle of the universe . the central teaching of the hymns is that we are all *in* God and *of* God, and to realise God in all is the aim of our life

43. SAHODA, T. The diagram of the development of the Vedic thought. (Japanese), *Ritsumeikan Bungaku,* May-June 1954.

Vedic rel started as a sacrificial rel. with its centre in polytheistic mythology, but at the later period of *ṚV* rel, there appeared a form of mysterics, as a result of the development of its religiosity The main current of the development of Vedic rel *thought proceeded along the line, passing thro' AV's* magic-mystical rel and *Brahmana*'s philosophy, from the mysterics of *ṚV* to the mysticism of *Up*

44. SARMA, D. S. Survey of Hinduism · I. The Vedic Age. · *BJ* 2 (14), 12-2-1956, 25-28, 38.

45. SARMA, D. S. Survey of Hinduism Age of Kalpa-sutras: Buddhism. *BJ*, 26-2-1956, 38-42.

46. SATAVALEKAR, S. D *Apane andara brahma kā darśana.* (Hindi). *VJ* 8 (12), 3-6

..brain as the seat of *brahman*..

*47. SATPRAKASHANANDA, Swami. The Vedic religion : a twofold way. *Pr. Bh* 56, 42-48 (and *in the following 8 issues*)

48 SCHAEDER, H. H. Arische und altiranische Religion. Eur. Encyclopaedia, 1958.

49. SHENDE, N. J. The Foundations of the Atharvaṇic Religion. *BDCRI 9* (3-4), 197-414.

(*issued in book form, pp.* 216) .

Rev . L. RENOU, *JA* 241, 153 54

50 SHENDE, N J. *The Religion and Philosophy of the Atharvaveda* BORI (Bh Or Series 8), Poona, 1952, III+252

unorthodox tendencies of the *AV* authors reflected in the theory and practice of *AV* rel. *AV* texts problem of *AV Up*

Rev C BULCKE, *M in I* 34, 168, L. RENOU, *JA* 241, 153-54

51 SHENDE, N J The mythology of the Yajurveda. *J Bom U* 26 (2), 34-72, 27 (2), 29-94

Agni, Prajāpati, Indra Solar and Lunar divinities, Rudra, Devas and Asuras Minor deities, etc

52 TAVADIA, J C From Aryan mythology to Zoroastrian theology *ZDMG* 103, 344-53

(a review of DUMEZIL s researches) D.s *Mitra Varuna* deals with the double conception of Divine Sovereignty to be observed in various spheres of IE world—epic or political or rel in *Le troisième souverain* D brings out the real char of Aryaman in his relation to Mitra and Varuṇa as well to the 'third function including marriage and finally as the God of the Aryan community (THIEME s conclusions on the subject as stated in *Der Fremdling im ṚV* rectified) in *Naissance d Archanges*, D suggests that Zarathushtra has based his group of Ahura Mazdah on the patron gods of the three grand functions cosmic and social .

53 VAIDYANATH SASTRI Vedic religion *Ved Dig* 2 (10), 11-14

54 VARADACHARI, K C God and man *KKT* 13 (3), 305-09.

various attributes of godhead in Veda are particular experiences of the seers of the one sempiternal God (*ṚV* I 164 46, III 20.3)

55 VARMA, S B Origin and development of image-worship in India *SP* (17th AIOC), Ahmedabad, 1953, *p* 137

Vedic Aryans were not image-worshippers , I.V civil rel. is iconic image worship began from the time of Mahāyāna Buddhism

56 VARMA, V P Decline of Vedic religion *JBRS* 31 (4), 268-74

popular objective foundations of Vedic rel destroyed by *Up* attack on Vedic rel. from Sophistic and Ethical movements (Buddha)

57 VARMĀ, V P *Monism* and the Vedas (*Hindi*) *Parijat* (Oct. 1946), Patna

58 VASUDEVACHARIAR, S The Bhakti movement *Ved Kes* 34 (3), 96–103

bhakti yoga demands a direct study of *Up* and the obtaining therefrom of the knowledge of God

59. VELANKAR, H D *Ṛgvedātila bhaktimārga* (Marathi) S P Mandali, Poona, 1952, 10+94

concept of *bhakti* better expressed in the Indra hymns than in the Varuṇa hymns

60 WÜST, W Biologische Deutung vedischer Mythologie? *Yoga* (*Ind z. f wissen Yoga Forschung*) *1* (*1*), *125–30*

61. WÜST, W Von indogermanischer Religiositat Sinn und Sendung *Arch Rel* 36, 64–108

based especially on Vedic references

50 MAJOR DIVINITIES OF THE VEDA

(i) *Agni*

1 AGRAWALA, V S Fire in the Rigveda. *EW* 11 (1) 28–32.

Agni is the supreme deity of *RV* A is three-fold—has 3 mothers, 3 births, 3 stations all manifestation of Agni or Energy at a pt. and within a system is *yajña* A is explained in terms of the doctrine of heat (*auṣṇya*) generated by two opposite clashing forces (called in the lg. of ritual as *upāṁśu* and *antaryāma* or wh is the same thing as *prāṇa* and *apāna*). What is produced by this friction is the Divine Heat (*daivauṣṇya*) and he is verily *puruṣa* (*Maitri Up* II 6), what is *puruṣa* is the same as *agni vaiśvānara apām garbha*=laying of germ (Agni) by Creator in the Primordial *prakṛti*

2 BHAGAVAD DATTA Bhāratīya saṁskṛti kā agraṇī-agni. (Hindi) *VJ* (Nov 1952)

3 COOMARASWAMY, A K [Buddha Agni] *HJAS* 4, 145 ff

the hist Buddha is surely an euphemerisation of Vedic Agni

4 RONNOW, K *Agni and Vāyu Orthodoxy and Heresy in Vedic India* Quaestiones Indo Iranicae, No 3, Uppsala

5 SATAVALEKAR, S D *Agni devatā* (Marathi) Svādhyāya Maṇḍala, Pardi 1956, 32.

ṚV I 143, III 9 III 29 explained nature of A discussed

6 VIPRADAS, Y R Agni in the Rigveda *SP* (18th AIOC), Annamalainagar, 1955, 19–20

attempts study of A in a true perspective A is not merely the fire in the hearth but some peculiar entity possessing intelligence, talent power

(ii) *Aditi*

7. APTE, V M Is Diti in Ṛgveda a mere reflex of Aditi? *Bh Vid* 9 (*K M Munshi D J Vol*—Part I), 1949, 14–22

Diti is no reflex of Aditi D (from √ *dā*=bind) in her naturalistic aspect is the pt. on the western horizon on the belt of zodiac (*ṛta*) on reaching wh the luminaries enter into bondage of darkness—a pt exactly opposite to the one on the eastern horizon represented by Aditi (=unbinding), on reaching wh the Devas (luminaries) emerge into freedom from bondage of darkness A is the presiding deity of *punarvasu* wh appears on the eastern horizon at the beginning of the Arctic day, commencing with the vernal equinox after the long night

8 GHULE, Krishnasastri Diti āni aditi (Marathi) *Ghule Lekha-Samgraha* Nagpur, 1949, 13–26

aditi=infinite space upper hemisphere *diti*=lower hemisphere, *śunahśepa*=Sun below horizon at the time of long nights

9 PANDIT, M P Aditi mother worship of the mystics. *Sri Aurobindo Mandir Annual*, Jayanti No 12, 1953, 102–21

aditi is the supreme or infinite consciousness

10 PRZYLUSKI, J *La grande déesse Introduction à l etude comparative des religions* Payot (Bibl Hist), Paris, 1950, 220+21 figures+8 plates

P does not accept the usual three stages of human progress, namely, magic, religion, irreligion Acc to him, three stages of human evolution are economic, social, and spiritual (1) In the economic stage, man is *homo faber*, who by the creation of tools harnesses his economic environment, he knows no gods, no spirits, no individual souls, only a diffuse mana (2) In the second stage he becomes *homo sapiens* by team work, thus creating his own social environment, there is magic ritualism, the myth becomes conscious, mythology and ritual become systematic. (3) In the spiritual stage, self-consciousness and morality bring about the autonomous person, and create a spiritual environment, the myth, object of traditional belief, is replaced by dogma, object of faith and mythological ritualism by theological gnosticism the 'Great Goddess is in the first stage Mistress of Animals, in the second, she becomes wife of two men in the third, wife of one husband (the rel of Mother Goddess thereby becoming transformed into that of Father God) Zeno becomes the god of the heavens, Ouranos, because he succeeds Ourania, who is none other than Varuṇā, the Great Goddess Sūryā wife of two Asvins, becomes wife of *one* Soma the change-over from matriarchy to patriarchy is due to the influence of an alien civilization or the transformation of a technique P accepts the second possibility

Rev H C E. ZACHARIAS, *Anthropos* 48, 307–09

11 RAGHAVAN, V Mother Worship—Vedic concept *Ved Kes 39 (7), 310–15*

mother worship neither non Vedic nor post Vedic various local and popular female deities, as indeed some from the trans Indian regions of Tibet and China in the later times, and modes of worshipping them may have been assimulated into the original Vedic mother worship Aditi is the most complete Mother Goddess

(iii) *Aśvinau*

12. DAVE, K N *Discoveries in Vedic Mysticism : Part I Nagpur, 1955, 85*

notes on Aśvinau as deities of honey, honey bees, and bee-culture .

13 GADGIL, V A Asvins SP (13th AIOC), Nagpur,
1946

A intimately associated with plant life one of A represents
plants, that is the well known process of carbon assimilation
effected by the interaction of the rays of the sun and plants
second A represents psychical factor in healing plants operating
under the influence of solar system and force of will power or
bhāvanā are the two main factors represented by Aśvins

14 IYER, K Balasubrahmanya A note on Nasatyau and
Dasrau JORM 17 (4), 232

(ref to P S S SASTRI s article on the subject in JORM 15,
18-20) I supports S s point by means of a ref from Bhāgavata
(II 2 29) the words N and D in their old Vedic applications,
meant separately each one of the Aśvinau

15 JAYAPALA Asvinau deva (Hindi) GKP 5 (10),
297-99

16 MACHEK, V Origin of the Aśvins Arch Or 15, 413-19
(summary in Rev d Et Sl 23 51 55) acc to M it is not
possible to interpret all the details of a Vedic divinity harmo
niously (Arch Or 12, 152 ff) (1) A are native IE deities,
not two Indian princes identifiable with GK. Dioskures the
ancient IE imagined gods in acc. with the ideal of aristocratic
class on the transition bet boyhood and youth, the riding animal
is rather ass than horse, therefore ass connected with A as an
afterthought by a Vedic pedantic thinker char of A as youths
not yet grown up explains that their drink is *madhu* and not
soma, that they *do not fight* but only survey the Vṛtra A are young
sons of the mighty highest ruler, legitimate, rightful—really typical
princes divine pater familias endowed with sons IE thus formed
an ideal picture of the family princes occupied with horse-riding
sport author explains their mention on Boghazkoi tablet [dis
cusses views on A of VADER (IHQ 8, 272 ff) CHANDAVARKAR
(J Bom U 3, 63 ff) PRZYLUSKI, KEITH (IC 3, 721 ff), and
JHALA (J Bom U 1, 270 ff)]

17 PRABHU, R K The riddle of the Asvins. SP (15th
AIOC), Bombay, 1949, 12-13

A = Punarvasū, *alpha* and *beta* Geminorum observed by
dwellers of circumpolar home to be invariable and immediate
forerunners of Long Dawn (Usas or Sūryā) wh commenced its
continuously circling movements from the region of the *puṣya*
nakṣatra A = stars 1 and 2 of *mithuna rasi* of Hindu zodiac

18 SASTRI, P. S S [Nasatyau, and Dasrau] *JORM* 15, 18 20

(iv) *Indra*

19 AGRAWALA, V S Indra (Hindi) *Vedavāṇi* 12 (1 2), 90 99

Indra is *prajñana* in the cosmos in the form of human body

20 APTE, V M The name 'Indra' — an etymological investigation *J Bom U* 19 (2), Sept 1950, 13–18 (also in *SP, 15th AIOC, Bombay, 1949, 1–2*)

(1) *indra* connected with *indu* (MACDONELL) (2) *indra* connected with Hittite *inaras* (KRETSCHMER) (3) *indra* and *nr* linguistically related (JACOBI and FRIEDRICH) (4) *indra* derived from √ *in* √ *inv*=to stir to impel these etymologies discussed acc. to A *indra* may be derived from √ *indh* (as suggested by GRASSMANN) or it may be linked up with the (hypothetical) √ *ind* (=to be bright) this derivation acc. to A., fits in eminently with the essential and original char of Indra as god of light (='blazing, shining god) Indra=Arctic sun Indra as god of thunderstorm is a misunderstanding caused by his description as releaser of waters these waters are really speaking cosmic, celestial waters, wh. carry the luminaries on their surface.

21 APTE V M Indra as a god of light in the Ṛgveda *Saugor Univ Journal* 1, 1952 105–110 (also in *SP*, 16th *AIOC, Lucknow, 1951, 24 25*)

(1) in some passages I is directly identified with the sun, (2) also indirect identification, (3) his connection with light is unmistakable associated with deities of light, (4) ref to his winning back the luminaries (5) *I., along with sun and fire* generates dawns (6) word *indra* derived from √ *indh* *vajra* is *not thunderbolt but a metallic weapon wh forms part of the stable* equipment of I Vṛtra=demon of wintry darkness assignment of mid-day libation to I points to his char as mid-day sun support for this from post Vedic ritual

22. ARAVIND Indra, divya prakāsa kā pradātā (Hindi) *GKP* 5, 113–116

23 BHAGAVAD DATTA Divya mana indra hai. (Hindi) *GKP* 5, 233–36

24 BROWN, W Norman Indra's infancy according to Ṛgveda IV 18 *Siddheshwar Varma Comm Vol I*, 1950, 131–36

ref to author's article in *JAOS* 62, 93–95 (*VBD* I-125.51) where attempt is made to reconstruct general outline of the story of I's birth and infancy here, full transl of IV 18 given acc to author there is no necessity of assuming I's unnatural birth from his mother's side *pārśvān nir gamāni* (st 2) means 'I shall accompany'

25 CHATTERJEE, Sachindranath Indra fights the demons a Vedic myth *CR* 120 (2), Aug 1951, 93–100

Indra myths reverberate distant echoes of the glorious deeds of some national heroes

26 CHOUDHARY, R K Indra in Hindu mythology *Ganesh Dutt College Magazine*, Begusarai, Feb 1949, 24–31

I = leader of primitive Vedic Aryans

27 DANDEKAR, R N Vṛtrahā Indra *ABORI* 31, 1–55

exhaustive study of the god from the pt of view of evolutionary mythology I human hero deified into national war god, then associated with cosmic phenomena, and made rain god influence of ancient myth of hero and dragon

28 DUMEZIL, G A propos de "Vərəthrgna" *Melanges H Grégoire*, 223–26

29 GAJENDRAGADKAR, S N Indra in the Epics *PAIOC* (13th Session), Part I, Nagpur, 1951, 79–82

I in epics much different from Vedic I in spite of a not altogether moral conduct ever remains pre-eminent this eminence dwindling particularly with Viṣṇu's ascendance epic I haunted by shadow of defeat and dethronement as the Aryans settled down standard of value shifted from physical power to moral life and Brahmanical wisdom and prowess

30 GANGOLY, O C Indra-cult *versus* Kṛṣṇa-cult. *JGJRI* 7 (1), 1–27

conflict bet. Vedic Indra-cult and Ābhīra Kṛṣṇa-cult reflected in Govardhana Parvata episode (*Harivaṃśa* 15–18) (clear evidence in *ṚV* of Indra Festival, in wh *indra-dhvaja* was raised—I 10 1)

31. GODBOLE, G. H. Indra in the Śatapatha Brāhmaṇa. *SP* (17th AIOC), Ahmedabad, 1953, 6–7.

> I. subordinated to sacrifice concepts of *Indra loka* etc. noticed in *ŚPBr*. . I's subordination to sages is peculiar to *Br.* period.

32. GODBOLE, G. H. Indra in the Brāhmaṇas. *J Bom U* 25 (2), Sept. 1956, 32–41.

> . examines causes of I's deterioration found in post-*ṚV* lit. (especially in *Purāṇas*) I's warlike nature subordinated to mysticism (in *AV*); exaltation of sacrifice (in *Br*) throws I. into background; exaltation of Viṣṇu and Śiva (in *Pur.*) brought about further degradation of I

33. KARANDIKAR, A. J. Indra-vṛtra-yuddha hī āryāṃcī bhāratāvarīla svārī nāhe (Marathi). *Jñāneśvara* 7 (3), 26–38.

> . Indra-Vṛtra-conflict does not represent Aryan invasion of India, it reflects the conflict bet. the Aryans influenced by Assyrian culture and the Aryans who stuck to ancient *ṚV* culture Indra = Mitra. .

34. KARANDIKAR, A. J. The riddle of 'Indra' and 'Sōma'. *PO* 22 (3–4), 12–22.

> . in *ṚV*, I is the deity of summer solstice constellation Crater is the heavenly Soma of *ṚV*. .

35 KONOW, Sten. Note on Vajrapāṇi-Indra. *AO* 8, 311–17.

> . constant companion of Buddha, depicted in Buddhist art, easily recognizable on account of *vajra*. GRÜNWEDEL believed that this Vajrapāṇi was originally Indra, and that he was subsequently identified in some cases with Māra. FOUCHER and SENART identified the figure with Yakṣa chief mentioned in *Lalitavistara*. acc. to KONOW, Vajrapāṇi of Gāndhāra art is simply a duplicate of Indra, for, in Buddhist lit., Indra is repeatedly mentioned as a Yakṣa (the term *vajrapāṇi* occurs for the first time in *Śatapatha Br*).

36 LESNY, V. [Indra] *AO* 4, 259.

> I. has his counterpart in no other IE. mythology or lit. .

37. LOMMEL, H. *Der arische Kriegsgott.* V. Klostermann (Rel. u. Kultur der alten Arier, 2), Frankfurt, 1939, 76.

..L. refers to three fields of Indra's activity—solar, tempest, battle..acc. to him, I. also found outside Indian mythology..

Rev.: E. SCHWENTNER, *IF* 58, 279-82.

38. LOMMEL, H. Blitz und Donner im Rigveda. *Oriens* 8, 1955, 258-83.

..Indra, generally god of thunder and lightning. I has elements of sun god (LUEDERS denies the char of I. as god of thunder and lightning; acc to him, he is creator god) LOMMEL quotes nearly two dozen passages where I is connected with *vidyut* (also *didyut*, *aśani*, *aśman*), also with thundering cloud.

39 MACHEK, V. Name und Herkunft des Gottes Indra AO 12, 143-54.

indra is an adj of IE origin and means 'strong', 'virile'..it is not the original name of the Vedic god, it is merely his epithet. acc to M, I is purely Indian personification of Dieus (*dyauḥ*) old IE people filled with respect towards celestial phenomena, they imagined the supreme god of the sky together with his family, they transposed the social organization of a patriarchal and aristocratic court into the heavenly heights together with its life. Indra's anthropomorphisation occurred after separation of Aryans from IE. I shows certain traits not seen in Jupiter-Zeus (in his article "Ario-Slavica", *KZ* 64, 261 ff. [*VBD* I-103 25], M connects *indra* with Sl *jedra*) (the present article summarised in *Rev d Et Sl* 23, 51-55)..

Rev W. KIRFEL, *Theologische LZ* 72 (1947), 277.

40. MANOHAR. Maghavā kaun? (Hindi). *GKP* 4 (10), 28.

41. MEHTA, M. J. Indra and his devotees *SP* (15th AIOC), Bombay, 1949, 10-11

42. OJHA, Madhusudana. *Indravijayaḥ* Manavashrama, Jaipur, 1952, Part I pp. 137, Part II: pp. 140.

.historical and geographical exposition regarding Aryans and Dāsas..

43. RENOU, L. Indra dans l'Atharvaveda. *NIA* 8 (*K. N. Dikshit Mem. No.*), 123-29.

..*AV* represents I more concretely and in a more life-like manner..

(vii) *Rudra-Śiva:*

62. Abrol, S. Śiva-cult in Sanskrit literature. *SP* (19th AIOC), Delhi, 1957, 63–64.

> ..how Vedic Rudra became Śiva..

63. Ammer, K. [Etymology of *śiva*]. *WZKM* 51, 134 ff.

64. Apte, V. M. Is the Ṛgvedic Rudra a 'Howler'? *JGJRI* 5 (2), 85–92.

> ..R. is not a 'howler'. *rudra* and √ *rud* are deaspirated forms of *rudhra* and √ *rudh* (in *rudhira*) respectively..R. is resplendent, ruddy..

65. Apte, V. M. From the Ṛgvedic Rudra to the Purāṇic Śiva. *Saugor Univ. Journal* 6 (6), 1957, 81–85.

> ..epithets, appearances, characteristics, and functions of Śiva have gradually evolved from those of Rudra..origin of phallus-worship discussed..

66. Bake, A. A. The appropriation of Śiva's attributes by Devī. *BSOAS* 17 (3), 519–25.

67. Banerjea, J. N. Some emblems of Śiva in the early coins and seals. *IHQ* 12, 131–34.

> ..three-headed, one-headed and four-armed representations of Śiva on some gold coins of Huviṣka and on coins of Vāsudeva.. cf. three-headed Śiva of Indus Valley..

68. Banerjee, Priyatosh. A note on the antiquity of the Linga-worship in India. *JBRS* 40 (2).

> ..*linga*-worship much earlier than 2nd cent. B.C...came to be associated with Neo-Brahmanic Śiva-cult..

69. Bhandarkar, D. R. Śiva of pre-historic India. *JISOA* (June-Dec. 1937).

> ..accepts Marshall's suggestion that the three faces of the Mohenjo Daro figure illustrate syncretic representations of three deities connects that characteristic with Vedic Rudra's epithet, *tryambaka*..

70 BHATTACHARYA, Kamaleshwar The aṣṭa mūrti concept of Śiva in India, Indo China and Indonesia *IHQ* 29 (3), 233–41

brief introductory observations on Rudra Śiva cult concept of eight fold manifestation of Śiva bringing out the immanent aspect of the god, spread to Farther India in the form already developed in India itself .

71 CHOUDHURI, N N Lord Śiva *SP* (16th AIOC), Lucknow, 1951, p 224

72 COOMARASWAMY, A K The mystery of Mahādeva *Indian Art and Letters* 6, 10–13

73 DANDEKAR, R N Rudra in the Veda *JUPHS* 1, Poona, 1953, 94–148

a detailed study of Rudra Śiva red god of the proto-Dravidians Paśupati Yogīśvara of the Indus Valley people supreme male-god associated with the Mother Goddess cult and the cult of mothers, god of procreation fecundity and vegetation the cultivator god and god of cultivators the god of vagrants, the creator and the destroyer the demon-divinity associated with wilderness Vedic Rudra has inherited most of the characteristics of the personality of this proto-Indian god R. is but an aryanised version of S

74 DIVANJI, P C The Mahesvara cult and its off shoots *JASBom* 30 (2), 1955, 6–22

75 GHULE, Krishnasastri Mahādevāce mula svarūpa. (Marathi) *Ghule Lekha-Samgraha*, Nagpur, 1949, 121–244

Mahādeva is really Agni with 8 *dhenus* while anthropomorphising this god two factors were effective (1) Meru mountain, (2) the fearful situation there at the time of the great night

76 GOSWAMI, M L. Vede saivadarśanasya vicārah *SP* (20th AIOC), Bhubaneshwar, 1959, p 169

77 GREGORIE, H , GOOSENS R , MATHIEU, M *Asklépios, Apollon Smintheus et Rudra études sur le dieu à la taupe et le dieu au rat dans la Grèce et dans l'Inde* 1950

Rudra—by GOOSENS

78 GUPTA, S. K. Coconut (Tryambaka in the Ṛgveda) is the origin of Śiva-cult. *SP (14th AIOC), Darbhanga, 1948,* 7-9.

..all traits of Rudra in *ṚV* found in coconut (as described in *Bhāvaprakāśa*, *Nighaṇṭu*, and by Caraka and Suśruta). concept of Śivaliṅga derived from phallus like shape of coconut. Maruts = water taken out from the flower of coconut...

79. HARIHARANANDA SARASVATI, Swami. The inner significance of linga worship. *JISOA* 9, 52-80.

80. KIRFEL, W. Śiva und Dionysos *Z.f.Ethnologie* 78, 83-90.

81. MACHEK, V. Origin of the gods Rudra and Puṣan. *Arch. Or.* 22, 544-62.

..Rudra is the manager of cattle in the aristocratic court of heaven he is divine shepherd can be traced back to IE period.. Sarva *is the original name of Rudra, the latter being merely an* epithet. Pūṣan, who is also to be traced back to IE period, is the 'second' or 'younger' shepherd..

82. MAYRHOFER, M. Der Gottesname Rudra. *ZDMG* 103 (1), 140-50.

. (1) derivation of *rudra* from √ *rud* creates difficulties, (2) to understand *rudra* as 'red' is good so far as Rudra's char is concerned, but linguistically it is unsatisfactory, (3) M suggests that *rudra* may be linguistically connected with *rodas* (neuter) = heaven, *Rudra = belonging to heaven*; (4) this derivation supported by Rudra's char and confirmed by fact that various Vedic gods are referred to as *rudra*.

83. MILES, A. *Le culte de Śiva* 1951, 280.

. (2nd ed.)

84. NARAHARI, H. G. Soma and Rudra in Vedic mythology. *Bh. Vid* 13, 62-64.

94. YADU VAMSHI. The historical basis of Śaivism. *Siddheshwar Varma Comm. Vol. II*, 1950, 123–28.

> ..origin of Śaiva faith traced back to Ṛgvedic Rudra (who appears as personification of lightning issuing from a dark cloud and accompanied by thunder and rain)..R. as fertility-deity in *AV*. assimilation by R of some deity worshipped by indigenous tribes .*liṅga*-form and associati [illegible] ikti borrowed from I. V. civil ..

95. YADU VAMSHI. *Śaiva-ma* [illegible] *di*). Bihar Rashtra-bhasha Parishad, Patna, 1955, 2+ [illegible]

> . Chh 1–3: Pre-Vedic, Vedic, a [illegible] edic Rudra.

(*viii*) *Varuṇa* (*Mitra, Aryaman*) :

96. APTE, V. M. Varuna in the Ṛgveda. *NIA* 8 (*K. N. Dikshit Mem. No.*), 136–56.

> ..natural basis of V is the waters—not merely terrestrial or rain waters, *but also and primarily the all-pervading celestial* and cosmic waters..

97. APTE, V. M. The natural basis of Varuna in the Ṛgveda. *PAIOC* (13th Session), Part II, Nagpur, 1951, 32–38.

> ..V = lord of ocean of cosmic waters..

98. CUMONT, F. *The Mysteries of Mithra.* New York, 1956, XIV+239.

99. DUMEZIL, G. *Ouranos-Varuṇa* Etude de mythologie comparée indo-européenne. Adrien Maisonneuve, Paris, 1934, 103.

> ..(*VBD* I–114 54)
>
> Rev. · E. BENVENISTE, *BSL* 42 (2), A. DEBRUNNER, *IF* 53, 239, H. POLEMAN, *JAOS* 43, 78–79

100. DUMEZIL, G. Mitra-Varuṇa, Indra, les Nāsatya comme patrons de trois fonctions cosmiques et sociales. *Studia Linguistica* 1 (2), Lund, 1947.

101. DUMÉZIL, G. *Mitra-Varuṇa. Essai sur deux représentations indo-européennes de la souveraineté*. Gallimard, Paris, 1948, 216.

..(2nd ed; 1st ed, pub Leroux, Paris, 1940, XII+150)..M is the sovereign in his clear, regal, calm, benevolent, sacerdotal, aspect; V. is assailant, sombre, inspiring, violent, terrible, warlike aspect..M. is *brahman*, V. is king of Gandharvas double sovereignty—*rāj-brahman*. *rex flamen* M-V

Rev: (1st ed) BAYET, *RHR* 124, 191-96. L. BENVENISTE, *BSL* (1942-45), 45-46; BOYANCÉ, *REA* (1941), 85-87. H POLEMAN, *JAOS* 61, 79-80. J C. TAVADIA, *IF* 57, 231 32. (2nd ed) J GONDA, *Bibl Or* 6, 124-25. R. PETTAZZONI, *St MSt R* 19-20, 217-20.

102. DUMÉZIL, G. *Le troisième souverain* Essai sur le dieu indoiranien Aryaman et sur la formation de l'histoire mythique de l'Irlande. Adrien Maisonneuve (Les dieu et les hommes, III). Paris, 1949, 186.

. exegetical and rel-hist study of Aryaman in Veda and *Avesta* acc. to author, there is great similarity, both from the points of view of mythical function and activity, bet Aryaman and Heros Eremon of Irish folk-legends Idg. politico-religious mythology discussed THIEME's views on the subject

103. DUMÉZIL, G. Addendum à "Ari, Aryaman" *JA* 247

(add. to *JA* 246, 67-84)

104. HIERSCHE, R. Zur Etymologie des Götternamens Varuṇa *MIO* 4 (3), 1956.

105 KRISTENSEN, W. B. Het mysterie van Mithra. *MKNAW*, N. R. 9, 1946, 27 ff

. Mitra-Mithra symbolises 'cosmic contract'

106. LOMMEL, H. Die Späher des Varuṇa und Mitra und das Auge des Königs. *Oriens* 6 (2), 323-33.

107. LÜDERS, H. *Varuṇa*. I *Varuṇa und die Wasser*. Vandenhoeck & Ruprecht, Göttingen, 1951. VIII+337.

. (aus dem Nachlass herausgegeben von L. ALSDORF)..in eleven chapters, author deals with the position of V. as a resident of water and a denizen of heaven, the tripartition of heaven, relation

bet. terrestrial and celestial seas and rivers; Indra's combat with Vṛtra; role of Soma; etc...V. as the god presiding over oath..German word *Wahrheit* covers the exact and whole meaning of *ṛta*; *satya* is a later substitute for *ṛta*..

Rev.: R. BIRWE, *IF* 63, 288–90; T. BURROW, *JRAS* 1954, 85–86; J. GONDA, *Oriens* 6, 386–87; H. LOMMEL, *DLZ* 1953, 400 ff.; G. M., *AO* 22, 82; J. C. TAVADIA, *I-AC* 3, 298; P. THIEME, *ZDMG* 101, 407–18.

108. LÜDERS, H. *Varuṇa: II. Varuṇa und das Ṛta.* Vandenhoeck & Ruprecht, Göttingen, 1959, XXIII+339–765.

..(ed. by L. ALSDORF)..I: Cosmological Fragments. II: Varuṇa and Ṛta (V. as guardian of Ṛta; R. in cult-hymn; R.=Truth; R. as cosmic principle; 'seat' of R; R in *Avesta*, etc.). III: Fragments of the third Volume (V. as king; V as god of oath; water-ordeal; Mitra and Aryaman, etc.) .Appendix I: Pages of press-copy of Vol. I found later. App. II: Additional fragments (seven *vāṇis*; Soma; threefold seven rivers, etc.)..

109. MEYER, J. J. [Varuṇa]. *WZKM* 46, 138 ff.

..V.=god of oath.

110. THIEME, P. [Aryaman]. *ZDMG* 95, 219–21.

..A. as friendly (*suśeva*) (*RV* VI 50 1.; 48 14) but, on occasion, also punishing (I. 167.8) and fighting (VII. 36 4) Āditya..

111. THIEME, P. *Mitra and Aryaman.* Transactions of the Connecticut Academy of Arts and Sciences, Vol. 41, New Haven, 1957, 96.

. book falls into 3 parts Ch. I: controverts DUMÉZIL's views on the subject; acc to T, *ṚV* knows nothing of the distinction in the roles of Mitra and Varuna, threefold classification of Indo-Ir. gods suggested by D. is unacceptable Ch. II A: discusses MEILLET's thesis that *ṚV* Mitra means exclusively 'contract', not 'friend'. T. *accepts this thesis and points out that the imagination of Vedic poets* turned a pale abstraction into a colourful, beneficient, and terrible heavenly personality..Ch. II B: Mithra in *Yasht* 10, T. demonstrates his pt. by translating Mithra everywhere as 'contract'. Ch. II C: analysis of *ṚV* III 59, the hymn is made up of two hymns, namely, vss. 1–5 and vss 6–9..Ch II D: Mitra and Varuṇa; V.=*true speech (from *wer –'to speak'). Ch. III: T. reiterates his view that* Aryaman is "God Hospitality": *aryaman*<*arya*<*ari*: *ari* designates now

'enemy' (II 23 13), now 'guest' (X. 28 1), now 'host' (III 43 2), therefore, it must designate one single concept under wh any of these three may be subsumed, namely, that of 'stranger'.

Rev I GERSHEVITCH, *BSOAS* 22, 154-57, F B J KUIPER, *IIJ* 3, 207 12 (mythology may be described in an 'atomistic' way or in a 'structuralistic' way T follows the former way Varuṇa s relation with inverted tree [*RV* I 24 7] and his relation with inverted vessel [V 85 3] can t be properly explained on T s assumption *In study of mythology, etymology shd not be the starting pt Contrast bet Mitra and Varuṇa is recognised by trad* T gives too much credit to 'poetic art)

112 THIEME, P [*ari aryaman*] *ZDMG* 107, 96 ff

discusses difficulties raised by DUMEZIL

112a THIEME, P Remarks on the Avestan hymn to Mithra *BSOAS* 23 (2), 265-74

(a propos I GERSHEVITCH, *The Avestan Hymn to Mithra*, Cambridge, 1959)

(ix) *Visnu*

113 BHĀRADWAJ, K D The nature of god *KKT* 20 (8-9), 544-51, 574-78

a review of the solar char of Visṇu criticism of G V L. RAGHAVA RAU s theory identifying V with the Hercules Lyra system of the sky Visṇu not modelled after Indra

114 DANIELOU, A Visṇu—the pervader *ALB* 18 (3-4), 336-80

115 DUMEZIL, G Visṇu et les Marut à travers la réforme Zoroastrienne *JA* 241, 1-25

116 GONDA, J. *Aspects of Early Visṇuism*. N V A. Oosthoek's Uit Mij, Utrecht, 1954, IX+270

why Vedic Visṇu elevated to supreme godhead in later mythology G supplements earlier views on the subject V and fertility, V and the sun, V and Indra Vajra V and sacrifice *avataras* etc acc to G, *the most prominent characteristic of V is his 'pervading' nature, the other one is his identification with sacrifice* also discusses Śri *some aspects of* Visṇu cult, its rites and festivities, acc. to Vaikhānasa school

Rev.: E. BENDER, *JAOS* 75, 137; E. FRAUWALLNER, *OLZ* 1956, 258–59; H. v. GLASENAPP, *ZDMG* 105, 378–79; W. GURNER, *JRAS* 1955, 185–86; B. HEIMANN, *The Hibbert Journal* 53, 314–16; W. KIRFEL, *DLZ* 1956, 12; V. RAGHAVAN, *ALB* 20, 198-201; B. SCHLERATH, *Oriens* 8, 318–21.

117. HARIHARANANDA SARASVATI, Swami. *Vishnu, the all-pervading principle. JISOA* 12, 135–74.

117a. MACHEK, V. *Origin of the God Vishnu. (with an explanation of Vərəthragna, Apollo and Frey). Arch. Or.* 28, 103–26.

..(earlier papers on Indra, Aśvins, Usas, Rudra and Pūṣan—*Arch.Or.* 12, 143–54; 15, 413–19; 22, 544–62 .these deities are anthropomorphic by origin; they came into being in the era of IE ling. unity; *they are to be regarded as members of the Divine Court in heaven*)..the idea *of Viṣṇu being sun-god is not satis*factory..V.'s original char. emerges from the realm of witchcraft, from the world of fairy beings and charms..V., the helper of Indra, is *prius*, he is druid-magician; V., the dwarf, is *posterius*, a magician only..V. surpassed other gods on account of his magical powers..Verethragna may be V. himself..ref. to Ver.'s *avatāras*..ways of worship of Ver. belong to the witchcraft category..in Ir. myth., V. was thus responsible for killing Vṛtra.. in GK. myth., Appolo was V.'s counterpart; and in Teuton myth., Frey..*at the time of their ling. unity, IE people worshipped two types of beings*: (1) Asuras (=natural phenomena distinguished by certain regularity and order, viz., sun and the starlit sky—Mitra, Varuṇa, etc.; (2) Devas or anthropomorphous members of the divine ruling court of the heaven—with Indra as *pater familias*, Aśvinau and Usas as princes and princess, Rudra-Pūṣan as shepherds, and Viṣṇu as court druid magician..

118. PATHAK, V. S. The early Vaiṣṇava pantheon. *JUPHS* 24–25.

..identification of Vedic V. with the later Nārāyaṇa *and still later* Vāsudeva *marks an advance in the Vaiṣṇava movement of ancient times*..

119. ROY, P. K. Early Vaisnavism—its evolution and progress. Allahabad Univ. Mag. 33 (1), 33–37.

120. SANKARANANDA, Swami. *Visnu in Mohenjo-Daro* and the Vedas. *SP* (16th AIOC), *Lucknow, 1951*, p. *21*.

..emblems of V. in I. V. civil...Vedas composed by the so-called non-Aryan Indus people..

121. SHENDE, N. J. Viṣṇu as Āditya (in the Vedic literature). *SP* (20th AIOC), Bhubaneshwar, 1959, 11-12.

121a. VADER, V. H. Vāmana or the Dwarf incarnation and its Vedic origin. *Orissa Hist Res. J.* 7 (3-4), 221-24.

(*x*) *Soma*.

122. AGRAWALA, V. S. Soma. (Hindi). *Chatrika Abhinandana Grantha*, Amritsar, 1950, 1-4.

..S. is the 'brain' in human personality .S = *virya* or *retas*..

123. BHAGAVAD DATTA. Soma. (Hindi). *GKP* 3 (1), 14-15.

..S. resides in cerebro-spinal-fluid .

124. CHINNASWAMI SASTRI, A. Synopsis of the article on Soma plant. *OH* 1 (1), 85-86.

..S. was not an intoxicating drink..

125. CHINNASWAMI SASTRI, A. Soma-svarūpa-vimarsah. *OH* 1 (1), 87-99.

126. KAPADIA, B. H. Soma in the legends. *Bull. of Chunilal Gandhi Vidyabhavan* 5, Aug 1958

127. KAPADIA, B. H. *A critical interpretation and investigation of epithets of Soma*. V. P. Mahavidyalaya, Vallabh-Vidyanagar, 1959, 4+76.

. discussion about S. as god, plant, juice, and from ritualistic pt. of view .S, in *ṚV*, can't be identified with moon..

Rev.. U. P. SHAH, *JMSUB* 8 (1), 103-04.

128. KAPADIA, B. H. Soma in the poetic setting. *SP* (20th AIOC), Bhubaneshwar, 1959, 12-14.

129. LOMMEL, H. Der Gott Soma. *Das religiose Weltbild einer fruehen Kultur* (ed. E. JENSEN), Stuttgart, 1948, 89-92.

130. LOMMEL, H. Konig Soma. *Numen* 2 (3), 196-205.

..a study of S. and Agni. S.'s kingship is different from that of Indra or Varuṇa; it is a special kind..as creator and life-impeller,

8. MAYRHOFER, M. Kuberah — Nalakūbarah, *Probleme eines altindischen Gottesnamens*. *Beitrage z. Namenforsch.* 2, 178–81.

..(summarised in *Anthropos* 47, 672)..*kūbara* is to be derived from austro-asiatic word-group *kubja*, etc..Kubera is ugly..he is neither imported from Central Asia nor does he belong to an idg heritage..

9. ARAVAMUTHAN, T. G. Ganeśa: clue to a cult and a culture *JORM* 18 (4), 221–45.

..acc to A, G is neither a Yaksa (as COOMARASWAMY believes) nor a totemic or agrarian god (as suggested by FOUCHER)..he assumes for that god an exclusively Vedic provenance..he believes that G. is a conglomerate of the Vedic Maruts and Bṛhaspati.. Rev.: J CAMBELL, *Art As* 15, 293–94.

10. DANIELOU, A. The meaning of Ganapati. *ALB* 18, 106–119.

. G is the "Lord of the Numbered", thro' whom the identity bet. macrocosm and microcosm is represented .

11. HARIHARANANDA SARASVATI, Swami. Greatness of Ganapati. *JISOA* 8, 41–55.

. G. is the rational and logical visual representation of a metaphysical principle. the primordial essence by wh. the whole universe is regulated is named G ..

12. HERAS, H. The problem of Ganapati. *TC* 3 (2), 151–213.

. *G is a deity without any foundation in the Veda..his elephant-*head due to Nāgas. possesses many characteristics of his supposed brother, Skanda .S is the only real son of Śiva..

13. HERBERT, J. Śrī Gaṇesa. *KKT* 12 (3), 386–94.

14. HERBERT, J. *Gaṇeśa, précédé d'une étude sur dieu chez les Hindus*. Lyon, 1946

15. MITRA, Haridas. *Gaṇapati*. Visvabharati, 1959.

..origin and development of worship of G ..

Rev.: Manomohan GHOSH, *I-AC* 7, 449–50

16 SARMA, N Devaraja Ganesa and the antiquity of some Śaiva myths *Bh Vid* 15, 21–28

> G as such is not a Vedic deity but Vedic Rudra and Bṛhaspati contributed to the evolution of the later form of G all imp Saiva and Vaiṣṇava legends in *Puranas* mutually complementary give consistent chronology from at least 7000 B C

17 VENKATAKRISHNA RAO The Ganapati cult *QJMS* 41

18 SHARMA, B R Some aspects of Vedic Gandharvas and Apsarases *PO* 13 (1–2), 61–66

> water spirits such as A and G play not an insignificant part in ancient Aryan myths most imp aspects of G s char are solar and aqueous A. related to aerial waters their sway over human mind (a later development to link mind with deities connected with waters)

19 DAS GUPTA, S B A historical study of Candī *BRMIC* 10 (6), 138–43

> C records a late trad of Mother-Goddess of India and this trad is definitely distinct from the earlier trad wh. grew around Parvatī Umā

20 MUKHARJI, P B The Moon Vedic and scientific. *Pr Bh* 65, 133–37

> in the 15 lighted aspects of the moon the Vedic science declares that the moon draws cosmic energy and electricity from the solar system governing this earth and condenses them in the 15 dark aspects the moon releases that energy to the earth acc to Veda the 16th aspect of the moon is invisible to the earth it is in *rohiṇī nakṣatra*

20a URSEKAR, H S The moon in the Ṛgveda a neglected luminary *SP* (19th AIOC), Delhi, 1957, 3 4

> in *ṚV* no hymn addressed to Candramas Soma can t be identified with the moon Vedic Aryans were a practical race moon had power neither to help nor to hamper them and therefore did not attain god head

21 KIBE, M V Where is Ciklita gone? *SP* (14th AIOC), Darbhanga, 1948, p 15

> in the 12th vs of the *Śrī-sukta* (*khila* of *ṚV*) C is asked to stay in one s house acc to comm. C = son of Lakṣmī

22 FOWLER, M Trıta Soter *JAOS* 67, 59-60

acc to MACDONELL (*JRAS* 25 419-96) Trıta ıs no other than the third or lightning form of Agni the purpose of this note is to add to M s conspectus the observation that, in one hymn of *ṚV* (VIII 47) this third aspect of Agni appears to have a *form proper in any relig on to Soter* and to suggest that this third person on the evidence of parallels of GK sources may be placed in a similar role in IE period

23 WÜST, W Trıta und Verwandtes *WuS* 21, 225 27

24 WÜST, W Zur sprachgeographischen Einordnung von ved Trıta—, m n pr *REMA* 1, 1955, p 28

(word *trita*=third not taken into account by PORZIO in *De Gliederung des idg Sprachgebiets*)

25 AMMER K Tvaṣṭar, ein altindischer Schöpfergott *Die Sprache* 1 (*Festschrift fur W Havers*), Wien, 1949, 68-77

T had already become in the time of RV hymns a semi-mytholog cal figure must have belonged to extra Vedic trad T as producer of *vajra* as father or grandfather of Indra Ṛbhus as friendly rivals of T T s connection with creation T as fert lity god T can t be thought of only in terms of naturalistic mythology HILLEBRANDT s suggestion that T was a sun god is unacceptable (acc. to LUDWIG T = year) acc to A the central pt of T mythology is the rivalry bet h m and Indra T *the great father superseded and divested of his* functions and pos tion by Indra or ginal nature of T was that of sky god responsible for creation of the world later became a fertility god and god of hand craft

26 LEUMANN M *Der indoiranische* Bildnergott Twarstar *Asiatische Studien* (1-4), 1954

27 WADIYAR, J C *Dattatreya The Way and the Goal* George Allen & Unwin, London, 1957 XV+285

ref to *Up* *Śandilya Up* descr bes D ,

Rev S C. CHAKRAVARTY *VBQ* 25 205-06 S. OKA *ABORI* *39 168-69*

28 GAJENDRAGADKAR K V *Devi, the Divine Mother in the new* Upanishads *KKT* 14 (3), 298-300

three aspects Mahātripurasundarī (*Bah rca Up*) Sarasvatī (*Sarasvatı rahasya Up*) *Durgā* (*Dev Up*)

29 CHAKRAVARTI, Chintaharan The worship of goddess Durga *BRMIC* 9 (4), 81-87

RV X 125 Durgā mentioned in *kh las* (IV 2.12) of *RV*

30 CHOUDHURI N N Mother Goddess Durgā *PO* 15, 32-38

ref *RV khila* following X 127 D as symbol of vital energy and force of eternal time (*mahākula*)

31 SHAMASASTRI R Dyavaprthivi *PAIOC* (12th Session), Vol II, Banaras 1946, 206-10

dyauh = winter solstice or *uttarayana* *prthv* = summer solstice or *daksin yana* (JACOBI was the first to pt out that the *dv dasaha* sacrifice at the close of the year—at the beginn ng of the rainy season acc to *RV* VII 103 1 9—indicated the adjustment of the lunar with the solar year)

32 BHATTACHARYA B Aurora Borealis was known to the ancients as a manifestation of Narayana *NIA* 7, 66-69

33 CHAUDHARI, N M Some aspects of the worship of Narāyana *IHQ* 22 (3), 191-99

(contd from *IHQ* 20 275 ff where attempt was made to show that it was possible to trace the h st of N as an independent deity from the *RV* times thro *Br* and *Ar* to *MBh*) special de ty of Sātvatas with the rise of *vy ha* worship N lost his position in later texts N = only a form of Visnu

34 KENY, L B The image of Narayana *ABORI* 29, 213 26

(author s ref to his article The Orig n of N *ABORI* 23 250 ff where he has attempted to identify N descr bed in *Vana parvan* with an ancient pre Aryan deity a prototype of historic Siva) representation of N or Sesa āyin w thout Brahmā rising from the navel is probably the stepp ng stone to Brahmanization of that pre-Aryan Siva one such representation from Mahabali puram studied here

35 MOTI CHANDRA Our lady of beauty and abundance Padmaśri *JUPHS* 21, 15-42

from early Ved c lit., Sri represents the concept of beauty and welfare connection bet Laksm and *lak man* is obv ous (cf *SPBr* 8 4 4 11 *AV* VIII 115)

36 GUHA, A C Parjanya *CR* 136 (2), Aug 1955

Parjanya hymns show later linguistic traits earlier views about P discussed

37 SHARMA, B R Parvata in Ṛgveda *ABORI* 29, 118-22

in some contexts P stands neither for the massive darkness nor for the dark cloud but for the mass of sun rays wh dis s pates the darkness pervading the universe

38 FRENKIAN, A M Purusa, Gayomard *Anthropos Rev Etud IE* 3 Bucarest, 1943

39 AGRAWALA, V S Vedic studies 'KA Prajapati *JOIB* 8 (1), 1-5

P symbolises the endless s gn of interrogation also called *samprasna* P

40 GODBOLE, G H Prajapati *in the Taittiriya Brahmana SP* (20th AIOC), Bhubaneshwar, *1959*, p 26

41 MACDONALD, A W *A propos de Prajapati JA* 240 (1), 323-38

42 SHENDE, N J *Bṛhaspati in the Vedic and epic* literature *BDCRI 8 (3-4), 225-51*

B the Āng rasa teacher must have started the priesthood of Agni composed and sung the *samans* later Lord of *brahman* (= magic) started the Vajapeya, wh. is also called Bṛhaspati sava

43 BHATTACHARYA, T P The cult of Brahma *JBRS* 41, 403-51

the pre-Vedic cult of *ratrā* originally associated with B B as creator god opposed to Vedic Visvakarmā Tvaṣṭā even in early Vedic period worship of Brahmā was prevalent h s pre-Ved c origin and associations are clear one of his early symbols was *aśvattha*

44 MAKODAY, G B Sidelight on Maruts *SP* (16th AIOC), Lucknow, 1951, p 8

45 VISHVA BANDHU Veda me maruta aura unakī yuddha-kala (Hindi) *GKP* 5 (4), 108-11.

Vedic Maruts and their art of war

46. HOFFMANN, K Martānḍa und Gayomart. *MSS* 11, 1957, 85-103.

divine ancestor of man in *ṚV* and *Avesta* legends from *YV* studied Mārtāṇḍa = Aditi s eighth son, that is, man born of a dead egg (abortion)

47 MOTI CHANDRA Some aspects of Yaksha cult in ancient India *Ghurye Comm Vol*, 1955, 244-65 (*also in Prince of Wales Museum Bulletin* 3, 43 62)

Yaksa cult originated from the indigenous trad of India (pre-Vedic) (*ref VBD* 1-115 34)

48 HARSHE, R G. Yahu, Yahva, and Jehovah *SP* (18th AIOC), Annamalainagar, 1955, p 9

Jewish god Jehovah can be identified with Rgvedic Yahva as Fire and Storm god

49 GOVINDACHAND, Ray Vaidika yuga me lakṣmī ka svarupa (Hindi) *NPP* 63, 257 66

50 MAJMUDAR, M R Iconography of Vayu and Vāyu-worshippers in Gujarat *Ghurye Comm Vol*, 1955, 277-83

51 WIKANDER, Stig *Vayu* Texte und Untersuchungen zur indo-iranischen Religionsgeschichte A B Lund Bokhandeln, Uppsala, 1941, XVIII + 218

(oldest and most imp forms of Aryan rel have come to us only in 'veiled manner, *for, traditional lit* has been transformed on account of later tendencies) in rites, myths and speculations relating to Vāyu we have clear traces of an old rel V was not merely a god of wind, but also of 'Breathing' text, transl, and comm of 15th *Yasht* of *Avesta* and Vayu hymn *in Aogemadaesha* given in this book

52. SHAH, U P Vṛṣākapi in Ṛgveda *JOIB* 8 (1), 41-70

ṚV X 86 the hymn refers to an earlier clash bet the Vedic Aryan Indra-cult and the powerful non Aryan Vrsākapi-cult, and a later reconciliation bet the two Vrsakapi = *ekaśrnga varaha* (rhinoceros), a powerful *primitive* zoomorphic deity

53. BANERJEA, J. N. Some aspects of Śakti in worship ancient India. *Pr. Bh.* 59, 227–32.

> ..cult of Mother Goddess in I V. civil is the precursor of Sakti-worship of epic and paurāṇic age in Vedic age, some features of Śakti-cult were gradually taking shape mother-aspect, sister-aspect..

54. BHATTACHARYA, H. D. Evolution of Shakti cult. *BJ* 3 (4), 30–32.

55. CHAUDHURI, Roma. The conception of Śakti in Indian philosophy. *Ved Kes.* 41 (3), 141–44; 41 (4), 102–105.

> ..S. in *Sam* and in *Up* in *Sam*, we find *gnās* as separate productive consorts of gods in *Br*, the *gnās* have an established place in ritual as 'wives of gods'..

56. CHOUDHURI, N. N. Goddess *Sarasvatī and her* worship. *PO* 21, 12–18.

> ..S =(not river, but) *vāgdevī* or *vidyādevī*..

57. LOMMEL, H. Anahita-Sarasvatī. *F Weller Comm. Vol.*, 1954, 405–13.

58. PURANI, A. B. *Vaidic Saraswatī*. Sanjeevani Rugnalaya, Ahmedabad, pp. 24.

> ..Vedic poets refer to some psychological aspect of the power called S...S =power of the Truth-Consciousness..

59. RINGBOM, Lars-Ivar. *Zur Ikonographie der Göttin Ardvī Sura Anahita.* Åbo Akademi, 1957, 28.

> Rev.: W. KIRFEL, *Kratylos* 4, 216–17.

60. RITAJANANDA, Swami. Mother-worship. the concept of Sarasvatī *Ved. Kes.* 39, 388 89.

61. WILLMAN-GRABOWSKA, H. Sarasvatī-Anāhita et autres déesses. (Etude de mythologie indo-iranienne). *Rocz. Or.* 17, 250–72.

> ..observations about Vedic female-divinities such as Sarasvatī, Sūryā, Vāk, Aditi, Gnā, Rākā, Gungū, Sinīvālī .

62 AGRAWALA, V S Surya (Hindi) *VJ* 9 (2), 3–5

S = *prana*

63 HOTA, S The miracle of the dying sun *JAHRS* 19, 99–116

pre Vedic culture characterised by scientific study of the sun

64 SOMAN, V B Śvetasurya va krsnasurya ani tyamce svarupa (Marathi) *Kevalananda Comm Vol*, 1952, 267–72

two suns described in *ṚV* dark sun moves round its own axis, power waves emanating from this motion are concentrated in the atmosphere round the earth, white sun is generated therefrom (ref to two suns also in Egyptian mythology)

65 SEN, Sukumar Iranian Śraosha and Indian Skanda *Indo Iranica* 4 (1), 27 ff

Kumāra ref to in *ṚV* X 135 is the prototype of post Vedic Skanda and a counterpart of Iranian Sraosha

66 HOMMEL, H Der Himmelvater *FF* 19, 95–98

67 KHOL, A M Der indogermanische Himmelsgott Wien, VII + 103

(dissertation in typescript)

68 LOMMEL, H Again The two headed celestial cow *Jackson Comm Vol* 1954, 86–94

aims at coordinating the concept of heaven s cow with a great hist myth complex *TS* I 2 4 2 (where *somakrayani* cow is addressed as 'two headed Aditi) *AV* IV 11 8, V 19 7 (evidence of double bovine) *ṚV* IV 58 (two-headed buffalo —example of the celestial cow with 2 bodies) old images of simple nature myth filled with a new content

69 MATURAM, Arya Tisro devīh (tīna devī-Bharatī, Sarasvatī, aura Ilā) (Hindi) *Vedavāni* 11 (11), 7–8

70 PISANI, V La donna e la terra *Anthropos* 37–40, 241–53

71 RIEMSCHNEIDER, M *Der Wettergott* Koehler & Amelang, 1956, VI+186

72 SEN, Sukumar The Avestan Deity Aesma *SP* (14th AIOC), Darbhanga, 1948 p 103

A is wrongly regarded as the demon of anger the word der ved from √ *is* (to desire) in OIA *isna* (weak grade variant of Avestan *aesma*) is a name of the god of love

73 WIJESEKERA, O H de A Ṛgvedic river goddesses and an Indus Valley seal *C K Raja Comm Vol*, 1946, 428-41

ref to seal reproduced by MARSHALL (Plate XII No 18) ident fication of the seven female figures in the row (MARSHALL female m strants or offic ants of the goddess MACKAY deit es COLLUM human figures S S SASTRI seven mothers in procession) W suggests that the cult *depicted on the seal is that of* fertil ty (cf long plaits or p g tails and plume or sprig in the figures) similar cult associated in *ṚV* with river goddesses seven figures=seven rivers of the Indus valley

52 VEDIC DIVINITIES IN GENERAL

1 ANON Tasks of the sovereign gods *The Times Literary Supplement* (15-2 1947)

(rev ew article on G DUMEZIL s researches) acc to D just as there are common roots to the words of IE lgg there are also rul ng notions common to IE peoples same princ ple of classi *fication* preva ls *throughout IE areas* soc al *organ zation and* pantheon of gods fall into three parts—moral mil tary economic (in this set order of d gn ty) *sovereign gods* Mitra Varuṇa Odhinn Jup ter *war gods* Indra, Thor Mars *economic gods* Aśvins the Freyr *family* Quirinus *sovere gn gods picture two* aspects of the earthly king—fair in peace and terrible in war

2 APTE V M The allegorical significance of the word for 'cows' (the plural of *go*) in the Ṛgveda *PAIOC* (17th Session) Ahmedabad, 1953, 227-30 (also in *QJMS* 45, 21-28 Summary in *Anthropos* 50, 444)

cows can t be the beams of dawn (as suggested by MACDONELL *VM* 59) *they must be waters—celestial or all pervading cosmic* waters (or watery vapours)

3 CHAPEKAR, N G Dasa and Dasyus, *JAS Bom* 30 (2), 23-32

4 CHAPEKAR, N G Raksas *ABORI* 37, 309–12

the word *rakṣas* probably does not belong to Vedic vocabulary R also called *yatudhana*

5 CHAPEKAR, N G Asura *PO* 22 1–8

6 CHAPEKAR, N G The concept of god *PO* 22 33–38

ṚV gods were gods of sacrifice Ādityas shd be distinguished from Devas

7 DANDEKAR, R N *Vaidika devatāmce abhinava darsana* (Marathi) S P Mandali, Poona, 1951, 10+158

(4 Kauśika lectures New light on Vedic gods) 1 2 Asura Varuṇa, 3 Vrtrahā Indra 4 Sipivista Viṣṇu evolutionary mythology

8 DAVAR, F C The Indo Iranian pantheon *SP* (17th AIOC), Ahmedabad, 1953, 19–20

9 DUMEZIL, G Dieux cassites et dieux védiques à propos d un bronze du Louristan *Rev Hitt et Asian* 11 (52), 18–37

10 GHULE Krishnasastri Raksasa he bhaksakaca hota, raksaka navhata (Marathi) *Ghule Lekha Samgraha*, 1949, 263 71

(ref S D SATAVALEKAR Raksakāmce rāksasa *Vividha jñana vistara* Sept 1923 acc to S rāksasas were originally guardians of human race) G rejects S s view

11 GONDA, J *Some observations on the relations between "gods and powers in the Veda à propos of the phrase sūnuh sahasah* Mouton & Co (Disputationes Rheno Trajectinae 1), s Gravenhage, 1957, IV+107

(12 chapters) by establishing a filial relationsh p bet an entity and a power the entity in question becomes a representative of that power—it actually consists of it consideration of conceptions of sonship in general (ch II) *sahas*=overwhelming victorious power (ch III) designation of Fire as "son might be con nected with the conception that the churning of fire represents a sexual act (ch. IV) relationship bet personal and impersonal potencies studied (ch V) ethnological parallels to Vedic ideas

observations on Vedic speech usage and imagery consideration of such words as *ṛta aditi agah*, *rūpa* etc.

Rev J D M D, *BSOAS* 22, 193, P K GODE, *JAOS* 79, 289, B HEIMANN, *JRAS* 1958 212-13, P THIEME, *IIJ* 2, 231-36

12 GUPTA, N K Man and the gods *Sri Aurobindo Mandir Annual*, Jayanti No 7, 1948, 15-23

in the Vedas, gods almost depend upon men for their own fulfilment and enrichment

13 GUPTA, S K Dayananda s interpretation of the names of Vedic gods *SP* (17th AIOC), Ahmedabad, 1953, p 8

14 KAPALI SASTRY, T V Godhead and the gods in the Rig Veda *Sri Aurobindo Mandir Annual*, Jayanti No 6, 1947, 82-108

considers Vedic gods with special ref to Agni general char of Vedic gods as cosmic powers functioning in the universe as well as in the individual (as psychological and spiritual powers)

15 KULKARNI, S N Vaidika vṛtravara nava prakasa (Marathi) *Vidarbha Samśodhana Maṇḍala Annual* (1958), 1-34

(new light on Vedic Vṛtra) V = volcano

16 MICHALSKI, S F Zodiacal light in the Ṛgveda *JBRS* 40 (1), 17-28

gods in *RV* are natural phenomena either already anthropomorphized or retaining the form in wh they appear in the sky in the air and on the earth everything that *RV* says about Savitṛ is to be found with surprising accuracy in the phenomenon of zodiacal light zodiacal light appears in the west after dusk and in the east at the end of the night (cf *RV* V 81 4, IV 53 2)

17 OJHA, Madhusudana *Devatānivit* Jaipur, 1952, 74

attempts an explanation of Vedic gods deals with Prajāpati Virāṭ, *brahmaudana manotā*, *yajña* Soma *grahas*, etc

18 PANDE, A N Role of the Vedic gods in the Gṛhya-Sutras *JGJRI* 16 (1-2), 91-133

functional division of gods in *GS* is of a thoroughly spiritualised and specialised nature

19 PANDIT, M P *Aditi and other deities in the Veda* Aurobindo Ashram, Madras, 1958, 186

esoteric interpretation

20 PHADKE, Ananta Sastri Devanam paroksapriyatvam *SS* 7, 1953, 233–37

21 PRABHU, R K The riddle of the Vedic gods *SP* (17th AIOC), Ahmedabad, 1953, 13–14

peculiar phenomena of circumpolar regions formed the back ground of Vedic myths most of the Vedic gods are different manifestations of the Arctic sun the *apri* deities are different manifestations of Agni on the polar horizon

22 PRIYAVRATA Devo ki karma bhumi (Hindi) *Vedavani* 11 (12), 3 6

23 PRZYLUSKI, J Heruka Śambara *Polski Biuletyn Orient* I, Warsaw, 42–45

24 RAGHAVA RAU, G V L *Scriptures of the heavens*

astronomical interpretation of Vedic gods

25 RAMAVATARA Vaidika sahitya me devadarsana (Hindi) *Vedavāni* 11 (9) 16–20 (and in further instalments)

26 SABHERWAL, K Conception of god in the Vedas *Siddheshwar Varma Comm Vol I*, 1950, 158–61

27 SARDA, Harbilas Various names of God *Ved Dig* 1 (10), 26–31

28 SASTRI, P S Vedic gods (Telugu) *Andhra Patrikā Weekly*, Madras, 1943

a series of 17 articles

29 SATAVALEKAR S D *Iśvara saksātkara ki bhūmikā* (Hindi) Part I Svadhyaya Mandala, Aundh, 1946, 16+468

30 SATAVALEKAR, S D Bhur bhuvah svar loka ke 33 devata (Hindi) *Siddhānta* 13 (10), 202–04

31. SHANBHAG, D. N. The nature of the Vedic gods. *The Kanara College Miscellany* 5 (1), Kumta, 1954–55, 1–6.

32. SHARMA, B. R. Vṛtra *NIA* 9, 94–99.

> ..*vṛtra* derived from √vṛ (= to cover; to encompass) V appears as Orthros in GK. mythology..the dark nether ocean is the abode of V...

33. SIVAPUJANASIMHA. Vaidika devatā-rahasya. *Vedavāṇī* 11 (9), 21–23.

34. VIPRADAS, Y. R. Nature of the Ṛgvedic deities . *SP* (*17th AIOC*), Ahmedabad, 1953, p. 17.

> ..Vedic deities are manifestations of the Absolute Brahman..

53. LEGENDS AND MYTHS.

1. BANERJEA, J N. *Myths explaining some alien traits of the North-Indian sun-icons. IHQ 28 (1), 1–6.*

> ..ref. to *kavaca* in *ṚV I 25 13* Saraṇyu myth as background of the Purāṇic story of Sūrya, Saṁjñā, Chāyā..

2. BAUMANN, H *Das doppelte Geschlecht* (Ethnologische Studien zur Bisexualität in Ritus und Mythus). Reimer, Berlin, 1955, 420+5 charts.

> Rev: W RUBEN, *OLZ* 1957, 21–24 (draws attention to Indian concepts), H von SICARD, *Man* 1956, 136

3. BERGE, F. Conclusions d'une ètude comparative des légendes de déluge. *Ethnologica I*, Wien, 1952.

4 BISWAS, D. K. Two solar legends re-examined. *Orissa Hist Res J.* 1 (1), 1952, 26–30.

> . three phases of sun-worship and solar cult in India (1) non-Aryan phase—*specially represented by the proto-Austroloid strain* in the population, (2) Vedic phase, (3) reorientation of the Indian solar cult, in the early centuries of the Christian era, by the *Magi priest from Persia, introduced foreign Scythian influence* analyses *MBh* (*Anuśāsana* 95–96) and *Varāha P.* (208)..

5 BULCKE, K *Rāma kathā utpatti aura vikāsa* (Hindi) Hindi Parisad, Visvavidyalaya, Allahabad, 1950, 532.

Vedic lit and *Rāma kathā*

6 CAMPBELL, Joseph *The Hero with a Thousand Faces* Pantheon Books (Bollingen Series 17) New York 1953, xxiii+416

(second printing first printed in 1949) ref to heroes in Hinduism

7 CHANDRABHANA Vaidika sahitya me rama katha ka bija *NPP* 55 (4), 301–05

RV IV 57 6 VIII 21 3 *ParaskaraGS* II 17 9

8 CHAPEKAR, N G The legend of Bhujyu *Chitrav Comm Vol*, 1954, 44–46

9 CLOSS, Hannah The meeting of the waters—an enquiry into the interrelationships of East and West in the mystery of the grail *AP* 19 (5) 201–08

10 COOMARASWAMY, A K On the loathly bride *Speculum* 20 (4), 391–404

adduces a no of Oriental parallels marriage of Indra to Apālā (*ṚV* VIII 91) A was originally of evil hue author calls attention to certain aspects of the stage of transformation of the Loathly Bride she is generally identified with Earth Goddess

11 COOMARASWAMY, A K Review of *The Lady of the Hare A Study in the Healing Power of Dreams*, by J LAYARD (pub Faber & Faber, London, 1945 277) *Psychiatry* 8 (4), 507–13

cop ous ref from Vedic and other SK. texts

12 COOMARASWAMY, A K On hares and dreams. *QJMS* 37 (1) 1 14

starts with *ṚV* X 28.9 the hare hath swallowed the imminent blade sacrifice of the hare represents *atmayajña* mystic connections of hare *ŚPBr* XI 1 5 1.2 *JBr* *AV* V 17 4 IV 3 6

13 COOMARASWAMY, A K *Symplegades* *George Sarton Comm Vol*, New York, 1947, 1–26

motif of "clashing rocks (ref to in *ṚV* VI 49 3) many other Vedic ref

14 DAVE, K N The golden eagle and the golden oriole in the Vedas and Purāṇas *PAIOC* (13th Session), Part II, Nagpur, 1951, 83–90

suparṇa (= both eagle and oriole)

15 DIXIT, V V Brahma and Sarasvatī *PO* 8 66–67

legend of B falling in love with his daughter, S, derived from the Vedic myth of Prajāpati and his daughter

16 DORSON, R M The eclipse of solar mythology *J Am Folklore* 68 (270), 349–416

17 D'SOUZA, J P The story of Vasu Uparicara and its Sumerian Greek, and Roman parallels *PIHC* (10th Session), Bombay, 1947, 171–76

18 DUMEZIL, G Le *curtus equos* de la fête de pales et la mutilation de la jument Viśpala *Erani* 54, 232–45

19 DUMEZIL, G *Loki* Adrien Maisonneuve, Paris, 1948

20 DUMEZIL, G Le *iuges auspicium* et les incongruités du taureau attelé de Mudgala *La Nouvelle Clio* (5 6), 249–66

21 DUMEZIL, G Karṇa et les Pandava *Orientalia Suecana* (*Nyberg Comm Vol*), Uppsala, 1954, 60–66

Pāṇḍava heroes connected with Ved c divinities three-fold division Vāyu (Bh ma) perhaps earlier than Indra (Arjuna) as war god Karṇa Arjuna-conflict reflects the conflict bet ancient Indo Ir solar mythology and later Vedic Indra mythology Kutsa who benefits by Indra s intervention against Sūrya is often ref to as Ārjuneya in *ṚV* (I 112 23 IV 26 1 VII 19.2)

22 DUMEZIL, G Remarques sur le *ius fetiale* *REL* 34, 102–06

23 DUMEZIL, G Les pas de Krṣna et l'exploıt d Arjuna *Orıentalıa Suecana* 5, 1957, 183-88

Karṇa (Surya) Dharma (Mıtra) Bh ma (Vāyu) Arjuna (Indra) Nakula Sahadeva (Aśvınau) Bh sma (Dyauh) Kṛsna (Vısnu)

24 ELIADE M *Le mythe de l éternel rétour archétypes et répétıtıon* Gallımard, Parıs, 1949, 254

comparable to *avatura* of Archetype

Rev T H CASTER, *Rev Rel* 20 166-70 J FILLIOZAT *JA* 238 373 75

25 HARIYAPPA, H L Vedıc legends a crıtıcal revıew *PO* 15, 46-59

26 HARIYAPPA, H L *Ṛgvedıc Legends through the Ages* Deccan College Dıssertatıon Serıes 9, Poona, 1953, XXI+208

Rev A L. BASHAM *JRAS* 1956 112 13

27 HARMATTA, J The golden bow of the Huns *Acta Archaeologıca* (Acad Sc Hung) 1, Budapest 1951 107-151

ṚV VI 75 ın connectıon wıth Hun mythology

28 HERAS, H The devıl ın Indıan scrıptures *JBBRAS* 27 (2)

29 HERAS, H El epısodıo de la torre de Babel en les tradıcıones de la Indıa *Estudıos Bıblıcos* 7, 295 307, 313

30 HERBERT, J The Hındu myth *Asıa* 7, 393-402

(ıts present day value and practıcal applıcatıon) ref to myths relatıng to Atrı Hındu mythology ın common w th all mythologıes of the world has as ıts maın themes the creatıon development and destructıon of the unıverse both macrocosmıc and mıcrocosmıc ıt d ffers from the most ın that ıt combınes a strıct coherence ın the use of ıts symbols and vocabulary wıth an unlımıted wealth of expressıon ın the varıety of ıts descrıptıons of the same state or movement

31 HERBERT, J *Indıscher Mythos als geıstıge Realıtat* Otto Wılhelm Barth Verlag ('Weısheıt aus dem Osten'), Munchen, 1953, 167

32. HYART, C *Les centes de l'Inde* Collection Lebèque 57, Bruxelles, 1944

Rev A CARNOY, *Le Muséon* 60, 220-21

33 IYENGAR, K R Srinivasa. Urvaśī *Sri Aurobindo Mandir Annual*, Jayanti No, 8, 1949, 46-84

34 JENSEN, A E Das Weltbild einer fruhen Kultur. *Paideuma* 3 (1-2), 1944, 1-83.

myths and cults of various peoples, among them Indians

35 KAKATI, B The boar in mythology and folklore *D. V Potdar Comm Vol*, 1950, 38-43

earliest notice in *Br* (*TBr* and *ŚPBr*) collects together scattered ref to boar in myths and folklore of various races and tribes

36 KAKATI, B The fish and the tortoise deities *J Univ Gauhati* 1 (1), 31-40

earliest version of Indian legend of fish deity occurs in *ŚPBr* Vedic fish god parallels Ea the fish instructor from the Persian gulf tortoise has, in later Veda, acquired a semi divine position, in *ŚYV*, he is spoken of as 'lord of waters, and, in *AV*, he appears under the name Kasyapa beside or as identical with Prajāpati, receiving the epithet *svayambhu* In *ŚPBr*, Prajāpati is said to have changed himself into a tortoise when producing all creatures

37. KAKATI, B The rasa dance and the moon myth and the emergence of Radha *J Univ Gauhati* 2 (1), 41-64

. in *rasa*, Krsna seems to be impersonating the moon god, Soma moon god has first claim to the bride in Vedic marriage service (*ṚV* X. 85, *PāraskaraGS* I 4 16, *Vasiṣṭha* 38 5-16) study of moon myth equation Soma = moon taken for granted

38 KANTAWALA, S G The Brahmā-Sarasvatī episode in the Matsyapurāṇa. *JOIB* 8 (1), 38-40

germs of B's incest traceable in Vedic lit. (*ṚV* I 71 5, X. 61 5-7, *MS* 4 2.12, *ŚPBr* I 7 4 1, *Ait Br* 3 33) the second half of the *MP* version seeks to palliate the enormity of the act by offering an allegorical interpretation of it, the germs of this also traceable in Vedic lit (*ĀśvGS* 3-4, Sarasvatī = Muse of Poetry—*ŚPBr* 3 9 1 7, *Ait Br* 3 1 10)

39 KARMARKAR, R D The Pariplava (revolving cycle of legends) at the Asvamedha *ABORI* 33, 26–40

all ten tribes mentioned in *par plava* were actually residents of the earth having free intercourse with one another *asvamedha* was just a periodical meeting of the different tribes constituting society

40 KARNIK, H R Some symbolical legends from the first kanda of the Śatapatha Brāhmana *SP* (13th AIOC), Nagpur, *1946*

41 KARNIK H R The legend of Prajapati s illicit passion for his daughter—the sky or the dawn *PAIOC* (12th *Session*), *Vol II*, Banaras *1946* 240–48

(See *VBD* I—117 14 b) the legend comprises an imp moral tale not merely an allegorical representation of atmospheric or astronom cal or cosmograph cal phenomenon attitude of Ved c Aryans towards the upholding of a moral princ ple or law against even the highest divinity like Prajāpati

42 KARNIK, H R The legend of the Aptya Devatas—Trita, Dvita, and Ekata *J Bom U* 16 (2) Sept 1947

43 KARNIK, H R The legend of Aptya Devatās—Trita, Dvita, and Ekata *Bh Vid* 9 (*K M Munshi Diamond Jubilee Vol* Part I), 316–24

(first paper on the subject pub *JBomU* 16-2) *ŚPBr* I 2 3 the Āptya story is not merely symbol cal narrat ve—it also shows how the priestly commun ty dominated the then social structure

44 KARNIK, H R Some Indra legends from the first kanda of the Śatapatha Brahmaṇa *SP* (14th AIOC) Dar bhanga, 1948, p 4

Indra of *ŚPBr* hardly d ffers from his *ṚV* proto-type some new traits have however been added to his char

45 KARNIK H R Some more Indra legends from the Śatapatha Brahmana *Bh Vid* 11 (1–2) 6 12 (also in *SP*, 15th AIOC, Bombay, 1949, p 9)

ŚPBr I 4 4 II 1 2, II 4 3 ritual elevation of I

46 KARNIK, H R The Asvin legends from the Śatapatha Brahmana SP (16th AIOC), Lucknow, 1951, 21–23

their medical and surgical skill helped them to secure a share in sacrifice

47 KARNIK, H R Pusan legends in the Śatapatha Brahmana SP (17th AIOC), Ahmedabad, 1953, p 9

P not an imp deity of the sacrificial cult retains his pastoral char even in *Br*

48 KARNIK, H R Some Visnu legends from the Śatapatha Brahmana SP (18th AIOC), Annamalainagar, 1955, 10–11

in *Br* we hardly come across identification of V with solar phenomenon there identified with sacrifice itself some legends have become the basis of the later *avataras* of V

49 KARNIK H R Prajapati legends from the Śatapatha Brahmana SP (20th AIOC) Bhubaneshwar, 1959, p 12

P an imp deity of the Vedic pantheon has been completely transformed into a sacrificial divinity in *Br*

50 KESHAVAMANI, Sastri Sauparna se siksa (Hindi) *Siddhanta* 13 (1) 10 14

ref to *amrtaharana* appendix to *SV VS* 12 4

51 KOSAMBI, D D Urvasī and Pururavas *JBBRAS* 27, 1–30

interpretation of the myth (GELDNER mentions 8 versions of it) transl and comm on *ṚV* X. 95 P U dialogue is part of a ritual act performed by 2 characters representing the princ pals and is thus a substitute for an earl er actual sacrifice of the male P is to be sacr ficed after having begotten a son and successor on U usual sequel to some kinds of primitive sacred marriage U later reaches the status of Usas as a mother goddess

52 KUIPER F B J An austro asiatic myth in the Rigveda *MKNAW* (Afd Letterkunde, n r, deel 13, 7) 1950, 163–82

Indra shoots thro the mounta n and slays the boar wh, on the other side of the mountain guards h s treasure of cooked rice milk (*ṚV* I 61 7) *drunbhūli* (= bow) *bunda* (= arrow)

emuṣa (= boar), *odana* (= rice-dish)..the words for 'bow' and 'arrow' are of proto-Muṇḍa origin..the myth must have been a proto-Muṇḍa myth..both religions—that of the proto-Muṇḍa tribes and that of the Aryan invaders—must have contained common notions about the cosmos and man's place in it..

53. KUIPER, F. B. J. Naar aanleiding van de gouden kiem. *BTLVK* 107, The Hague, 1951, 67-85.

. (a propos the "golden germ") contains observations on Devas and Asuras, Viṣṇu, Varuṇa, the inverted tree .

54. LOMMEL, Andreas. *Schlange und Drache in Hinterindien und Indonesien* Gräfenhainichen 1937, Franfurt/a M., 1937, 40.

55. LOMMEL, H. Bhṛgu im Jenseits. *Paideuma* 4 (*Mythe, Mensch, und Umwelt*, ed. A. E JENSEN), Bamberg, 1950, 93–109.

. the real significance of the legend in *ŚPBr* and *JBr.* is not to be found in the idea of retribution but in the representation that, in the world of the dead, everything is as topsytervy as in our own world transmigration of soul—the doctrine existed before the *Up* period, and, indeed, without any connection with *karma*-doctrine..

56. LOMMEL, H. Betrachtungen uber Mythos besonders in Indien und Iran. *Paideuma* 5 (4), Bamberg, 1952.

57. LOMMEL, H. Die aufopferungsvolle Gattin im alten Indien. *Paideuma* 6 (3), 1956, 95–109.

..(1) Sāvitrī, (2) Sūryā, (3) Myth-parallels, (4) Satī..

58. DE MENASCE, P J. Une légende indo-iranienne dans l'angélogie judéo-musulmane : à propos de Hārūt et Mārūt. *Et Asiatiques* 1–2, Berne, 1947, 10-18.

Rev.: H C. PUECH, *RHR* 133, 221-25.

59 MITRA, S. C. Studies in bird-myths. New Series 13. *QJMS* 37 (1), 43–45.

..ref to *ŚPBr*. story about the six-eyed and three-mouthed Viśvarūpa Indra cut the three faces of V.—out of one mouth issued the bird *kalaviṅka*; out of the second, *kapiñjala* (*cātaka*); out of the third, *tittiri*..

60 MUKHOPADHYAYA, Bhaktisudha The *tripura*-episode in Sanskrit literature *JGJRI* 8 (4), 371–95

> the *MBh* (*Karnaparvan*) version of the episode owes its origin to Vedic lit (*Kaṭhaka Sam* 24 10, *Ait Br* III 3 13, *TBr* VI 2.3, *ŚPBr* VI 3 3 25)

61 MUKHOPADHYAYA, Jagannatha Kayekati vaidika akhyaner krama parinati (Bengali) *OH* 3, Jan June 1955

> (evolution of some Vedic legends)

62 NALIN, Indira The legend of Pururavas and Urvasi *JBomU* 19 (2), Sept 1950, 85–93 (also in *SP*, 15th AIOC, Bombay, 1949, p 11)

> study of the different versions of the legend legend contains essentially human appeal, tragic intensity and suggestiveness wh contribute to its dramatic interest may be a fragment of ritual drama

63 NIYOGI, S P A study of the different versions of the legend of Naciketas *IHQ* 28 (3), 286–89

> versions in *TBr* III 11 8 *Kaṭha Up* *MBh* (*Anuśāsanaparvan*), *Varāha P* (193–212), *Brahmanda P* first three versions studied they differ from one another so far as the chief object of the legend is concerned *TBr* eulogises *śrautayāga* *Kaṭha Up* *jñana* *MBh* *dāna* original source of the legend in *Kaṭhaka Br*, wh is lost to us

64 OJHA, Madhusudana *Vaijnanikopakhyānam Vaidiko pakhyanam* Jaipur, 1950, 21

> explains significance of legends relating to *suparṇa* *ananta* *hayagriva* *asuraghni* *vāk* *āptya* *stambaya us* *devayajana*, etc.

65 PANDIT, M P Legend of Śunahsepa *Sri Aurobindo Mandir Annual*, Jayanti No 8, 1949, 114–24

> no valid reason to suppose that human sacrifice as an institution existed in the Aryan society of the Vedic age the inner meaning of the S legend acc. to Aurobindo

66 PANDYA, A V Savitri Upākhyāna (An Aryo Indian parallel of the Assyrian legend of Ishtar s Descent to the Nether World) *Vallabh Vidyanagar Res Bull* 1 (2), English Section, 83–128

67. RAMANATHA, Vedalamkara. Nāciketa upākhyāna kā rahasya (Hindi). *GKP* 8 (11), 321–24.

68. RAMANATHA, Vedalamkara. Vedo kī kucha pahelıyā. (Hindi). *Vedavāṇī*. 10 (1–2), 37–41.

. three brothers (*ṚV* I 164.52); a big bird (I. 164 52), miraculous vessel (*AV* X. 8.9); eagle sleeping upon the sea (*RV* X. 114 4); *hamsa* flying with foot (*AV* XI. 4.31).

69. SAHAL, K. Samskrta vāṅmaya aura kahāvate—eka vihamgama drsti. (Hindi). *NPP* 59 (3–4), 266–90.

..Vedic legends ref. to..

70. SASTRI, P. S. *Some stories of Rig Veda.* (Telugu). *Bhāratī*, Madras, Mar. 1941, 235–38

. some poetic images and figures employed by Vedic poets have given rise to fantastic stories like those of Tārā and Śaśāṅka in later times..

71. SINHA, T. P. *Hindū dhārmika kathāo ke bhautika artha* (Hindi). Bihar Rāstrabhāsā Parisad, Patna, 1957, 8+122

Rev.. GOSWAMI, *NPP* 62, 104

72 SPELLMAN, J. W. The legend of Devāpi *JRAS* 1959, 95–99.

.*ṚV* X 98 (ascribed to Devāpi) must be a very late accretion to *Sam* reason for D 's not exercising the prerogative of the right of the throne seems to be *leprosy* . the evolution of power concepts in society wd. seem to indicate that physical disability appeared earlier than rel heresy as an *impedement to sovereignty*..

73. SURYAKANTA. *The Flood Legend in Sanskrit Literature* Delhi, 1951, VIII+149.

embodies English transl of all versions of the legend in SK... appendices containing English transl. of the Babylonian and Hebrew versions .

74. TARAPORE, J. C. Some Aryan legends of the origin of fire. *Poure Davoud Mem Vol*, No. II, 107–116.

..Indian; Iranian, and GK...

75 VADER, V. H. *Mṛta saṁjīvanī vidyā* or the legend of Śukrācārya SP (20th AIOC), Bhubaneshwar, 1959, 21–22.

: astronomical interpretation

76 WELLER, F. *Die Legende von Śunaḥśepa im Aitareya-brāhmaṇa und Śāṅkhāyana-śrautasūtra.* Akademie-Verlag, Berlin, 1956, 91.

(1) the versions in *ABr* and *ŚŚS* go back to a single source, the narrative is compiled in both texts more or less similarly, (2) as the legend is, in *some portions, quite unagreeing in the 2 versions, its present form cd not have been either original* or genuine, much alloyed, in its hist development, (3) tragic story of Hariścandra, Rohita and S. represents the oldest stratum, the offering of S has nothing to do with coronation, the last addition to the legend is S s adoption W has shown the various stages in the text trad in a 'plastic' manner

Rev J B, *BSOAS* 21, 675, H LOSCH *ZDMG* 108, 419–20, F J MEIER, *OLZ* 1957, 363–65, L. RENOU, *JA* 244, 327

77 WIKANDER, Stig Pāndava sagen och Mahabharatas mytiska forutsättningar *Rel och Bibel* 6, 27–39

. (*transl in French in* DUMEZIL's *Jupiter Mars Quirinus* IV, 37–53) mythological substratum of *MBh* is pre Vedic myth of five Pāṇḍavas reflects culture and rel older than those of *ṚV* concepts of rel sovereignty, physical force, and productive work represented

78 WIKANDER, Stig. Sur le fonds commun indo iranien des épopées de la Perse et de l Inde *Nouvelle Clio* 7, 316–19

79 WIKANDER, Stig Nakula et Sahadeva *Orientalia Suecana* 6, 66–96

80 ZIMMER, H Myths and Symbols in Indian Art and Civilization (ed by J CAMPBELL) The Bollingen Series 6, New York, 1946, XIII+248+70 illustr.

Rev P HACKER, ZDMG 104, 263 ff

81 ZIMMER, H The King and the Corpse Tales of the Soul's Conquest of Evil The Bollingen Series 11, Washington 1948, IX+316

Rev C. von FUERER HAIMENDORF, *Man* 1951, 134

82 ZIMMER, H *Mythen und Symbole in indischer Kunst und Kultur* Rascher, Zurich, 1951, XI+282+70 illustr

(transl into German from original English by E. W ESCHMANN)

Rev P HACKER, *ZDMG* 104 263 ff W KIRFEL, *OLZ* 1953, 170–73

54 RITUAL AND RITES

1 AGRAWALA, R Rajasthana ke yupastambha tathā vaidika yajna (Hindi) *NPP* 59 (2), 116–22

2 AIYAPPAN A Sayana s *peṭikā* a query about an Atharvan rite *C K Raja Comm Vol*, 1946, 312–18,

AV XVIII 2.25 3 70 ref to *vanaspati* = tree or forest tree Sāyaṇa interprets *vanaspati* as *peṭikā* Kauśika understands *vanaspati* as the tree at the root of wh bone relics are sometimes deposited archaeological evidence *in support of use* by Indians of *peṭikā* or coffin for putting dead body *vṛkṣa* of the funerary hymns of *AV* probably denote funeral chest (ref to the practice of Red Kaffirs of Hindu Kush they are a primitive Aryan tribe)

3 APTE V M Vedic Rituals *CHI*, Vol *I*, Ramakrishna Mission Inst of Culture, Calcutta, *1958*

survey of the evolution of Vedic ritual from the earliest times place of magic in it ritual procedure described in *Br* *ŚS*, *GS*

4 ARMSTRONG, A E The ritual of the plough *FL* 54, 250–57

traction plough *invented in the ancient Near East* accompanied the migrations diffusion of the ritual due to culture-borrowing

5 ATHAVALE, Sadashiv Viśvamitra ani naramedha (Marathi) *Navabhārata*, Feb 1960, 15–19, Mar 1960, 13–19

human sacrifice was in vogue in ancient India, later became only symbolic V raised his voice against human sacrifice

6 BALASWAMI, Sri. Vratavicara (Marathi) *Prerana* 2 (6), 27–34

7 BAPAT, Dhundiraja Sastri Abhyudayapradhana vaidika dharma. (Marathi) *Kevalananda Comm Vol*, 1952, 108-120

Vedic sacrifice also intended for material prosperity

8. BAPAT, P V Sammapasa and other allied sacrifices in Pali literature *SP* (16th AIOC), Lucknow, 1951, 104-05

Brahmanical sacrifices mentioned in Pali lit —*assamedha purisa medha sammāpasa vajapeya* and *niraggala sammapāsa = śamyā prasa* (throwing of a yoke-pin in order to determine the place of the next sacrifice) Pali *niraggala* (= *nirargada*) identified with *sarvamedha*

9 BARUA, P R The Brahmin doctrine of sacrifice and rituals in the Pali canon *JASPakistan* 1 (1), Dacca, 1956, 87-108

10 BASU, J The spirit underlying the form of Vedic sacrifice *Ved Kes* 47 (3), 148-51

11 BEDEKAR, D K The origin of yajna in primitive society *SP* (15th AIOC), Bombay, 1949, p 186

y is not a form of magic, on the contrary, it precedes magic and is its source behind various forms of sacrifice stands human sacrifice the latter was a unification ritual tribal gathering of scattered member-colonies of the tribe as the social institution wh inspired human sacrifice

12 BEDEKAR, D K Primitive society and yajna *ABORI* 31, 70-99

y is axiomatic even to the ancients human sacrifice as primeval *y* it was a creation rite creation rite as the basis of magic Prajāpati s diffusion and unification tribal gathering as a human institution some corollaries (1) rise of cosmic deities (2) evolution of deities (3) growth of black magic (4) growth of concepts like *brahman* (5) evolution of ceremonials (6) growth of taboos

13 BERTHOLET, A *Der Sinn des kultischen Opfers* Verlag der Akad der Wissen, Berlin, 1942, 27

(the theory suggested here is later developed in *Phaenomenologie der Religion* by G van der LEEUW)

Rev W SCHMIDT, *Anthropos* 37-40 375-79

14 BHATTACHARYA, Vidhusekhara Vedic rites and non traivarnikas *IHQ* 22 (3), 230–32

only *traivarnikas* entitled to Vedic sacrifice exception of *ratha kara* and *nisada sthapati*

15 BOSE, A C Vedic ritual *BJ* 4, 15-12-1957, 32-33

16 BUSCHARDT, L *Vrtra De rituelle Daemondrab i den vediske Somakult* Munksgaard, Copenhagen, 1945, 170

Rev F B J KUIPER *Museum* 52 198-200

17 CHAKRAVARTI, Chintaharan Hindu rituals need for the study of their origin, development and local variations *Bh Vid* 13 51-54

18 CHAKRAVARTI, Chintaharan Application of Vedic mantras in Tantric rites *JASBL* 18 (2), 113-115

19 CHAKRAVARTI, Chintaharan The Hindu rituals *BRMIC* 8, 212-17

social and ethical values of rituals

20 CHAPEKAR, N G *Tarpana* (Marathi) Poona 1948, 8+120+4

deva manusya pitar—originally represented people of distinct cultures *savya niv ti prac navîti* were their respective modes of dressing *tarpana*=offering of libations of water to gods manes and men after bath *tarpanas* from the different *sakhas* of the 4 Vedas collected together text of *tarpana* of the *Ranayaniya sakha* of *SV* printed here for the first time list of 147 names of *rsis acaryas* and others occurring in *tarpana* given

21 CHATTOPADHYAYA B K *Upanisad aura vaidika yajna* (Hindi) *Siddhānta* 13, 263-66.

no real conflict bet Veda and *Up*

22 CHINNASWAMI SASTRI, A *Yajnatattvaprakasa* Calcutta, 1953, XIII+132+II+8 plates

(ed by A M RAMANATHA DIKSHIT) a succinct account in SK of the details of all the rituals of Vedic sacrifices

Rev G H BHATT *JOIB* 4 408 T N RAMACHANDRAN *JORM* 23 158-59

23. COOMARASWAMY, A. K. *Svayamātṛṇṇā Janua Coeli.* Paul Geuthner (*Zalmoxis* 2-1), Paris, 1939.

..the *punasciti* of the fire-altar consists essentially in laying down three "self perforated bricks", representing the three worlds—earth, air, sky..discussion (based on Vedic and other sources) of the Indian doctrine of the Sun door at World's End, and of how it may be passed..universality of the doctrine indicated by means of ref. to its Christian and Islamic forms.

24. DANDEKAR, R. N. Veda āṇi yajñasaṃsthā. (Marathi). *Jñāneśvara* 7 (4), 1-7.

..(Veda and the institution of sacrifice)..

25. DAS, S R. A study of the *vrata* rites of Bengal. *M in I* 32 (4), 207-45.

..meaning and purpose of *vrata* acc. to Vedic texts. no trace of *vrata*-rite and practice in Vedic hymns indications found in *strīkarmāṇi* of *AV* *mahāvrata* described in *śrauta* lit comprises many features of folk festivals. element of magic in *vratas* v. derived from the non-Aryan people..

26. DAS, S. R. A study of folk cattle rites *M in I* 33 (3), 232-40.

sanctity of cow is foreign to *RV* sacredness attached to the cow pre-dates *RV* Aryans. earliest prohibition of cow killing in *AV* this is due to the influence of non-Aryan public opinion all cow-rites seem to be of non-Aryan origin cattle-worship is pre-Aryan..

27. DAS GUPTA, S. B The Indian conception of sacrifice —its evolution in ages. *BRMIC* 6 (8), 173-81.

..fire was a rare thing in the early Aryan society—very difficult to be produced and more so to be preserved, therefore, came to be worshipped (1) sacrifice as corporate activity of priests aimed at the benefit of society at large; (2) fire-sacrifice = process of purification; (3) cosmic process and life-process viewed as sacrifice.

28. DATTA, Bhupendra Nath *Dialectics of Hindu Ritualism.* Gupta Press, Calcutta.

. Part I, 1951, 228; Part II, 1956, IV + 213-416 author seeks to trace the origin and development of Hindu rel institutions from the days of the Vedas to the present day from the politico-economic pt of view..Part I. relates to period from *RV* to *Up*..

(acc to author nordic origin of the Vedic people is untenable, cradle of the ṚV people was Eastern Afghanistan, Āryas and Dāsas are not different biotypes, varṇa in the Veda stands for 'class)

Rev A *Pr Bh* (July 1951) 309 10

29 DIEHL, C G *Instrument and Purpose Studies on Rites and Rituals in South India* Gleerup, Lund, 1956, 394

30 DIEHL, C G Puṇyahavacana *Orientalia Suecana* 6, 97–106

31 DIKSHITAR, T A Venkateswara The Vedic sacrifices and temple worship *Bh Vid 5 (Singhi Comm Vol)*, 62–70

temple worship sanctioned in Tantric works is intimately related to Vedic sacrifice the former represents a purposeful modification of the latter

32 D Onofrio, C Le ' nozze sacre ' della regina colca vallo nel rito dell Asvamedha *St M St R* 24–25, 1953–54 133–62

33 DUMONT, P E *L'Agnihotra* Johns Hopkins Press, Baltimore, 1939, XIII+213

(See *VBD* I 119 19)

Rev V LESNY *Arch Or* 13 281 82

34 DVIVEDA, Vrajavallabha Sautramaṇī viniyoga sutra rthah *SS* 7 (2), 154–55

35 FILLIOZAT, J Apollonius de Tyane et les rites vediques *JA* (1945)

36 GHULE Krishnasastri Yajnasamstha ani pasubali (Marathi) *Ghule Lekha-Samgraha*, 1949, 272 93

37 GONDA, J The *simantonnayana* in the Grhyasutras *EIV* 7 (1), 12–31

a description and interpretation of *s.*, wh must have been a marriage rite before being connected with pregnancy

38. GUENON, R. Rites and symbols *JISOA* 9, 37-41

a symbol, understood as a graphic figuration, is as it were but the fixation of a ritual gesture visual symbols (*yantras*) and auditory symbols (*mantras*)

39 HAZRA, R C The Asvamedha, the common source of origin of the Purana pancalakṣana and the Mahabharata *ABORI* 36, 190-203

Puranas and *MBh.* owe their origin to the *pariplava ākhyonas* of *Aśvamedha* *AV* XI 7 24 connects *P* with *Yajus*

40 HEESTERMANN, J C *The Ancient Indian Royal Consecration* (The Rajasuya described according to the Yajus texts and annotated) *Mouton & Co* (Disputationes Rheno Trajectinae II), 's Gravenhage, *1957*, *X+235*

description and interpretation of various rites in *Rajasūya* acc. to author, *R* was originally a yearly repeated rite of cosmic regeneration and rebirth the preparatory rites of *R* wh follow the introductory Soma sacrifice contain characteristic features that *symbolize the rebirth of the sacrificer and of the year*, *the following Agrayaneṣṭi* is performed in order to secure the continuity of fertility in the next year, the *Caturmāsyas* seem to be the ritual evocation of the universal process of maturing and birth thro' the year and the purpose of the subsequent offerings (*devikā haviṃṣi*) to Dhātṛ and his *female companions clearly is to set in motion the year* and the exhausted powers *of fertility* H studies Vedic concept of kingship in its relation to the Vedic view of world *R* is an abridged representation of the unending cyclical process of decay and regeneration and on the centre of the cyclical regeneration of the universe, set in motion and *regulated by the ritual proceedings at the place of the sacrifice*, stands the king, who impersonates the cosmic tide of regeneration and decay

Rev J M M D, *BSOAS* 22, 194, P E DUMONT, *IIJ* 2, 242-43, L. RENOU, *JA* 245, 316-17

41 HEIMANN, B The supra personal process of sacrifice *RSO* 32 (2), 731-39

42 HUMBACH, H Milchprodukte in zarathustrischen Ritual *IF* 63, 40-54

43 KAPALI SASTRY, T V Anjah sava or the rapid rite of a seer-priest *Sri Aurobindo Mandir Annual*, Jayanti No 9, 1950, 67-81,

> *añjah sava*=Soma sacrifice without the customary goat immolation *RV* I 28 embodies such a the inner significance of the *s kta* explained

44 KARMARKAR, R D The Asvamedha its original significance *ABORI* 30, 332-45 (also in *SP*, 15th AIOC, Bombay, 1949, p 220)

> *medha* from √*mih* (=to shower forth) *medha*=*ma thuna* the orig nal idea underlying *yajña* was *ma thuna* *asvamedha* originally connoted actual union with a horse

45 KASHIKAR, C G Śrautavidyece buddhivadi adhi ṣthana (Marathi) *Sahyādri* (Oct 1949), Poona, 571-77

> (rational basis of Vedic ritual)

46 KASHIKAR, C G Śrauta vanmaya ani vidhi (Marathi) *Chitrav Comm Vol*, *1954, 98 104*

> (ritualistic lit and practice)

47 KASHIKAR, C G The ritual of the Vajapeya sacrifice *PO* 19, 40-46

> a brief statement about the Vājapeya ritual acc to the *Ta ttir ya sakhā* of *KYV*

48 KASHIKAR, C G The present day Vedic ritual in India *R B Trivedi Comm Vol*, *1958, 56-64*

49 KHARE, G A Vaidika karmakānda paricayaḥ *R B Trivedi Comm Vol* 1958, Sanskrit Section 1-11

50 KIRFEL, W Der Asvamedha und der Purusamedha *Schubring Comm Vol*, 1951 39 50

> (summarised in *Anthropos* 48 p 651) the rituals of *A* and *P* are clearly identical the latter must have been the prototype of the former traditionally the purpose of *A* was mostly the progeny for a childless God king (rarely the *prayascitta* after wars) in both the most essential ceremony was cohab tation of the first queen with the ritual horse or ritual man the ritual horse was accompanied by all kinds of animals, and the ritual *puru a*

by men of all professions the cohabitation of the *mahiṣī* and the dead horse was a means to obtain offspring and might be compared with *niyoga*

51. KLUCKHOLM, C. Myths and rituals a general theory *The Harvard Theological Rev* 35, 45–79

both myths and rituals make an outlet possible for a primitive man for his inner and outer, bodily and spiritual tensions and conflicts—this outlet being necessary for the life of the individual and of the community (summarised in German and French in *Anthropos* 37–40, 343)

52 KOKAJE, Raghunath Sastri Problem of common ritual for all Hindus *SP* (13th AIOC), Nagpur, 1946

53 LOMMEL, H Mithra und das Stieropfer *Paideuma* 3 (6–7)

54 LOMMEL, H. Wiedergeburt aus embryonalem Zustand in der Symbolik des altindischen Rituals Origo Verlag (in *Tod Auferstehung Weltordnung* ed Carl HENTZE), Zurich, 1955, 107–30.

dīkṣā, upanayana

55 MAJUMDAR, N K. Sacrificial altars Vedis and Agnis *JISOA* 7, 39–60, 8, 21–40

based on *śulbasūtras* (mainly Baudhāyana Āpastamba Mānava, Kātyāyana, also Vārāha and Vādhūla) details re measurements and actual construction of *vedis* and *citis* various diagrams given

56 MAYRHOFER PASSLER, E Haustieropfer bei den Indo iraniern (und den anderen indogermanischen Völkern) *Arch Or* 21, 182–205*

(summary in *Anthropos* 49, 1119 20) sacrifice of cow and bull sheep, dog horse not considered based on oldest available documents present practices also taken into account chart showing the kinds of animals offered to specific divinities on the basis of this investigation some conclusions drawn about the domestic animals of Idg. peoples dog known to them first of all, then hen, then, more or less simultaneously, pig sheep goat, later, cow and bull last of all, horse horse sacrifice later assumed highest position, but horse was hardly regarded as a domestic animal

57. OJHA, Madhusudana. *Yajñamadhusūdanaḥ Smārtakuṇḍasamīkṣādhyāyaḥ*. Vedic Press, Ajmer, 1929, 59.

deals with altars required for *smarta* rites .

58 OJHA, Madhusudana. *Yajñamadhusūdanaḥ*. Ganga Fine Art Press, Lucknow, 1930, 40

Ch 4. *Yajñopakaraṇādhyāyaḥ* (sacrificial implements), Ch 5 *Yajñavitapādhyāyaḥ* (all *iṣṭis*, *paśuyajñas*, and *somayāgas*), Ch 6 *Karmānukramaṇikādhyāyaḥ* (tabular list of the principal elements of the ritual in each sacrifice)

59. OJHA, Madhusudana *Pitṛsamīkṣā* Ganga Fine Art Press, Lucknow, 1937, 36

. explains the nature of the seven kinds of *pitṛs*, namely, *somasad*, *barhiṣad*, *agniṣvātta*, *somapa*, *haviṛbhuj*, *ājyapa*, and *sukālin* their symbolic significance in creation explained with ref to Agni and Soma, or Devas and Sādhyas

60. OJHA, Madhusudana *Chandobhyastā* Manavashrama, Jaipur, pp 160.

ritual and theory of Vedic *yajñas* five chapters (1) *Haviryajña*, (2) *Mahāyajña*, (3) *Atiyajña*, (4) *Śiroyajña*, (5) *Yajñapariśiṣṭa*

61 OJHA, Madhusudana *Yajnasarasvati* Manavashrama, Jaipur, 1946, 444

in *Kanda* 1, all the *yajñas* from *Iṣṭi* to *Rājasūya* are described in *Kanda* 2, *agnicayana* and its ritual and the building of *citis* are treated (with charts])

62. OJHA, Madhusudana *Nirūdhapaśubandha* Manavashrama, Jaipur, 1953, 1–9

ritual and symbolism of the offering of a viscerated animal

63. PANDEYA, A N Gṛhyakarmasu vaidikadevatānam sambandhah *SS* 7, 174–84.

64. PANDIT, A C The co-existent rights of the husband and wife to perform Vedic sacrifices *SP* (17th AIOC), Ahmedabad, 1953, p. 12.

joint right of husband and wife to perform *yāga* no separate right for either of them

65. PATIL, G M. Priesthood in Avesta and Ṛgveda *BDCRI* 18 (*Taraporewala Mem. Vol*), 221–25

close affinity bet pre Zarathrustra Avestan ritual and *ṚV* sacrifice Iranians were separated from their Indian brothers at a very late and developed stage of *ṚV* sacrifice when that ritual had as many as seven or eight recognized priests Avestan scriptures were acquainted with the eightfold division of priesthood.

66 POTDAR, K R *Sacrifice in the Ṛgveda* (Its Nature, Influence, Origin and Growth) Bh Vid Bhavan Series 16, Bombay, 1953, VII+298

discusses the subject under such headings as *d kṣo*, hymns and sacrifice, gods and sacrifice, etc

Rev G V DEVASTHALI, *JBomU* 23, 181, G C JHALA, *JBBRAS* 29, 129–31, R S SHARMA, *JBRS* 40, 83 85, A R TATACHARIAR, *JORM* 23, 162–63

67 PUHVEL, Jaan Vedic *asvamedha* and Gaulish *Epomeduos* *Lg* 31, 353–54

horse sacrifice goes back to common IE period wealth and variety of available ethnographic material a proper name attested on silver coins of Gaulish Aruerni is Epomeduos (=having great passion for horses) *asvamedha* ($\sqrt{mad}$) and E wd seem to emanate from closely related IE ritual terms semantically identical but showing etymological (tho' almost homophonous) variation of the second element a particularly noteworthy concordance bet Indic and Keltic features of horse sacrifice concerns the sexual aspects of the rite (fertility rite involving the horse Indic—*mahiṣi* and horse, Keltic—king and mare)

68 RAGLAN Patterns in the ritual of coronations and royal funerals. *Folk-Lore* 64, 257–70

kingship is derived from a common source, the resemblances in detail of a single rite as it is or was performed in various parts of the world, are such that any hypothesis other than that of common origin is inconceivable

69 RENOU, L Les connexions entre le rituel et la grammaire en sanskrit *JA* 233, 105–165

70. RENOU, L Cérémonies védiques dans l'Inde contemporaine *Séance annuelle des cinq Academies*, Paris, 1949, 1–8

71. RENOU, L. La valeur du silence dans le culte vedique *JAOS* 69, 11–18.

> ..concept suggested by such terms as *upāṁśu, tūṣṇīm, manasā, vāgyatena*..

72. SARDA, Harbilas. The doctrine and practice of yajnas. *Ved Dig.* 2 (3), 31–36.

73. SEHGAL, S. R. A brief account of Vedic sacrifice. *KKT* 13, 529–37.

74 SEHGAL, S R A brief account of the Darsapūrṇamāsa sacrifices. *KKT* 14 (3), 303–06.

75. SHARMA, B. R. *Symbolism of fire-altar in the Vedas: a study with special reference to Āpah.* *ABORI* 33, 189–96

> ..altar symbolizes female creative energy, and Agni male creative energy by identifying the altar with waters, wh are regarded as the very foundation and source of universe, the symbolic representation of the altar is brought to perfection .

76. SHASTRI, Dakshinaranjan. Altars, diagrams, etc, in the ritual of ancestor-worship *JISOA* 8, 166–73.

> . details in respect of the rituals of *śavadāha, pitṛmedha, piṇḍapitṛyajña, mahāpitṛyajña* .

77. SHENDE, N. J. The *theory of the sacrifice in the* Yajurveda. *BDCRI* 18 (*Taraporewala Mem. Vol.*), 17–21.

> . in *YV*, sacrifice was raised to the status of the all-pervading and omnipotent spirit, wh is named as *brahman*. the concept of sacrifice may have developed into the concept of *Up brahman*, without any revolt or *revolution, just by process of* evolution

78 · SHIVANANDA TIRTHA Ugraratha-śānti-prayogah *PO* 23–24, 1–66.

79. THALIATH, J. Present-day relics of the Vedic horse-sacrifice. *Anthropos* 47, 501–08

> . ref to rites performed by the Gonds of Eastern part of Mandla dist ..the rite is called "Bhagvat" and is performed in honour of Rāma..

80 THATHACHARIAR, Ramanuja Karmakanda *R B Trivedi Comm Vol*, 1958, 70-75

81 THIEME, P Prehistoric elements in the Vedic sacrifice *Proceedings of the American Oriental Society* Toronto, 1955

(*JAOS* 75 p 279)

82 *The Śrauta Ritual and the Vajapeya Sacrifice*, pub Vājapeya Performance Committee, Poona, 1955, 3+59

(brochure pub on the occasion of the performance of the Vājapeya sacrifice at Poona bet 30th Oct. and 6th Nov 1955) consists of two parts first part gives a brief outline of the institution of Vedic sacrifice, second part gives a detailed conspectus of the entire procedure of *V* appendix I gives a list of *stotras* and *astras* employed in the sacrifice

Rev H LOMMEL, *ZDMG* 106 410-11

83 *Vaidika yajnasamstha ām vājapeya yajna*, pub Vājapeya Performance Committee, Poona, 1955, 4+56

(Marathi version of the above)

84 VAJAPEYI, K. D Pracina bharata me asvamedha *NPP* 52 (1), 1-6

85 VENKATARAMAN, T S Yajna *Ved Kes* 45 (8), 348-52

86. VENKATASUBBARAO, P S Pishta pasu yaga *KKT* 19 (8) 612 16

Sri Madhva is said to be the innovator of this kind of sacrifice

87 VORBICHLER, A *Das Opfer (auf den uns heute noch erreichbaren altesten Stufen der Menschheitsgeschichte) Eine Begriffsstudie* St Gabriel Verlag, Mödling bei Wien, 1956, VII+198

Rev A C. *Anthropos* 52 690-91, G MENSCHING *OLZ* (1959) 464-65

88 WIKANDER, Stig Gudinnan Anahita och den zoroastriska eldskulten *Rel och Bibel* 1, 26 ff

89. WIKANDER, Stig *Feuerpriester in Kleinasien und Iran.* Gleerup, Lund, 1946, XII+244.

..comparative study of Vedic and Avestan priests discusses *atharvan*, *ātar*, *ātur*, *agni*, *aṅgiras*..

55. CULTS AND FESTIVALS

1. BOUTEILLER, M. *Chamanisme et guérison magique* Presses Univ. de France, Paris, 1950, 377.

Rev M ELIADE, *RHR* 140, 247–49, J FILLIOZAT, *JA* 239, 90

2. BUDHA PRAKASH. Govardhana-pujā its historical and cultural significance. *PO* 18, 13-18.

3 DAS GUPTA, S B The evolution of the Radhā-cult. *BRMIC* 2 (10), 156–57.

Vedic origin in the *Śrī-sūkta* of *ṚV*

4 ELIADE, M. *La chamanisme et les techniques archaiques de l'extase* Payot, Paris, 1951, 447

Rev J FILLIOZAT, *JA* 240, 406–08; W RUBEN, *DLZ* (1953), 234 ff

5 FÜRER-HAIMENDORF, C von. The cult of the clan-gods. *M in I* 25 (3), 149–86

6. GULIK, R. H. van *Hayagrīva, the Mantrayānic aspect of horse-cult in China and Japan.* E J Brill, Leiden.

author has brought together, from Indian, Chinese, and Japanese sources, a long series of notes and details bearing on H .

Rev . Sten KONOW, *AO* 15, 78–79

7. JACKSON, J. W *The Aztec Moon-Cult and its relation to the Chank-Cult of India* Mem. and Proc of Manchester Lit. and Philosoph Soc. 60.

8. JAYARAJ. *The Soul of Symbols.* Khar, 1948, 96.

..(*Mantra rāja rahasya*) .Vedic and Tantric symbols studied .

9 KAKATI, B The cult of Jagannatha its lunar origin *PAIOC* (16th Session), Lucknow, 1955, 299–309

the three figures of Balarāma Jagannātha Subhadrā are triple manifestations of moon god (ref to three phases of moon mentioned in Veda *anumati rakā kuhu*) associated with vegetation growth later vaiṣṇavisation of the cult

10 KOPARKAR, D G Indra mahotsava (Marathi) *Kevalananda Comm Vol* 1952, 103 07

11 MAJUMDAR, A K A note on the development of Radha cult *ABORI* 36, 231–57

astronomical origin R. identified with Viśākhā (*alpha l bra*) cf *AV* XIX 7

12 MEES, G H *The Book of Signs* N Kluwer, Deventer, 1951, 407+12

frequent ref to Vedic myths and ritual

13 PADHYE, K A Guru cult in India *J Anthrop Soc Bombay* 1 (1), 101-109

the institution of Guru has pre Vedic origin earliest ref to it in *Mandukya Up*

14 PEUCKERT, Will Erich *Geheimkulte* Pfeffer, Heidelberg, 1951, 664

Rev E ETTLINGER *Man* 1952 219

15 QUARITCH WALES H G The sacred mountain in the old Asiatic religion *JRAS* (1953) 23 30

ref to Yaksas Siva Umā Tantrism represents a partial resurgence in north eastern India of pre Aryan cults with the worship of mountain-deities cult of sacred mountain regarded as representing the concentration of the earth s energies was formerly widespread in Asia

16 RUBEN W Schamanismus im alten Indien *AO* 18, 164–205

traces of S in Veda *yoga* and its origins ecstasy phenomena journey towards heaven of one of the souls (*RV* X. 136) concept of *chāyāmaya puruṣa* (*BAUp* III 9 14 II 1 12)

17 SHARPE, E *The Secrets of the Kaula Circle* A Tale of Fictitious People faithfully recounting Strange Rites still practised by this Cult Luzac, London, 1936, 96

(*followed by a transl of a very old MS on "The Science of Breath"*)

18 SASTRI, Dakshinaranjan Cult and images of the Pitrs *JISOA* 7, 61–73

traces of the existence of the use of images in connection with the worship of Pitṛs evidence from *pitṛmedha* described on the basis of *VS* 35, *ŚPBr* XIII 8 1 *Kātyāyana ŚS* 21 3 1 comparison with the rites current among aborigines

19 SHUKLA, S P *Sāpa* (Gujarati) Navajivan Prakasan Mandir, Ahmedabad, 1954

(on serpent lore)

20 SINGH, M M. Ancient popular festivals in North-East India *IHQ* 29 (4), 354–62

Vedic origin and affinities of some

21 VENKATAKRISHNA RAO, U The Śraddha cult through the ages *JSVOI* 14 (2), 148–58

no clear indication of *ś* in *ṚV* in its elementary stage ref to in *YV* 19 3 6 later references

22 VIENNOT, Odette *Le culte de l'arbre dans l'Inde ancienne* (Textes et monuments brahmaniques et bouddhiques) Annales du Musée Guimet (Bibl Et. 59), Paris, 1954, II+289+16 plates

Part I deals with tree worship acc to Vedic, Puranic, and epic texts 'Tree of the World and its substitute, *yupa* in Vedic sacrifice 'Tree' and mother goddess united in common notion of fecundity 'Tree' in plastic art of India

Rev J FILLIOZAT, *JA* 242, 437–40, E. LOT FALCK, *Diogenes* 11, 120–23

56 INDIAN RELIGIONS AND OTHER RELIGIONS

.1 ANON Buddhism and Vedic dharma *Ved Dig* 3 (2), 75–78

2 ATHAVALE, V B The relation of the Gītā with the Ṛgveda *JGJRI* 3, 369–77

3 AUTRAM, C *Mithra, Zoroastre et la préhistoire aryenne du christianisme*

Rev J FILLIOZAT, *JA* (1938) 671

4 BAGCHI, P C. On the original Buddhism, its canon and language *Sino-Indian Studies* 2, 107–35

(ref to Buddha s disapproval of the introduction of Vedic accents in the recitation of Buddhist texts—*Mah sasaka-vinaya*)

5 BANERJEA, A K Buddhism and Hinduism *Pr Bh* 63, 86–90, 131–34

6 BAPAT, P V Vedic sources of some Buddhist beliefs. *SP* (20th AIOC), Bhubaneshwar, 1959, 83–84.

(1) *gathābhigitam me abhojaneyyam*—this Buddh st belief may be traced back to *Kaṭhaka Sam* 14 5 (2) Buddhist concept of *anañcca* may be traced back to *Gopatha Br* I.5 8

7 BARR, K Principia zarathustriaca *Ost og Vest*, Copenhagen, 1945, 130–39

8 BASAK, Radhagovinda The interrelation between Brahmanism and Buddhism (1) *BRMIC* 8, 77–85

9 BENDA, E *Der vedische Ursprung des symbolischen Buddhabildes* Otto Harrassowitz (Sammlung orientalischer Arbeitungen–I) Leipzig 1940, VIII+67

Buddha acc to B must be identified with one aspect of the Vedic Sun god

Rev GUENTHER *WZKM* 50 158–59

10 BENZ, E *Indische Einflüsse auf die fruhchristliche Theologie* Franz Steiner Verlag Wiesbaden, 1951, 34

Rev H WEIDE *OLZ* (1953) 300

11. BHATTACHARYA, T. P. Brahmā cult and Jainism. *JBRS* 42 (1), 82-90.

> ..out of the 24 Tirthaṁkaras, about 16 may be shown to have more or less connection with the cult of B...

12. BHATTACHARYA, T. P. Brahmā cult and Buddhism. *JBRS* 42 (1), 91-115.

> ..Buddhism arose out of the *triratna* cult of Brahmā-Dharma-Śiva..

13. BHATTACHARYA, T. P. Brahmā cult and Buddhist art. *JBRS* 42, 256-82.

> ..Buddhism arose out of the prevailing Brahmā-Dharma cult of Gaya and other parts of Eastern India Buddhist art based on the art of these regions motifs of Buddhist art can be explained with ref. to Vedic descriptions

14. BODE, F. A.; NANAVUTTY, P. *Songs of Zarathushtra.* Allen and Unwin, London, 1952, 127.

> . close links bet. *gāthās* and *ṚV* indicated in the 'Introduction'

15. CLARK, W. E. Hinduism and Buddhism. *HJAS* 8, 63-70.

> ..(review-article on *H and B.* by A. K. COOMARASWAMY)

16. COOMARASWAMY, A. K. *Hinduism and Buddhism.* Philosophical Library, New York, 1943, 86.

> ..acc. to C., *ṚV* represents another form of the universal, mystical *Philosophia Perennis* and must be interpreted as philosophy clothed in myth..myth is the penultimate truth of wh. all experience is temporal reflection, it is not a 'poetic invention'.. ethics, whether as prudence or as art, is nothing but scientific application of doctrinal norms to contingent problems..
>
> Rev : W. E. CLARK, *HJAS* 8, 63-70; L. RENOU, *JA* 236, 132 ff.

17. DAS, Matilal. The Avesta from the Hindu point of view. *IC* 15 (*B. M. Barua Comm. Vol.*), 27-32.

> ..the word 'Avesta' derived from *upastha* (= Foundation, that is, Veda)..acc. to author, *Avesta* is the lost *Bhārgava Upastha*—the extant *AV* in India being only the Āṅgirasa book of *AV*..

18. DAVIS, G. W. Some hidden effects of Christianity upon Hinduism and Hindus. *Journal of Religion* 26 (2), Chicago, 111–24.

19. DUMEZIL, G. Noms mythiques indo-iraniens dans le folklore des Osses. *JA* 244 (4).

20. ELIADE, M. *Patterns in Comparative Religion.* Sheed & Ward, London, 1958, XV+484.

..(English transl. by R. SHEED of the original French: Traité d'Histoire des Religions, Paris, 1949)..

Rev.: S. G. F. BRANDON, *The Hibbert Journal* (Oct. 1958), 82–85.

21. GANGA PRASAD. Vedic origin of Zoroastrianism. *Ved. Dig.* 5–6.

22. GERSHEVITCH, I. *The Avestan hymn to Mithra.* Univ. of Cambridge Oriental Publ. 4, 1959, XV+357.

..(with Introduction, Transl, Comm.)..introduction deals with early background, Zarathrustrianism and *Zoroastrianism*, Mithra's functions, word *ahura*, etc ..

23. HABIBUNNISA, Begum. Monotheism in Islam. *H-Y JMU* 4 (2), 99–105.

. compared with Vedic, Buddhistic, Jain, Zoroastrian, and Christian conceptions..

24. HUMBACH, H. Zur altiranischen Mythologie. *ZDMG* 107, 362–71.

25. HUMBACH, H. Ahura Mazdā und die Daevas. *WZKSOA* 1, 1957.

..derivation of *mazdā*..(*sumedhā*)..

26. KAPALI SASTRY, T. V. The vāk of the Veda and the throb of the Tantra. *Sri Aurobindo Mandir Annual*, Jayanti No. 11, 1952, 60–71.

..doctrine of 'creation by the Word' (*ṚV* I. 164 39, 46).. Tantras accept the doctrine and develop it for practical purposes..

27. KAPALI SASTRY, T. V. *Further Lights . The Veda and the Tantra.* Aurobindo Ashram, Pondicherry, 256+IV.

..two lines of spiritual and occult wisdom of the Hindus..

28. KIRFEL, W. Indische Parallelen zum alten Testament. *Saeculum* 7, 369–84.

flood-legend *gṛhya* rites..

29. KOPPERS, W. Ursprung des Mysterienwesens im Lichte der Völkerkunde und Indologie. *Eranos-Jahrbuch* 1944, Zurich.

similarities bet the features of Sāktism and GK Antiken . India connected with Greece thro' the connections bet Indus culture and the culture of Near East Mother-right

30. KULKARNI, B. R. Some Vedic light on Ahur Mazda and Zarathushtra. Swadhyaya Mandal, Nanded, 1959, XIII+104.

. acc to author, A M = a Prajāpati , Z = Jaradasti

31. LANCZKOWSKI, G. Zur Unterscheidung indischen und biblischen Denkens. *Saeculum* 8, 107–119.

(a propos W. KIRFEL, "Indische Parallelen zum alten Testament," *Saeculum* 7, 369–84)

32. MAC NICOL, N. Alleged indebtedness of Hinduism to Christianity. *Transactions Glasgow Univ. Or. Soc.* 12, 3 ff.

33. MARLOW, A. N. Hinduism and Buddhism in Greek philosophy *PEW* 4 (1), 34–35.

a common substratum of Indian and GK. thought analogies indicated..

34. DE MARQUETTE, J. *Introduction to Comparative Mysticism* 1949, pp 229.

35. MEHTA, H. P. Iranian ideas of impurity—an analysis of a phase of Zoroastrian religion. *BDCRI* 6 (3), 151–55.

36. MUNZ, P. India and the West : a synthesis. *PEW* 5 (4), 321–38.

37 MUS, P *Vedic Origins of Buddhist Canons* 1933

38 NAKAMURA, Susumu W Pradaksina, a Buddhist form of obeisance *William Popper Comm Vol*, 1951, 345–54

incidentally refers to Brahmanic practices *ŚPBr* application of *pr* in the sphere of magic

39 PANDE, G C *Studies in the Origin of Buddhism* Univ of Allahabad (Ancient Hist Res Series, 1), 1957, 600

Part II pre-Vedic and Vedic influences before the advent of Buddha B. was much influenced by the Śramaṇa and Brāhmaṇa thought that fortified his ideas of *saṃsāra* of the non selfhood of body and mind and of the absolute and ineffable nature of the ultimate principles *Up* gave Buddhism its early tendencies towards idealism and absolutism

Rev I B HORNER *JRAS* 1958, 103 04, M L ROYCHOWDHURY, *CR* 143, 59–61

40 ROSS, Floyd H *The Meaning of Life in Hinduism and Buddhism* Routledge & Kegan Paul, London, 1952, 167

Rev S KABADI, *AP* (Feb 1953) 91–92.

41 SAITO, H On the Brāhmana and Buddhist Homas and their relation to the History of Indian Art (Japanese) *JIBS* 5, 164–65

42 SARMA, B N Krishnamurti The ancient Tamils and the Vedic faith *JTSML* 3, 23–35

43 VEDANTA SASTRI H The religion of the Vedas *vs* the religion of the Indus Valley *CR* 153 (1), 38–40

rel of I V was tantric (in crude form) compromise bet Vedic and Indus cults

44 WIKANDER, Stig Mithra en vieux perse *Orientalia Suecana* 1, 66–68

XIII PHILOSOPHY

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2 Agehananda, Swami Bericht uber die philosophische Situation im heutigen Indien *Z philos Forsch* 7 (3), 446–53

3 Anikeev, N P About historiography of Indian philosophy (Russian) *Vop Philosoph* 2, 1957, 128–37

4 Atma, Sri Divine heritage of man *Ved Dig* 2 (5), 1–7

5 Barua, B M *Role of Buddhism in Indian life and thought* 21st Ind Phil Congress, Delhi 1946

Buddhism upholds the *yoga* trad of I V civil half of Indian thought is Buddhism, wh is rational crit creative directive, progressive

6 Beonio Brocchieri, P Problems of philosophical histriography validity and limits of a comparative philosophy *EW* 11 (1), 21–27

7 Bernard, B *Philosophical Foundations of India* Philosophical Library, New York, 1945, 168

8 Bernard, Theos. *Hindu Philosophy* Philosophical Library, New York, 1947, XI+207

Rev K. H Potter, *PEW* 7 146–49

9 Bhattacharya, H D The concept of the spiritual in Eastern and Western thought *Radhakrishnan Comm Vol*, 1951, 189–215

India affords a complete picture of the attempt of man to understand the needs of the spirit and bring about fulfilment of those needs B shows how the concept of the spiritual evolved in stages from Veda onwards *whole* man taken into consideration when defining spiritual progress

10. *The Cultural Heritage of India*, Vol III, The philosophies, ed. BHATTACHARYA, H. D.; pub. R K Mission Inst. of Culture, Calcutta, 1953, XXI+695.

Rev : C BULCKE, *M in I* 34, 164–66, G P. CONGER, *PEW* 7 143–46

11. BISSOONDOYAL, B. The six systems of Indian philosophy : a revaluation. *Asia* 2 (6), 198–212.

12. BOHM, W. *Chakras Lebenskrafte und Bewusstseinszentrum im Menschen*. O W. Barth Verlag, Munchen, 1953, 131.

(Germany is the India of Europe)

13. BRODOV, V. V. Philosophy of India (Russian). *Vop. Philosoph.* 5, 1955, 187–90

crit. and analytical review of RADHAKRISHNAN's *Indian Philosophy* (2 Volumes) Marxist method needs to be applied to the study of Indian thought

14 BURTT, E. A. How can the philosophies of East and West meet? *Phil.Rev* 57, 590–604.

15. BURTT, E A What can Western philosophy learn from India? *PEW* 5 (3), 195–210

16. CARPANI, E. G. Human knowledge and its negative background in transcendental consciousness. *NIA* 8 (*K. N. Dikshit Mem. No*), 130–35

Ind phil speculation of Vedic times seems to have influenced the abstract logical disputations of GK phil a few passages of *New Testament* positively influenced by Ind phil thought—e. g *Rom* 11, 33 = *BAUp* 3 9 26

17. CHAKRAVARTI, K. C Vedanta-parisilana (Hindi) *Siddhānta* 13 (1), 7–10.

18 CHALLAYE, F *Les philosophes de l'Inde* P.U F. Paris, 1957.

Rev . W. NOELLE, *Philos Lit Anz* 11, 115–18.

19 CHANING PEARCE, M Vedanta for the West *Church Quart Rev* 152 (303), 1951, 11-24

a synthesis of Christian rel element and Ind vedantic metaphysics is not possible

20 CHARI, C T K Russian and Indian mysticism in East West synthesis *PEW* (3), 226-37

21 CHARI, C T K On the dialectical affinities between East and West *PEW* 3, 199-221, 321 ff

22. CHATTERJI, S C The basis of world philosophy *I AC* 3, 1954

main principles of Ind thought reality is many sided, there are alternate standpoints in phil leading to different phil systems, there are different levels of experience, wh. reveal different orders of reality

23 CHATTOPADHYAYA, Debiprasad *Lokāyata A Study in Indian Materialism* People s Publishing House, 1959

L, acc to author, is the philosophy of the masses of the people it is 'a primordial complex of this worldly outlook related to a body of ritual practice —the most conspicuous feature of this outlook being the view that the material human body is the microcosm of the universe early Ind materialism includes with in its ambit various ideologies and cults etc represented primarily by Tantra, Kāpālika Asura and early Sāmkhya acc to author, *koma sadhana* or *vāmacara* is a striking feature of early Ind materialism latter part of the book is a kind of monograph on Ind anthropology and sociology

Rev S CHAKRAVARTY *VBQ* 25 196-201

24 CHAUDHURY, P J Indian personalism *Personalist* 38 (3), 260 65

25 CHAUDHURY, P J Vedanta—a philosophy of world-understanding *Pr Bh* 54 (11), 437 40

from logical positivism, thro idealism and realism, we reach the ideal all inclusive phil. of *Up*

26 CHAYAPPA, M Modern science and ancient thought *AP* (Nov 1949), 490-94

(also appears under the title "Scientific conception of the problem of life", *KKT* 15, 334-38)

27. CHIDAMBARAM, Swami Emerson and Eastern values *AP* (Nov 1951), 508–11.

certain characteristic parallels bet. E. and Vedic sages pointed out

28 CONGER, G P Did India influence early Greek philosophies? *PEW* 2, 102–28

India, Iran, and Greece had a common heritage from Aryan days in Homer, as in *ṚV*, there is a deep sense of harmony bet man and nature one great rhythm penetrating the moving whole Hesiod s theogony is peopled with shadowy abstractions (as the *ṚV*) many of them certainly pre Hellenic *Up* influenced Gk thought thro' several centuries bet 8th and 5th centuries B C, thinkers of Asia were outgrowing the old polytheism of *ṚV* and the *Iliad* and other traditions in each culture, the process takes a different form, and swiftly or slowly tends to change man s adjustment to the world—the *Up* thinkers develop a quasi spiritualistic monism, Lao-tzū, a quietistic monism Zoroaster, an ethical duality Confucius a cosmic humanism Buddha an ethical self discipline Hebrew prophets, an ethical monotheism, and Ionian philosophers, a kind of religious naturalism

29 COOMARASWAMY, A K The Vedanta and Western tradition *American Scholar* 8, 223–47

30 COOMARASWAMY, A K The common wisdom of the wisdom *Bh Vid* 9 (*K M Munshi D J Vol*-Part I), 120–24

identical doctrines enunciated in East and West—often in the same terms and idioms and using etymological equivalent words for instance 'He who is 'the fellow traveller , ' love of self ' look not back , motion at will , everlasting day , etc

31 CORNELIS, H Bulletin de spiritualité indienne *Vie spirit* (Suppl) 36, 99–120, (Suppl) 43, 465–85

(a crit survey of recent lit in English, French and German, on the hist and technique of Indian 'spirituality)

32 CORNELIS, H Le discontinu dans la pensée indienne *Rev sci philos theol* 41 (2), 233–44

(a propos L. SILBURN, *Instant et Cause*)

33 CUNNINGHAM, G Watts How far to the land of yoga? An experiment in understanding. *Phil Rev* 57, Nov. 1948

34 DAMLE, P. R *Philosophical Essays* Asia Publishing House, Bombay, 1953, 207

"The study of Indian Philosophy', "Heresies in Ind Phil", "The Standpt and Future of Ind Phil', "The Influence of Western Culture on India', etc

35 DANDEKAR, R N Ancient Indian philosophy *Fergusson College Magazine* (Feb 1950), Poona, 1-6

36 DANDEKAR, R N The Indian Way · Philosophy. *KKT* 17 (5), 400-403

37. DAS, Matilal *The Soul of India* Aloka-Tirtha, Calcutta

Rev J B, *CR* 153, 189-90

37a DASGUPTA, B N The dialectics of Hindu thought *The Marxian Way* 1 (4), 1946, 328-48

growth of Hindu phil thought in distinct stages—each succeeding stage representing a progress upon the preceding one (the physical environments of a tropical climate and consequent aversion to manual labour led Indian mind to concentration on intellectual activities)

38 DATTA, D M Eastern and Western philosophy *VBQ* 17 (2), 124-32

39 DEBORIN, A Le matérialisme et la dialectique dans la philosophie de l'Inde ancienne (Russian) *Vop Phil.* 1, 91-103.

40 DE CHAUDHURI, H K General character of Indian philosophy *IPC* 1 (3), 18-26

41 DHINGRA, B Die Grundlagen des indischen Denkens *Internationales Jahrbuch fuer Geschichtsunterricht* 5, 1956, 121-51

27. CHIDAMBARAM, Swami Emerson and Eastern values. *AP* (Nov. 1951), 508–11.

> certain characteristic parallels bet E and Vedic sages pointed out

28 CONGER, G P Did India influence early Greek philosophies? *PEW* 2, 102–28.

> India, Iran, and Greece had a common heritage from Aryan days in Homer, as in *ṚV*, there is a deep sense of harmony bet man and nature, one great rhythm penetrating the moving whole Hesiod s theogony is peopled with shadowy abstractions (as the *ṚV*), many of them certainly pre-Hellenic..*Up* influenced Gk thought thro' several centuries bet 8th and 5th centuries B C, thinkers of Asia were outgrowing the old polytheism of *ṚV* and the *Illiad* and other traditions in each culture, the process takes a different form, and swiftly or slowly tends to change man s adjustment to the world—the *Up* thinkers develop a quasi spiritualistic monism, Lao-tzū, a quietistic monism Zoroaster, an ethical duality Confucius, a cosmic humanism, Buddha, an ethical self discipline, Hebrew prophets, an ethical monotheism, and Ionian philosophers, a kind of religious naturalism

29 COOMARASWAMY, A K. The Vedanta and Western tradition *American Scholar* 8, 223–47

30 COOMARASWAMY, A K The common wisdom of the wisdom *Bh. Vid* 9 (*K M Munshi D J Vol*-Part I), 120–24

> identical doctrines enunciated in East and West—often in the same terms and idioms and using etymological equivalent words for instance, "He who is , 'the fellow traveller , "love of self", "look not back", "motion at will , "everlasting day", etc.

31 CORNELIS, H Bulletin de spiritualité indienne *Vie spirit* (Suppl) 36, 99–120, (Suppl) 43, 465–85

> (a crit survey of recent lit in English, French, and German on the hist and technique of Indian 'spirituality)

32 CORNELIS, H Le discontinu dans la pensée indienne *Rev sci philos theol* 41 (2), 233–44.

> (a propos L. SILBURN, *Instant et Cause*)

33. CUNNINGHAM, G. Watts. How far to the land of yoga? An experiment in understanding. *Phil Rev.* 57, Nov. 1948.

34. DAMLE, P. R. *Philosophical Essays.* Asia Publishing House, Bombay, 1953, 207.

.."The study of Indian Philosophy", "Heresies in Ind. Phil", "The Standpt and Future of Ind. Phil.", "The Influence of Western Culture on India", etc. .

35. DANDEKAR, R. N. Ancient Indian philosophy. *Fergusson College Magazine* (Feb. 1950), Poona, 1-6.

36. DANDEKAR, R. N. The Indian Way : Philosophy. *KKT* 17 (5), 400-403.

37. DAS, Matilal. *The Soul of India* Aloka-Tirtha, Calcutta.

Rev : J B, *CR* 153, 189-90

37a DASGUPTA, B. N The dialectics of Hindu thought. *The Marxian Way* 1 (4), 1946, 328-48.

. growth of Hindu phil thought in distinct stages—each succeeding stage representing a progress upon the preceding one. (the physical environments of a tropical climate and consequent aversion to manual labour led Indian mind to concentration on intellectual activities) .

38. DATTA, D. M. Eastern and Western philosophy. *VBQ* 17 (2), 124-32.

39. DEBORIN, A. Le matérialisme et la dialectique dans la philosophie de l'Inde ancienne (Russian). *Vop. Phil.* 1, 91-103.

40. DE CHAUDHURI, H. K General character of Indian philosophy. *IPC* 1 (3), 18-26.

41. DHINGRA, B. Die Grundlagen des indischen Denkens. *Internationales Jahrbuch fuer Geschichtsunterricht* 5, 1956, 121-51.

42. DUMEZIL, G Ordre, fantaisie, changement dans les pensées archaiques de l'Inde et de Rome *REL* 32, 139-50

43 DUTT, K Guru *Existentialism A Survey and Ancient Indian Thought* The Indian Inst. of Culture, Bangalore, 1953, 80.

> the urge towards "inwardness", wh characterises Existentialism, has been the mainspring of all Indian speculation (cf *Kena* IV 1, 1 5, *BAUp* II 4 14)

43a DUTT, K Guru The nādi symbolism in Indian thought *ALB* 18 (3-4) 264-98

> only veiled ref to *nāḍi* scheme in *ṚV* *nabhi* holding together cosmic and microcosmic systems *TS* gives first graphic description of the lotus of the heart idea of *nadīs* and *cakras* already well established in oldest strata of *Up* (*BAUp* V 3, *ChUp* III 3) full elaboration in later minor *Up*

44 DUTT, Nalinaksha The background of Buddhism *J Univ Gauhati* 1 (1), 121-31

> Buddhism as revolt against Vedic exclusiveness

45 DUTT, P G The message of Indian philosophy *CR* 150 (3), Mar 1959, 229-36

46 ED Observations some aspects of the Indian view of life *BRMIC* 11 (1) 2-7

47 ED The perennial philosophy and the spiritual need of man *Pr Bh* 59, 445-49

48 EIDLITZ, W *Der Glaube und die heiligen Schriften der Inder* E J Brill, Leiden, 1957, 320+24 plates

49 ELENJIMITTAM, A Vedantic humanism *Ved Kes* 36 (7), 343-50

> Vedantic humanism is an Indian version or expression of the universal Logos probing and unfolding the depths of Humanity in man to discover 'man' in man

50. ELIADE, M *Birth and rebirth The religious meanings of initiation in human culture* E J Brill, Leiden, 1958

51 ENSINK, J *Over de verlossende kennis in het indische denken* J B Wolters, Groningen, 1954, 24

52 ESNOUL, A M *La philosophie indienne, initiation à son histoire et à ses doctrines* Payot, Paris, 1951, 374.

(French transl of GLASENAPP's *Die Philosophie der Inder*) preface by L. RENOU

Rev J FILLIOZAT, *JA* 240, 255–56

53 EVOLA, J The *svadharma* doctrine and existentialism *EW* 3 (3), 168–71

acc to Hindu conception, one's nature is what it is and no other not by mere chance to betray our own *dharma* and to assume that of another is error—not in the moral sense, but in the ontological sense, it is hurt against cosmic order, we thereby enter into contradiction with ourselves we wish to be here, in time, something different from what we had wished to be beyond all time the effect of this is disintegration, and, therefore, a descent in the hierarchy of beings (symbolically, hell).

54 FALK, Maryla The five Jinas and the five colours of consciousness *PAIOC* (12th Session), Banaras, 1946, 430–43

in old *Up*, the essence of consciousness is conceived as the *ākāśa* in the heart, a fluid of five colours flowing thro the heart *nāḍis* this conception is a precursor of the Buddhist notion the Buddhist term *āsrava* occurs in such contexts other *Up* adumberate this five colour scheme (*TUp* X.2.31–32, *AV* X.8 43, *ChUp* VI 8)

55 FILLIOZAT, J La doctrine des Brahmanes d'après Saint Hippolyte *Rev d hist des rel*, 1945

56 FILLIOZAT, J Interprétation occidentale de la pensée indienne *Education*, 1949, 1–16

57 FITZHUGH, T The Aryan Voice *Bull of the School of Latin* (Univ of Virginia), Sec Ser, No 8, pp 7

58 FORKE, A Chinesische und indische Philosophie *ZDMG* 98, 195–237

Tao = *brahman*, the absolute, Wu wei = *nivrtti*, passivity, Wei hsin lun = *māyā*, idealism

59 GABRIEL, L *Vom Brahma zur Existenz Die Grundformen aller Erkenntnis und die Einheit der Philosophie.* Wien-Munchen, 1954, 363

60 FRAUWALLNER, E *Die Bedeutung der indischen Philosophie.* Otto Harrassowitz (Der Orient in deutscher Forschung), 1944, XII+261.

61 FRAUWALLNER, E. *Geschichte der indischen Philosophie I* (Die Philosophie des Veda und des Epos Der Buddha und der Jina Das Sāmkhya und das klassische Yoga-system) Verlag Otto Muller, Salzburg, 1953, XLIX+496

('Introduction to Indian Thought' by Leo GABRIEL) acc. to author, speculative hymns of *ṚV* are philosophically insignificant, phil begins with *Up* F inquires into the succession in time of theses and tendencies in thought so as to uncover a genesis within each system as well as in the presystematic period

Rev B HEIMANN, *JRAS* 1957, 125–26 (axiom of unbroken continuity of Ind thought is here devalued, author is inclined to dwell on accidental occurrences of hist as decisive emphasis laid on the so-called accumulation theory, wh. holds that in the course of emanation each following evolute contains the special characteristics of all the preceding as well as its own specific quality), J W DE JONG, *Museum* 61, 84–85, P MASSON OURSEL, *Erasmus* 7, 711 12, W NOELLE, *Philos Lit Anz* 10, 302 05, J RAHDER, *PEW* 5, 170–71, L RENOU, *Diogenes* 7, 112 14, *JA* 242, 428–32, W RUBEN, *OLZ* (1954), 540–43, F O SCHRADER, *ZDMG* 107, 660–62.

62. FRAUWALLNER, E Der Stand der Erforschung der indischen Philosophie *ZDMG* 105, *55–*56

63. GERVAIS, T W Some new thoughts on India and the West *The Hibbert Journal* 55, 323 29

64 GLASENAPP, H von *Entwicklungsstufen des indischen Denkens* Max Niemeyer Verlag, Halle/a Saale, 1940, 169

65 GLASENAPP, H von Indische und abendlandische Philosophie *Jb d Schopenhauer Gesell* 31, 1-16

66 GLASENAPP, H von Was können wir von der Philosophie der Inder lernen? *Zs f philos Fors* 1, 1946, 118-22

67 GLASENAPP, H von *Die indische Welt als Erscheinung und Erlebnis* Verlag Hans Buhler Jr, Baden Baden, 1948, 368

68 GLASENAPP, H von *Die Philosophie der Inder* (Eine Einfuhrung in ihre Geschichte und ihre Lehren) Kröners Taschenausgabe 195, Stuttgart, 1949, XII+504

the Vedic period (pp 24-49)

Rev W RUBEN, *OLZ* (1953), 173-78

69 GLASENAPP, H von Vedanta and Buddhism *The Maha Bodhi* 59 (5-6), 174-81

(abridged transl. of author s *Ved nta und Buddhismus* Abh der Akad der Wiss. u d Lit, Wiesbaden 1950)

70 GLASENAPP, H von Parallels and contrasts in Indian and Western metaphysics *PEW* 3 (3), 223-31

71 GLASENAPP, H von The influence of Indian thought on German science, philosophy, and literature *JASBL* 23 (2), 1-10

72 GOKHALE, V V The Vedānta philosophy described by Bhavya in his *Madhyamakahrdaya* *IIJ* 2 (3), 165-80

with auto-comm *Tarkajvālā* *Madhyamakahrdaya* is the earliest source book for the hist. of Ind phil. ch VIII of the work deals with pre-Samkara Vedānta as known to Bhavya in 6th cent A D

73 GONDA, J A note on Indian "pessimism" *Studia varia Carolo Guilielmo Vollgraff*, Amsterdam, 1948, 34-38

74 GONDA, J *Inleiding tot het indische Denken* Standaard Boekhandel, Antwerp, 1948, 319

survey of Indian phil thought from *RV* to Tagore Gandhi

Rev A BETH *PEW* 1, 80-81

75 GONDA, J De ontmoeting van Oost en West *Indonesie* 3, 1950, 390-428

76. GORLITSYN, N. F. L'ancienne philosophie indienne (Russian). *Vop. Philos.* 1, 1955, 171–79.

..(a crit. and analytical review of the Russian transl. [1954] of the *Introduction to Indian Philosophy* by CHATTERJEE and DATTA)

77. *Oriental Philosophies*, ed. GOULD, W. D.; ARBAUGH, G. B.; MOORE, R. F.; pub. Russell F. Moore Co, New York, 1950, 220.

.(introductory essay for each system of philosophy followed by readings from texts). Ind. Phil.

Rev: C. T. K. CHARI, *Pr.Bh* (Oct. 1952), 433-34; N. A. NIKAM, *AP* (Mar. 1952), 433-34

78. GROUSSET, R. *Orient und okzident in geistigen Austausch.* E. J. Brill, Leiden, 1955, 184.

79. GROUSSET, R. *Textes mystiques d'Orient et d'Occident.* E. J. Brill, Leiden, 1958.

(3 volumes)..

80. GUENON, Rene *Introduction to the Study of the Hindu Doctrines.* Luzac, London, 1945, 351.

(English transl of the original French by M PALLIS)..

Rev.: P. FALLON, *NR* (April 1947)

81. GUENON, Rene. *Man and His Becoming according to the Vedānta.* Luzac, London, 1947, 188.

(English transl of the original French by R. C. NICHOLSON).

Rev.. P FALLON, *NR* (April 1947)

82. GUNTHER, H Das Geistesleben der Naturvolker und indische Weltanschauung *Arch f Volkerkunde* 2, 69–86.

83. HAAS, W. S. *The Destiny of the Mind. East and West.* Macmillan, New York, 1956, 327.

Rev.: W. H SHELDON, *PEW* 6, 359–61.

84. HAFIZ SYED, M. Edmond Holmes and his service to Indian thought. *AP* 23 (9), 414–18.

..study of Buddhism in relation to *Up.* systems of thought monistic convictions..their application in the field of education.

85 HANDOO, C K Freedom as envisaged by the Vedanta *Ved Kes* 36 (8), 379-84

Ka ha Up VI 14 , IV 1

86 HEILER F *Indische Geisteswelt—Einheit in der Vielfalt* (Zum Verstandnis des Hinduismus und seiner Bedeutung fur das Abendland) Kommission Siebenberg Verlag (Ost West Begegnung 2), Frankenau/Hessen 1958, 27+4 tables

87 HEILER, F The idea of God in Indian and Western mysticism *BRMIC* 10 (5), 97-107

88 HEILER F The influence of eastern religions on Western thought *BRMIC* 10 (6), 129-137

Ind rel thought and German authors

89 HEIMANN, B Nominalogy of basic axioms of Western and Indian classical thinking

90 HEIMANN, B Deutung und Bedeutung indischer Terminologie Proc Intern Congress of Orientalists, Rome, 1935

fixation such as deadens fertile potentiality of meaning has always been repugnant to Ind. mind in sp te of all (late) systematics and predilections for classification India s terms never get the *rigidness of* Latin *Termini* fixed limits

91 HEIMANN, B The basic ideas of India and the West *IAL* 19 (1), 10-14

by virtue of her geographical conditions and a hist closely bound up with them India had unique opportunity to develop the cosmic view of the world Man is part and parcel of the whole in a country where Nature is still a *force majeure* co-ordination not subordination to imposed rational order is the lead ng princ ple of Ind logic synopsis of single empirical facts or shapes Ind view of organic cooperation and universal responsibility *avatara* theory

92 HEIMANN B The significance of negation in Hindu philosophical thought *B C Law Vol* , Part II, Poona, 1946, 408-13

negation presupposes in itself a double aspect it denies some thing formerly known and is as such in a higher sense also a

positive statement, that of counter position significance of *a*, *na*, *vi*, *nir*, *ati*, *sama* the negation employed not only as a logical means, but as a necessary expression of a basic double view of transcendental and empirical duality

93 HEIMANN, B *The Significance of Prefixes in Sanskrit Philosophical Terminology* Royal Asiatic Society Monographs, Vol 25, London, 1951, VI+99

prepositions and prefixes have retained in Hindu thought the notional and emotional significance wh they apparently once had at the earliest stages of all lgg

Rev L. RENOU, *JA* 240, 116-117

93a HEIMANN, B Vedanta philosophy (and its beginnings) *Encyclopedia Americana*, New York, 1954

93b HEIMANN, B Facets of Hindu Thought *JORM* 23, 1-18

[in her book *Facets of Hindu Thought* (to be published), H has examined 32 concepts under 13 headings, such as, (1) visible thought, (2) rel ritual, (3) rel psychology, etc] three studies published here I The living stone-image of an Indian deity II *anna*—the dogma of transformation (the biological foundation of Hindu thought retained even in later abstract consequences of metaphysics) *Ch Up* VI 5 1 ff gives a quasi materialistic and yet in its consequences a supra materialistic, interpretation of 'food *anna* serves as a term wh lends itself to metaphysical macrocosmic physical, microcosmic-physical applications III The counter tension of the Zero-Point *BA Up* II 1 19—simile of the spider sitting in the centre of its cob-web and emitting and sometimes reabsorbing threads from its body

94 HEIMANN, B God and man in India cosmos and person *The Hibbert Journal* 53 (No 210), 1955, 230-37

95 HELLINGER, W *Vom inneren Schicksal Indiens* Evang Missionsverlag, Stuttgart, 1953, 262

Rev G MENSCHING, *OLZ* 52 258

96 HERAS, H The universal quest. *NR* 24, 89-97, 186-97.

the fact that mankind instinctively and perpetually tends towards unity proves that this unity exists material creation is

bound to be multiple, for matter is by its nature a principle of division..discusses *ṚV* X. 129.2; *BAUp* II. 5.15; *ŚPBr.* III. 9.1 1.3..

97. HERBERT, J. *Spiritualité hindoue.* Albin Michel, Paris, 1947, 462.

98. HIRIYANNA, M. Indian philosophy and hedonism. *IHQ* 22 (4), 263–68.

..Indian conception of values is not hedonistic. in *Katha Up.*, *preyas* is sharply distinguished from *śreyas* .that there can be no qualitative distinction in pleasure was known to Indians as early as the age of the *Up* (*TUp* II 8, *BAUp.* IV 3,32)..

99. HIRIYANNA, M. *The Essentials of Indian Philosophy.* George Allen & Unwin, London, 1949, 216.

.ch I deals with Vedic rel and phil —mainly based on the three sections of the Veda, namely, *karmakānda, upāsanākānda, jñānakānda..*

Rev V A RAMASWAMI SASTRI, *JORM* 17, 241 ff ; L. RENOU, *JA* 238, 434–35 ; V RIENAECKER, *AP* (March 1950), 126–27.

100. HIRIYANNA, M. *Popular Essays in Indian Philosophy.* Kavyalaya Publishers, Mysore, 1952, 114.

." The *Up* " (pp. 69–73) ; " The aim of Indian Phil." (19–24), "Ind. Phil" (108–114), *etc* .

101. INGALLS, D. H H The comparison of Indian and Western philosophy *JORM* 22.

102. ISHERWOOD, C. What Vedanta means to me. *Pr.Bh.* 56 (9), 360–65.

. (1) V. is non-dualistic; psychologically this is of great imp.; I am afraid of God as Father, Godhead is my real nature, (2) V. is not dogmatic; it teaches that a practical, working rel. is experimental and empirical, you are always on your own, finding things out for yourself in your own way; (3) V. does not emphasize the vileness of man's moral or the enormity of sin; it dwells rather on the greatness of man's eternal nature..

103. ISHERWOOD, C. *Vedanta for Modern Man.* Harper & Bros., New York, 1951, 410.

Rev., P. T. RAJU, *AP* (April 1952), 179–80.

104. ISHERWOOD, C. *Vedanta und wir.*

Rev : R. HIPPE, *Philos Lit Anz.* 7, 35–38; F. O. SCHRADER, *OLZ* (1953), 320 ff

105. IYENGAR, H. R. Rangaswamy. Philosophic concepts in the Mahabharata. *H-YJMU* 10 (1), 27–79.

. *MBh.* is, like *AV*, the result of an attempt mainly to collect together the stray materials current among the non-priestly class..

106. JAGADISWARANANDA, Swami. The concept of causality in Indian philosophy. *AP* (Sept. 1946), 332–35.

asatkāryavāda (Nyāya-Vaiśesika), *satkāryavāda* (Sāmkhya), *vivartavāda* (Vedānta) the first is true in the in organicworld, the second in the organic world, the third on the plane of the Absolute causality exists in the phenomena, but is absent in the noumena.

107. JAVADEKAR, A. G *Approach to Reality.* Oriental Inst, Baroda, 1957, X+194.

Rev : B HEIMANN, *JRAS* 1958, 206–07

108. KAIKINI, V. M. Spirit of Vedanta philosophy. *Buddha-Prabhā* 15, 13-24.

109 KANAKURA, E. A study of the spiritual culture of India (Japanese) *Scientific Works in Humanities and Social Sciences* (Introduction), 1951, 143–45.

110 KRISHNANANDA, Swami. *Brahmavidyā.* (Hindi). V. V. R. Inst, Hoshiarpur, 1950, 260

111. LACOMBE, O Plotino y el pensamiento hindu. *Notas Estud. Filos.* (Argentine) 4 (14), 1953, 109–21.

112 LACOMBE, O Le syncrétisme hindouiste : les sommes métaphysiques *JWH* 1 (3), 546–57.

113. LACOMBE, O. Reflections on Indian philosophy. *Diogenes* 24, 1958, 32–41.

. (French version of this in *Diogène* 24, 40–50)..(a propos K. S MURTY, 'Philosophical thought in India", *Diogenes* 24, 17–31)..Ind phil. attributes incommensurable superiority to

experience as compared to any other kind of knowledge indirect advance of the Ind mind and direct progress registered by the philosophies related to Platonism dignity of *soul* is not necessarily equivalent to dignity of *man* Ind civilization is characterized by an impatience with man s l mitations and criteria in the perspectives of India determinism and indeterminism are very closely articulated

114 LEIDECKER, K F Emerson and East-West Synthesis *PEW* 1 (2), 40-50

115 LEIDECKER, K F Echoes of the East in the wisest American *VBQ* 18 (3), 218-32

Vedic thought and Ralph Waldo EMERSON

116 LEVY, J *The Nature of Man according to the Vedanta* 1956, 107

117 LINGWOOD D P *Ideas toward a History of Indian* Philosophy *Ved Kes* 32, 197 99

contradictions of Up will vanish if mahavakya is separated from upasana in the hist of Ind phil personal ties will always be subordinated to principles

118 MAHADEVAN, T M P A French savant s advocacy of Vedanta *Ved Kes* 35 (1), 33 38

(a propos R GUENON *Man and His Becoming according to the Vedanta*)

119 MAHADEVAN, T M P Philosophy and philosophers *AP* (Sept 1949), 387-93

120 MAHADEVAN, T M P The basis of social ethical, and spiritual values in Indian philosophy *Essays in East West Philosophy* (Univ of Hawaii Press), Honolulu, 1951, 317-35

Ind phil is essentially a ph l of values facts only as revealers of value four *puruṣārthas* *samsara* and *karma* class system

121 MAHADEVAN, T M P The re discovery of man *I AC* 5 (1), 5-34

122 MAITRA, S K The spirit of Indian philosophy *Pr Bh* 51, 258-68

Reality is value—that is the standpt of Ind phil

123 MAITRA, S K *The Spirit of Indian Philosophy* Banaras Hindu Univ, 1947, 294

(a collection of 8 essays)

124 MAITRA, S K. On philosophical synthesis *PEW* 3 (3), 195-98

Ind phil is value-centric, reality not as mere existence but as value (Maitreyi in *BAUp*, Sanatkumāra s instruction to Nārada in *ChUp*) no distinction in Ind phil bet theoretical phil and practical phil Western phil is theoretical rather than practical, it is existential rather than axiological it is rational or intellectual rather than spiritual, it is cosmic rather than individualistic, it believes in change and evolution rather than in static constancy

125 MAITRA, S K *The Main Problems of Philosophy An Advaita Approach*, Part I, Calcutta, 1957, VIII+160

126 MAJUMDAR, Indubhusan *Darśana Prasanga* (Bengali) Swapankumar Saha, Calcutta, 1957, XII+303

127 MALKANI, G R The spirit of Vedantic philosophy *Phil Quart.* 26 (1), 25-33

conclusions of V, however paradoxical and opposed to common-sense thinking are based not upon any mystical and so unavailable intuition but upon a certain analysis of common universal experience

128 MAN MOHAN, S Influence of Hindu thought on Emerson—the great American thinker *Chatrika Abhinandana Grantha*, Amritsar, 1950, (English Section) 24-32

129 MANNING, Charlotte *The Story of Indian Philosophy.* Susil Gupta (India) Ltd, Calcutta, 1953, 128

ch 1 *Āraṇyakas* and *Up*

130 .MARLOW, A N Some aspects of Indian philosophy *Pr Bh* 56 (8), 330–36

emphasizes the depth of its inwardness and vastness of its sympathy

131 MARLOW, A N Hinduism and Buddhism in Greek philosophy *PEW* 4, 35–45

cites a few parallels bet H and much of the thought of Plato, so as to indicate their affinity of type more than their identity of origin

132 MASCARENHAS, H O The Indian method in philosophy *Indica (Ind Hist Res Inst S J. Vol)*, 1953, 242–49

. Ind phil recognises the relativity of both physical science and logical positivism

133 MASSON OURSEL, P *Le pensée en orient* Collection Armand Colin (Section de philos) 255, 1949, 216

includes India (and proto India)

Rev M DAVID, *Arch Or* 18 380–81

134 MASUI, J Linéaments d'une somme future *Synthèses* 6 (68), 1952, 143–53

the cyclic development of humanistique acc to Hindu trad .

Rev M E CAMERON, *AHR* 57 529–80

135 MAURER, H *Collision of East and West* Henry Regnery, Chicago, 1951, XVI+352

136 MEHTA, Rohit *Intuitive Philosophy* Theosophical Publishing House, Adyar, 1950, VII+390

Rev B HEIMANN *PEW* 2, 259–60

137 MELZER, F *Indische Weisheit und christliche Erkenntnis* Reichl, Tubingen, 1948, 266

138 MELZER, F. *Meditation in Ost und West* Evang Verlagswerk, Stuttgart, 1957, 172

deals, among other things, with *yoga*

Rev F B., *Anthropos* 53, 329

139. MISHRA, N. An examination of Prof. Northrop's "Meeting of East and West" from the Indian point of view. *Phil Quart*. 24 (3), 177–87.

140. MISHRA, Umesha. *History of Indian Philosophy*. Volume One. Tirabhukti Publications, Allahabad, 1957, XXXV + 562.

..Ch. I: Introduction; Ch. II: Philosophy of Vedic *Sam.*; Ch. III: Philosophy of the *Up* ..(also *BG*, Cārvāka, Jaina, Bauddha)..

141. MODY, Rajanikant. A survey of the philosophy of India. *YMHA Annual*, Bombay, 1948, 83–105.

142. MOHITE, Uttamrao. *Atheism in Indian Philosophy*. Maratha Vijnana Mandir, Amraoti, 1957, IV+13.

143. MOKASHI, V. B. Dialectic contests in ancient India. *BJ* (12-1-1958), 23–26.

144. MONOD-HERZEN, G. E. L'Inde et la science du bonheur. *France-Asie* 58, 957–66.

..Ind evolution has progressively extended the sphere of the science of happiness from Ṛṣis—first to Kṣatriyas, then to Vaiśyas, then to Śūdras (Europe stresses comfort and organization; India seeks progressive disentanglement from material life, to develop the spirit; but this did not stand in the way of great achievements in the past)..

145. MOORE, Charles A. *Philosophy—East and West*. Princeton Univ., 1945.

..(Proceedings of a Conference held at the Univ. of Hawaii with a view to determining the possibility of a world-philosophy and to suggesting the most fruitful ways in wh the ideals of the East and the West cd. be synthesised) ch. on phil of India begins with Vedic thought and gives an outline sketch of all the systems, including the non-Vedic ones..

146. MOORE, Charles A. (Ed.). *Essays in East-West Philosophy* (An Attempt at World Philosophical Synthesis). Univ. of Hawaii Press, Honolulu, 1951.

. Ch XI (pp 211–33). P. T RAJU, "Metaphysical theories in Indian philosophy", Ch. XII (234–48): Swami NIKHILANANDA,

'The nature of Brahman in the Upanisads—the advaita view', Ch XVII (317-35) T M P MAHADEVAN, "The basis of social, ethical, and spiritual values in Ind phil", Ch XVIII (336-52), C P RAMASWAMI AIYAR, "The philosophical basis of Indian legal and social systems, Ch XXII (398-424) Charles A MOORE, "Metaphysics and ethics in East and West

147. MUELLER, G. E Philosophical foundations of historical civilizations *PEW* 1 (2), 25-32

148 MUKERJEE, Radhakamal The Indian philosophy of history *SP* (16th AIOC), Lucknow, 1951, 152-53

man in hist is three fold man the mutable (*nara*), man the eternal (*narottama*) man the deity (*nar yana*) hist in Ind trad is not a biography of heroes or representative men, but an age less process in wh not men but the human species, not particular lives but Life cynically grow, mature and decay

149 MUNZ, P Relationship and solitude in Hinduism and Christianity *PEW* 6 (2), 137-52

Judeo Christian insight into redemptive power of love, Buddhist-Hindu insight into redemtive power of spiritual realization

150 MURTI, T R V The two traditions in Indian philosophy *UCR* 10 (3), 221-42

one having its source in the *ātman* doctrine of *Up*, and the other in the *anātman* doctrine of Buddha substance view of reality and flux view relation of the two traditions

151 MURTI, T R V Buddhism and contemporary Indian thought *Rev internat Philos.* (Belgium) 10 (37), 299-314

(1) problem of interpretation Brahmanism and Buddhism, (2) relation of Buddhism to Vedānta (3) problem of absolute

152 MURTY, K Satchidananda Philosophical thought in India *Diogenes* 24, 1958 17-31

(French version in *Diogène* 24, 21-39)

153 NAGARAJA RAO, P Logic and intuition in Indian philosophy *AP* (Nov 1950), 511-14

154. NAGARAJA RAO, P. The spirit and substance of Indian philosophy. *AP* (Nov. and Dec. 1956).

155. NAKAMURA, Hajime. History of ancient Vedānta. (Japanese). Iwanami, Tokyo.

..Vol. I: *The Ancient Philosophy of Vedānta*, 1950, 21+11+536; Vol. II: *The Philosophy of the Brahmasūtra*, 1951, 17+7+494 +14..Vol I (pp. 55-56): chronology of ancient *Up*...

Rev.: G. MORICHINI, *EW* 11, 33-39; L. RENOU, *JA* 243, 249-51; G. TUCCI, *EW* 8, 109 ff.

156. NARAHARI, H. G. The secret doctrines of the ancient Hindus. *AP* (Jan. 1954), 8-10.

157. NIKAM, N. A. A note on the individual and his status in Indian thought. *PEW* 2, 254-58.

. goal of Ind thought is the discovery and reaffirmation of the individual, his rights and his value (*puruṣo vāva sukṛtam—Ait. Up.* II. 3)..elevation of the individual (cf. *ātman = brahman*)..in the ethics of *ahimsā*, there are two significant points: (1) that the moral foctor is the backbone of all law; (2) that the individual, not the state, is the ultimate subject of law as *dharma*..

158. NIKAM, N. A. Indian philosophy: a note on some characteristics. *Rev. of Metaphysics* (Yale Univ.) 6 (4), 665-78.

..Ind. phil. is empirical; its empiricism is "empiricism with limits"..Ind. phil. is in quest of the Absolute, but does not absolutize anything or any kind of knowledge..Ind. phil. may be described as a "logical positivism" using logical negative as a method emphasis on direct vision..

159. NIKAM, N. A. Algunos caracters de la Filosofia Hindu. *Notas y Estudios de Filosofia* 4 (15), Tucuman, Sept. 1953.

160. NORTHROP, F. S. C. *The Meeting of East and West: an Inquiry concerning World Understanding.* Macmillan & Co, New York, 1946, XXII+531.

..(6th ed. in 1949)..

Rev.: G. P. CONGER, *FEQ* 6, 173-75, E R HUGHES, *Oriental Art* 1, 38; W. SCHIFFER, *MN* 7, 338-39.

161 NORTHROP, F S C The difficulty in relating the diverse spiritual values of the Orient and the Occident. *Ved Kes* 37 (6), 212-17

162 PAGLIARO, A *L idealismo gathico SII* 1 (reprint), pp 17

163 "How far to the land of Yoga? *Phil Rev* 57, 573-89

(a symposium)

164 PISHAROTI, K R The universal ideal *Ved Kes* 36 (9), 420-22

165 POTTER, K H Attitudes games, and Indian philosophy *PEW* 6 (3), 239-45

166 POUCHA, Pavel Co je vedant? *NO* 4 (7) p 166

(a brief survey of Swami ABHEDANANDA s work on Vedānta)

167 PRICE, H H The present relations between Eastern and Western philosophy *The Hibbert Journal* 53, 222-29

the difference bet these philosophies is essentially epistemological

168 PRUCHE, B Existants et acte d etre devants les philosophies orientales *Rev Univ Ottawa* 25 (4), *220-*265

169 RADHAKRISHNAN S The voice of India in the spiritual crisis of our time *The Hibbert Journal* 44 (4), 295-304

the seers of *Up* and the Buddha don t ask us to accept anything on trust, they invite us to take a close view of human nature and find out what its characteristics are

170 RADHAKRISHNAN, S *The Dhammapada* OUP, 1950, VIII+194

(Introductory essays Pali text, English transl. and notes) in the introduction there is a ch. on The Buddha and the *Up* " acc. to R, the Buddha s teaching is derived from the *Up*

171. RADHAKRISHNAN, S. *East and West : Some Reflections.* Allen & Unwin, London, 1956.

..compares eastern and western attitudes to hist, rel, and phil... traces the development of Ind rel. and phil from the early days of I. V. civil, and emphasizes the extent to wh the basic Ind. rel ignores differences of race, colour, and lg...outlines the hist. and development of Judaism and Christianity..

172. RADHAKRISHNAN, S. *Die Gemeinschaft des Geistes. Oestliche Religionen und westliches Denken.* Holle-Verlag, Darmstadt, 1952, 415.

. (German transl. of English original)..

Rev.: A ECKARDT, *Philos. Lit. Anz.* 8, 210-14, W. NOELLE, *ZDMG* 104, 266-67.

173. RADHAKRISHNAN, S.; WADIA, A. R.; DATTA, D. M.; KABIR, H. (Ed.). *History of Philosophy, Eastern and Western.* George Allen & Unwin, London, 1953, Vol. I, pp 617; Vol. II, pp. 462.

(sponsored by the Ministry of Education, Govt of India). chapters by different authors .Vol. I, Part I deals with background of Ind. thought, Vedic and *Up.* thought..

Rev.: C. BULCKE, *M in I* 34, 166-68; B. K. NEMA, *PEW* 5, 358-60.

174 RADHAKRISHNAN, S. *Indische Philosophie.* Holle-Verlag, Darmstadt, 1956.

.(translated into German from the English original by R. JOCKEL) Vol. I, pp 593; Vol. II, pp. 658.

Rev.: F. J MEIER, *OLZ* 1959, 403-12.

175. RADHAKRISHNAN, S.; MOORE, Charles A. (Ed.). *A Source Book in Indian Philosophy* Princeton Univ. Press, 1957, XXIX+684.

. divided into five periods: Vedic, epic, heterodox systems, orthodox systems, contemporary thought. general introd. gives brief hist. and outline of Ind. phil short explanatory introductions for the selections from each major system .

Rev.: ANON, *JGJRI* 14, 153-54; J. B, *BSOAS* 21, 675-76; B HEIMANN, *The Hibbert Journal* 57, 89-90; Daniel H H. INGALLS, *PEW* 7, 61-63; S K MAITRA, *PEW* 7, 64-65.

176 RAGHAVAN, V Some leading ideas of Hindu thought *Ved Kes* 41 (10), 344–49

177 RAJA, C K Where ancient thought and modern science meet *ALB* 16 (2) 59–86

no fundamental difference bet the two

178 RAJA, C K 'Purpose' in Indian philosophy *Pr Bh* 59, 463–65

while, in Ind phil there is an attempt to define the nature of Truth in modern phil there is only an attempt to approach Truth

179 RAJU, P T Contribution of Buddhism to Indian life and thought *Proceedings of Ind Phil Congress* (21st Session), Delhi 1946, 1–9

some principal *Up* earlier than B B was not a social revolt or reform it never affected Hindu social structure B intensified spiritual inwardness

180 RAJU P T Indian thought past and future *Ved Kes* 35 (8), 300–313

seven periods in phil (1) nature rel (2) interfusion of nature-rel and *yoga*-rel (*Br*) (3) philosophical ferment (*Up*) (4) phil systematisation (5) elaborat on of systems (6) sectarianism—growth of polemical l t (7) researches in Ind phil adopting Western methods seven stages in rel (1) nature worship (2) *adhyātmika* interpretat on of gods and nature (3) development of Hinduism—its spread thro conferring its inwardness upon local cults (4) intensification of inwardness thro Buddhism and Jainism, (5) orthodox reaction to B and J (6) Sikhism, V rasaivism (7) advent of Christianity

181 RAJU, P T Metaphysical theories in Indian philosophy *Essays in East West Philosophy* (Univ of Hawaii), 1951, 211–33

182 RAJU, P T The development of Indian thought *J Hist Ideas* 13 (4) 1952, 528–50

183 RAJU, P T Intuition as a philosophical method in India *PEW* 2 (3), 187–207

184. RAJU, P. T. *Idealist Thought of India* Allen & Unwin, London, 1953, 454.

..R. considers idealism to be the central theme of Ind traditions..

Rev.: E. A. BURTT, *PEW* 5, 270–75 (RAJU's comments on this review in *PEW* 5, 275–79), C. H. HAMILTON, *J Philos.* 51, 307–10; D. J. MCCRACKEN, *AP* (Feb. 1954), 79–80; L. RENOU, *JA* 242, 428–32; *Diogenes* 8, 127–29 (it is certain that the *Up* and even *BG*, anonymous and collective works, are extremely composite, that Brahmanic 'systems' are the issue of various pre-occupations..bordering on the systems there had been a materialistic movement, traces of wh. can be found almost everywhere)..

185. RAJU, P. T. American and Indian philosophers: reciprocal interest. *AP* (Jan. 1954), 20–26.

186. RAJU, P. T. Idealism: eastern and western. *PEW* 5 (3), 211–34.

187. RAJU, P T. Activism in Indian thought. *ABORI* 39, 185–226.

..India's chief activistic philosophy is Pūrva Mīmāmsā .the value which P-M. wants to defend is the indispensable value of life. Mīmāmsā activism is not evolutionism; it is ethical activism.

188. RAMASWAMI SASTRI, K. S The āgamic advance on Vedic thought *C K Raja Comm. Vol*, 1946, 74–81.

189. RAMASWAMI SASTRI, K. S The evolution of philosophy in India. *Pr. Bh.* 55 (8), 332–35.

190. RAMASWAMI SASTRI, V. A. Aim and scope of Purvamīmāmsā-sāstra. *JGJRI* 5 (1), 43–50

191. RANGANATHANANDA, Swami. The philosophic background of the Bhagavad Gita. *Pr. Bh.* 55 (9), 356–60

192. RAY, Benoy Gopal. The spirit of contemporary Indian philosophy. *AP* (Oct 1946), 381–83.

..modern Ind philosophers have faced the problems directly and have sought to solve them from the Vedic and *Up* standpoints realised Vedic truths more by sympathy than by logic

193. REGAMEY, C *East and West Some Aspects of Historic Evolution.* Ind. Inst. of Culture, Trans 6, Bangalore, 1951, 20.

194 REGAMEY, C. Tendances et méthodes de la philosophie indienne comparées à celles de la philosophie occidentale *Rev. de Theologie et de Philosophie* 4 (1), Lausanne, 1951.

195 REGAMEY, C. East and West *I-AC* 4 (4), 379-402.

origin of distinction psychical differences false notions about Orient, etc.

196 RENOU, L Influence of Indian thought on French literature *ALB* 12 (4), 1-16

(first instalment) Vedic studies BURNOUF, BARTH, BERGAIGNE (attempted to grasp the very foundations of the speculative philosophy of the Veda spoke of the romantic ideal of primitive Veda) P REGNAUD (' *Up* as preparation for the *darśanas*") V HENRY (contd the learned trad of Vedic studies) SENART (Buddhistic studies).

197 RENOU, L Débuts de la speculation indienne. *Rev philos* 143 (7-9), 1953, 334-41

speculations about the one and the many, the being and the non being the cosmic *puruṣa*, creation sacrifice

198 RIEPE, D Indian philosophical literature 1955-57. *Philos. phenomenol Res.* 18 (3), 1958, 384-87.

a hist and survey

199 ROSENTAL, JUDIN *Orientalische Philosophie* Moscow, 1951

(short phil dictionary)

200 ROSS, Floyd H *The Meaning of Life in Hinduism and Buddhism* Routledge & Kegan Paul, London, 1952, XI+167

treats, among others, of such Ind concepts as *brahman*, *ātman*, *yoga*, *mokṣa*, *karman*, *māyā*

Rev S M MCMURRIN, *PEW* 6, 80-82.

201 ROUSSELLE, E Begegnung von Morgen und Abendland *Saeculum* 2 (3), 321-29.

202. ROYCHAUDHURI, M. L. Comparative study of ancient Iranian and Indian philosophy. *SP* (20th AIOC), Bhubaneshwar, 1959, p. 177.

203. RUBEN, W. Alte und neue Wege der Geschichte der indischen Philosophie. *Wissenschaftliche Annalen* 1, Berlin, 1952, 169 ff.

204. RUBEN, W. Hegel uber die Philosophie der Inder. *F. Weller Comm. Vol.*, 1954, 553–69.

205. RUBEN, W. *Geschichte der indischen Philosophie.* Deutscher Verlag der Wissenschaften, Berlin, 1954, X+351.

..crit. survey of the "buergerlich" histories of Ind. phil... approach of historical materialism..magic-mythical speculations of the *ṚV*..magic of the Brāhmaṇas, beginning of the iron-age *primitive slavery period beginning of Ind. phil. proper in Up... Up.* idealism as reaction against materialism..

Rev.: J. A. B. van BUITENEN, *BDCRI* 14, 160–62; H. von GLASENAPP, *ZDMG* 106, 229–32; L. RENOU, *JA* 242, 428–32; F. O SCHRADER, *OLZ* 1956, 66–68.

205a. RUNES, D. D. *Pictorial History of Philosophy.* Philosophical Library, New York, 1959, 406.

Rev.: P. SANKARANARAYANA, *Ved. Kes.* 47, 205.

206. SAKSENA, S. K. The richest vein, eastern tradition and modern thought. *EW* 1 (4), 85–88.

..(crit. review of G. EATEN's book)..

207. SAMBUDDHANANDA, Swami. Vedānta, the perennial philosophy. *Pr. Bh.* 55 (7), 277–79.

208. SARMA, Chandradhar. *Indian Philosophy.* Nand Kishore & Bros., Banaras, 1952, X+574.

Rev.: K. H. POTTER, *PEW* 7, 146–49.

209. SASTRI, D. *A Short History of Indian Materialism and Hedonism.* Bookland, Calcutta, 1957, VIII+62.

..(2nd ed.)..in the first of its four logical stages of development, materialism represented a mere tendency of opposition—it denied the authority of Veda..

210 SASTRI, P. S. The nature of experience. *Pr. Bh.* 55 (7), 294-97

211. SASTRI, P. S The study of philosophy *Pr. Bh* 57, 459-62, 496-500

> *Up* methods of phil inquiry two kinds of knowledge the three supreme appearances of the finite life are the three great values

212 SASTRI, S Kuppuswami *Compromises in the History of Advaitic Thought* K S R I, Madras, 1946, 37+XX

> spirit of compromise and accommodation evident in all stages of Ind speculation In *RV*, we find an attempt to reconcile (1) polytheism with monotheism (thro henotheism), and (2) pluralism with monism (*thro' diversifying magic power māyā*) *RV* I 164 and X 129 exhibit an unmistakable *vacillation* in the process of thinking, wh precedes *accommodation* emerging from conflicts of mutually impingent factors *saṁvāda*, and not *vivāda*, is the guiding principle in *Up*, accommodative adjustment bet. *vyāvahārika sattā* and *pāramārthika sattā* concept of *saccidananda* is itself a compromise
>
> Rev ANON, *Ved Kes* (June 1947), D M DATTA, *JBRS* 34 (3-4)

213 SASTRI, Shiv Indische Weltsicht Deutung einer Tradition *Internat Jb fuer Geschichtsunterricht* 5, 1956, 107-20

> long range tolerance universalism on higher plane

214 SCHAYER, St O filozofowaniu Hindusow *Prz. Wspol* 161, Warsaw, 1935, 289-311

> (Ind phil speculations)

215. SCHAYER, St *Contributions to the Problem of Time in Indian Philosophy*. Polska Akad Umiejetnosci, Cracow, 1938

216 SCHERMAN, Lucian Indian wisdom *NIA* 8, 7-30.

> (marginal notes to *Hinduism and Buddhism* by A. K. COOMARASWAMY transl by H GOETZ from original German "Indische Weisheit", *JAOS* 63 241-62) monotheism is not indigenous in *RV* the vast superstructure of the old Vedic Brahmanic rel. rests

on the closely knit ideology elaborated for sacrifice..capacity to sacrifice forms an integral part of the distinction bet. man and beast (*ŚPBr.* VII. 5.2.23: *puruṣam tat paśūnāṁ yajñiyaṁ karoti*) ..leading grand power of the Near East from 1750 to 1400 B. C. were the Mitannis; from 1400 to 1200 B C, the Hittites; Mitannis were formerly called Subaraeans, then identified with Hurrites; in contrast to Hittite wh. is IE, Hurrite knows only borrowed IE vocables. just at the beginning of the 14th cent. B.C., an 'Indian' upper class played such a prominent social and political role at the royal court of Mitanni that the Hittites were forced to have gods like Indra introduced in the agreement..(the highest god of Mitannis was Tesup). *ṚV* as the product of an epigonic stage of poetry; chronological distance bet. actual composition and lit redaction..Iranians and Indians together took part in expeditions to Euphrates and Tigris .(acc to COOMARASWAMY, 'myth comes nearest to truth, as far as truth can be expressed at all in words'. acc. to EDGERTON [*JAOS* 49, 97 ff.], "*AV* had been the original and congenial root of the esoteric-magic tendencies of Br. phil ; here was the source of phil. hymns, and not in *ṚV* where the careful text-trad. proves a better formed training of the poets, but not an earlier origin.. the *AV* sphere of influence comprises not only *Br*, but also *Up.*)..

217. SCHNEIDER, U. Indisches Denken und sein Verhältnis zur Geschichte. *Saeculum* 9 (2), 156–62.

..two special capacities of Ind thought: (1) an over powering fantacy; (2) a surprising capacity for abstraction..

218. SCHWEITZER, Albert. *Indian Thought and its Development.* Adam & C. Black, London, 1951, 284.

Rev.: N. A. NIKAM, *AP* (April 1952), 180–81; K. S. RAMASWAMI SASTRI, *Pr. Bh.* (Jan. 1956), 70–71.

219. SHELDON, W. H. What can Western philosophy contribute to Eastern? *PEW* 5 (4), 291–304.

220. SIDDHESHWARANANDA, Swami *Quelques aspects de la philosophie vedāntique.* Adrien Maisonneuve (Collection Vande-Mataram), Paris, 1945.

...in the first talk the beginnings of Indo-Aryan civilization traced from M. D and Harappa..its principal characteristic was synthesis ..faculty of adaptation maintained throughout Ind hist...Vedas "exalt the pleasures of existence" (a review article: "The Veda thro' a Swami's eyes" by A. DANIELOU, *AP*—Oct. 46)..

Rev.: P. SESHADRI, *Ved Kes.* (July 1946).

221. SILBURN, Lilian. *Instant et Cause* (Le discontinu dans la pensée philosophique de l'Inde). Librairie Philosophique J. Vrin, Paris, 1955, 439.

..problem of discontinuity in Ind. thought—Vedic, *Br.*, and Buddhistic..fundamental discussion about 'present' and 'causality'. analyses the complexity of time, act, and causality in Veda.. Ch I: Veda (pp 9-41): time and duration; incitement and duration; *rta*, *kavi*, *māyā*, *rbhu*, etc. Ch. II-IV: *Br*, *Up*, post *Up* thought: *prajāpati*, sacrifice and *Up*; *Up.* and intuition; *karma*, *puruṣa*, *yoga* interesting interpretation of the ritualistic philosophy of *Br.* by giving a thorough semantic analysis of technical terms..root of *kṣaṇikavāda* was already there in the basic pattern of Vedic speculation..

Rev: M. BIARDEAU, *I-IJ* 3, 313 ff; A. FRANKLIN, *OLZ* 55, 191-94, G. OBERHAMMER, *JORM* 27, 168-69, C. REGAMEY, *Kratylos* 3, 69-70.

222. SINHA, J. *Introduction to Indian Philosophy.* L. N Agarwal, Agra, 1949, IV+314+V.

Rev.. K. H. POTTER, *PEW* 7, 146-49.

223. SINHA, J *History of Indian Philosophy.* Calcutta, Vol. I, 1956, XV+912, Vol. II, 1952, XV+762

Rev.. A C BOUQUET, *Phil Quart* 4, 91-93

224 SMITH, H. R. W. A meeting of East and West. *Semitic and Oriental Studies.*

225. SMITH, Huston. Accent of the world's philosophies. *PEW* 7 (12), 7-19.

. each of the three great living civilizations shows unique specialization on cultural level—West in natural wisdom, China in social wisdom, India in psychological wisdom..

226. SMITH, R. M. Contrasts in Indian and Western ways of thought. *Art and Letters* 26 (2), 93-101.

..GK. phil. begins from science, a scientific, hence limited, question, wh is a *disinterested question* Ind phil begins from rel, hence its question is not disinterested; it is also a total question—a question about life, the ultimate. the most complete difference bet Indian and non-Indian thought relates to *their* attitude to personality, or individualism .Ind attitude to authority..acceptance of the contradictory is one of the deeply rooted

facts of Ind mentality, this has two results the capacity for compartmental thinking and the handicap to original progress two further factors in the moulding of Ind intellectual activity are asceticism and study of the occult

227 SRINIVASACHARIAR, P N Advaita—realistic aspect *Ved Kes* 32, 203 05

228 SRINIVASACHARIAR, P N *Mystics and Mysticism* Sri Krishna Library, Madras, 1951, XXVI+451

229 STAAL J F Parmenides and Indian thought *Phil Quart* 28 (2), 81-106

Ch Up and later Vedāntins—analogies with P s metaphysics

230 STEDE Dorothy A L Two standard symbols in Indian philosophy jar and cloth *IC* 12 (4), 199 206

advantages and disadvantages of the Ind tendency to use concrete examples such as those of jar and cloth to illustrate all manner of phil problems

231 STEWART WALLACE J Vedanta and the West *The Hibbert Journal* 51, 113-20

232 SUNYATA Mysticism *Chetana* 4 (1), p 1

233 TARAPOREWALA I J S *Main currents of pre Islamic Iranian thought* *Indo Iranica* 6 (4), 1-27

Zarathushtra was a contemporary of the earl er composers of Veda

234 TECHOUEYRES, E *Spirituali é indienne et science occidentale* Ed Ophrys, Gap, 1948, 120

(2nd ed)

235 THADANI, N V *Mimansa* (The Secret of the Sacred Books of the Hindus) Bharati Research Inst, Delhi, 1952, 288+572.

(free English transl of Ja m ni s *Purva M mamsā Sūtras*)

236 THIEME P Der Friedensgedanke in Indien *Wissen schaft und Frieden* 15, Halle, 1952

237 TOMLIN, E W F *The Great Philosophers The Eastern World* Skeffington & Son, London, 1952, 299

great Oriental thinkers persistently dwell on common themes never lose sight of the fundamental problem—that of life s mean ing and purpose in the East it is impossible to be a philosopher without being also a sage

Rev J P HOGAN *AP* 23 515 16

238 TOOT, M H *Practical Metaphysics of Zoroastrianism* Bombay, 1957, 49

239 TUCCI, G *Storia della filosofia indiana* Laterza, Bari, 1957, 604

(1) principal schools, (2) problems (3) present tendencies

Rev J W de JONG *I IJ* 3 226–27 I VECCHIOTTI *Rass Filos* 7, 270–80

240 UPADHYAYA, Baladeva *Bharatiya Darśana* (Hindi) Sarḍa Mandir, Banaras, 1949

241 UPADHYAYA, Baladeva The philosophy of the Pancharatras *Pr Bh* 57, 289–95

P system is thoroughly Vedic in origin and thought

242 VARADACHARI, K C The relation between East and West *SP* (14th AIOC), Darbhanga, 1948, 148–49

in the West rel is of lower order than phil for rel is adulterated with d verse elements such as social custom and ritual, phil is pure rational synthesis phil in the West liberated itself from rel only to fall victim to sc ence rel is precariously poised because of changing social values phil is precariously poised because of instability of science in the East, rel as *dharma* is dynamic of *satya*

243 VARMA, V P Nature of Indian thought *Ved Kes* 46 (5), 225 28

244 VREEDE F *A Short Introduction to the Essentials of Living Hindu Philosophy* OUP, 1953, XII+71

a descriptive introd to specific features of Hindu thought and life

Rev.: Ed., *Pr. Bh.* (Mar. 1955), 150-51; T. M. P. Mahadevan, *Ved. Kes.* (Oct. 1953), 276; L. W. S., *AP* (Sept. 1953), 420-21.

245. Wadia, A. R. The philosophical outlook in India and Europe. *Radhakrishnan Comm. Vol.*, 1951, 87-103.

..apparent similarities are accidental..phil. climates of India and of Europe have been markedly different..

246. Wadia, A. R. Can Indian and Western philosophy be synthesised? *PEW* 4 (4), 291-93.

. the author sees no possibility .

247. Ward, B. *The Interplay of East and West: Points of Conflict and Cooperation.* W. W. Norton, New York, 1957, 152.

248. White, D. Translation and oriental philosophy: an introductory study. *PEW* 6 (3), 247-55.

249 Wijesekera, O. H. de A. Contribution of Buddhism to Indian life and thought *Proc. Ind. Phil. Congress* (21st Session), Delhi, 1946, 10-18.

..B. arose out of previous Vedic culture, it discarded all meaningless myth and ritual of that culture and purified rel philosophy from its excrescences

on the sanctity of life. *Up.* gave rise to an introvert monistic investigation Buddhism, Jainism, Sāṃkhya, Yoga—all derived from non-Aryan Ind. sources philosophies correspond four degrees of reality : political philosophy—material happiness (*artha*); psychological philosophy—pleasure and love (*kāma*); philosophy of duty—morality (*dharma*), philosophy of eternity—spiritual quietude (*mokṣa*).

Rev : M FOWLER, *Art As* 15, 382-83, P HACKER, *ZDMG* 104, 263 ff, G H HERRITT, *Rev Rel* 17, 163-67, D H H. INGALLS, *JAOS* 72, 117-20; K. H POTTER, *PEW* 7, 146-49, M. A. VENKATA RAO, *AP* (May 1952), 238

58 VEDIC AND UPANIṢADIC PHILOSOPHY.

1. AGRAWALA, V. S Vaidika darsana. (Hindi). *Kashi Vidyapitha S. J Vol*, Banaras, 1947, 1-10.

2. AGRAWALA, V. S. Adhyātma-namovāk. (Hindi). *VJ* (Jan. 1953).

3. AL-GEORGE, S; ROSU, A. Indriya et le sacrifice des prāna *MIO* 5 (3).

4. ANANDA PRIYA Vedic trinity Sat chit anand. *Ved. Dig* 2 (1), 1-3.

5. ATMA, ŚRI. Gospel of the Vedas *Ved. Dig.* 2 (3), 37-40 (and in further instalments).

6 BANNERJEE, H *The main currents of Upanisadic* thought. *BRMIC* 8, 153-62.

7. BESANT, Annie *The Self and Its Sheaths*. Theosophical Office, Adyar.

8. BHAGAVAD DATTA. *Vaidika adhyātma-vidyā* (Hindi), Gurukul, Kangri, 1950, 170.

attempts metaphysical interpretation of Indra-Vala-myth.

9. BOSE, A C. Vedic vision of divine oneness. *Pr. Bh.* 62, 342-46.

Vedic *rājayoga*.

10. CHATTERJEE, B. K. The philosophy of the Upanisads. *PAIOC* (13th Session), Part II, Nagpur, 1951, 310–17.

11. CHATTERJEE, Chinmoy. The samvarga vidyā (a technique of mind fixation for a jñānayogī). *Pr. Bh.* 60, 448–51.

> ..*Ch Up* IV. 3. 1–8, the aim of *s v.* as a whole is to attain *brahman* modified by various terms (*lakṣana-brahman*)..

12. CHATTOPADHYAYA, B. K. The Upanisads and Vedic sacrifice. *JASBL* 17 (3), 1951

> . no antagonism bet. phil speculations of *Up.* and ritualistic injunctions of *Sam.* and *Br...*

13. CHATTOPADHYAYA, B. K. *The Teachings of the Upanishads.* Univ. of Calcutta, 1952, XII+326.

14. CHATTOPADHYAYA, B. K. The Vedas and the Upanishads. *IPC* 1 (1), 5–8.

15. CHENNAKESHAVAN, S. The philosophy of the Upanishads. *Ved. Dig.* 1 (9), 7–11.

16. DESAI, G. G. *Quintessence of the Upanishads.* D. B. Taraporevala Sons, Bombay, 197+XII.

> . (based on 12 *Up.*) .
>
> Rev . A S. GOPANI, *BJ* (12-1-1958), 75

17. DHUNDIRAJA, Sastri. Veda me dārśanika dṛṣṭi. (Hindi). *Vedavāṇī* 10 (8), 21–24.

18 DURKAL, J. B. The Vedic theory of impulses. *SP* (17th AIOC), Ahmedabad, 1953, p. 121.

> ..Vedic genesis of the theory of three *gunas* or impulses (physico-ethical in import) .

19. DUTT, K. Guru. The Vedic outlook and its relevance today. *AP* 28 (7), 296–301.

20. GAJENDRAGADKAR, K. V. *Neo-Upanisadic Philosophy.* Bhavan's Book Univ, BVB, Bombay, 1960, 164.

based on 108 neo-*Up* treats the subject under various heads such as symbolology metaphysics, etc.

Rev Dayal SHARAN, *BJ* (6-3-1960), 76-77

21 GAMBHIRANANDA, Swami The Upanishadic view of life *Pr Bh* 51, 11-14

22 GAMBHIRANANDA, Swami The descent of spirituality *Pr Bh* 52, 31-35

spiritual enlightenment acc to *Up*, only thro' teacher love and esteem rather than logic are the channels thro wh spirituality descends (*Katha Up* I 2 9 *Śvetāśvatara Up* VI 23) the qualifications of the teacher and the aspirant

23 GANGAPRASAD Panchakosha or five sheaths in Vedic philosophy *Ved Dig* 3, 414-24, 4, 33-40

24 GOYANDKA, J Dualistic and non dualistic worship in the Upanishads *KKT* 14, 522-27, 553-61

saguna and *nirguna* forms of worship briefly discussed

25 JAGADISH CHANDRA, Sastri Veda me adhyātma-vijnana *Vedavāṇī* 10, 17-21

26 JOSHI, D P Philosophy of the Rg Veda *Pr Bh* 61, 302-03

27 KAPALI SASTRY, T V *Lights on the Upanishads* Sri Aurobindo Library, Madras, 1947, 162

(2nd ed pub Sri Aurobindo Ashram, Pondicherry, 1959, 164) a fresh exposition of the main *vidyās* of *Up* in the light of Aurobindo s *yoga* and phil *Up* as manuals of *sādhana*

Rev P NAGARAJA RAO *AP* (Sept 1947)

28 MAHADEVAN, T M P The roots of Advaita in the Rgveda *C K Raja Comm Vol*, 1946, 319-24

29 MAHADEVAN T M P Journey into the Rgvedic India Religion and philosophic thought *Ved Kes* 40 (5), 208-11

gradual growth in *RV* from naturalistic polytheism to monotheism and monism there is nothing like a pantheon in Veda

incomplete anthropomorphism and opportunist monotheism led to a philosophical theism..Vedic seers did not stop with a personalist view of reality..

30. MAHADEVAN, T. M. P. The lore of the ancients : the Vedas. *The Call Divine* 3 (2), 558-64.

31. MAHADEVAN, T. M. P. The Vedic philosophy. *Cult. Hist. of India*, pub. Inst. I-M.E. Cult Stud., Hyderabad, 1958, 29–46.

32. *MODI, P. M. Twofold conception of the reality in* ancient Indian scriptures. *SP* (20th AIOC), Bhubaneshwar, 1959, 139-41.

..*nirākāra* (impersonal) and *sākāra* (personal) concepts even in *ṚV*. there was a long period starting with *RV* when the ultimate principle was believed to be simultaneously *sākāra* and *nirākāra*..

33. MOOKERJEE, Radha Kumud. Vedic thought. *KKT* 23, 49-54.

ṚV as the root of democratic thinking *AV* gives fuller expression to the ideals of democracy in all spheres of public life..the three key-words of Buddhism—*saṁgha, nirvāna, karunā*—derived from Veda..

34. MUKHOPADHYAYA, G. G. The way in the Upanishads. *Pr. Bh* 53 (3), 125–31.

..practical aspect of the *Up* teaching dealt with..

35. NAKASO, Issei. The concept of Brahman-Ātman judgement and its basis as found in the Upanisads. *JIBS* 7 (1), 182 ff.

36. NIKHILANANDA, Swami. An introduction to the study of the Upanishads. *Pr.Bh.* 54, 269–76; 318–21.

37. NIKHILANANDA, Swami. The philosophy of the Upanishads. *Ved. Kes.* 37 (4-9).

38. RAJU, P. T. The inwardness of Indian philosophy. *Ved. Kes.* 34 (7), 260–68.

..as the *Up.* had no dogmas and did not grow around a particular person, wherever it spread it did not destroy..development of *Up.* trad. is development of phil. of inwardness..Ind. phil. is *ātman*-centric; Western phil. is society-conscious .for *Up.* trad, man is *aṁśa* of the Absolute; in Western phil, man is part of nature wh. is to be controlled..acc. to *Up*, man, to be happy, must control his mind; acc. to Western thought, he must control nature and make it serve his needs..ultimate reality, acc. to *Up.*, is other than everything conceivable (*neti neti*); contemporary Western phil. sees reality here itself pure inwardness and consequent indifference to externals have produced in *Up.* purely universalistic outlook..

39. RAMACHANDRA RAO, S. K. 'Katakaraniyo'. *Bh.Vid.* 13, 115–27.

40. RAMASWAMI SASTRI, K. S. The heart of the Upanishads. *KKT* 14, 543–49.

41. RAMASWAMI SASTRI, K. S. *Studies in the Upanishads.* Wealth and Welfare, Madras, 1955, 79.

Rev.: S. N. TRIPATHI, *Ind PEN* (Feb. 1956), 65.

42. RAMAVATARA 'Vaidika dharma ki dārsanika bhūmikā' -vimarsa. (Hindi). *Vedavāṇī* 10, 74–78.

43. RANGANATHANANDA, Swami The spirit of the Upanishads. *Pr. Bh.* 56 (3), 135-38.

..fearless quest of truth in *Up.*. adventure of the spirit in the world of time and space..

44. RISHI, V. D. Spiritualism in Hindu scriptures. *Kalpaka* 46 (1), 29 ff.

45. RUBEN, W. *Beginn der Philosophie in Indien. Texte der indischen Philosophie. I Aus der Veden.* Akademie-Verlag, (Philosophische Studientexte), Berlin, 1955, XII+338.

..(2nd ed in 1956)..German transl. of selections from *Sam.*, *Br.*, and oldest five *Up.*, with short notes, introd., etc...study from hist. and realistic pt. of view. (acc. to R., Uddālaka was 'hylozoist' materialist; Yājñavalkya was idealist)..

Rev.: D. F., *BSOAS* 22, 407; E. FRAUWALLNER, *WZSKO* 1, 153-54; B. HEIMANN, *JRAS* 1957, 264–65 (doubtful about hist.

materialism being applied to Ind thought, Indian thought world defies the fixation and separation of Western terminology ['isms], *India thinks in site-site*, in co-ordinated 'this and that and that , the West thinks in *aut aut*", in disjunctive one-sided either—or ', so-called wrong etymology may be psychologically and epistemologically valid etymology), W NOELLE, *Philos Lit Anz* 10, 170–71, L RENOU, *JA* 244, 323-24, F O SCHRADER, *OLZ* (1958), 64–65, E SLUSZKIEWICZ, *RO* 22, 172-76

46 SAHODA, Tsuruji Esoteric thought in the Ṛgveda (Japanese) *JIBS* 3, 731–40

47. SAHODA, Tsuruji The mystical thoughts in the Veda (Japanese) *Mem Faculty of Letters*, Osaka Univ, No 2, 1957.

the author deals with the problem as to how the philosophical hymns in *ṚV* and *AV* came to be composed in the ceremonial and magical atmosphere of the two Vedas by the analysis of *ṚV* hymns, it has been pointed out that, in the course of the growth of the rel thought there appeared a form of mysterium amidst the Vedic rituals there had existed a system of Vedic ritual wh demanded hymns containing philosophical or cosmogonic ideas the first part of the paper treats of the development of Vedic rel in *Sam*, *Br*, and *Up* the second part deals with the mystic elements inherent in *ṚV Sam* in their evolutional arrangement the third part traces further development of mystic thought in *AV* origin of *Up* mysticism traced back to sacrificial rel of *ṚV* contribution made by unorthodox thought

48 SAKAI, H Emancipation in the Upaniṣads (Japanese) *Philosophia* (Phil Soc of Waseda Univ, No 17), Tokyo, 1949, 23–45

49 SANKARANARAYANA, P The wisdom of the Upanishads *Ved. Kes* 34 (9), 351–53

(review article on P N SRINIVASACHARI s book of the same name the author of the book shows that *viśiṣṭadvaita* view alone is in consonance with *Up* teachings)

50 SASTRI, P S Cause as coherence in Indian philosophy *SP* (Ind Phil Congress 21st Session), Delhi, 1946

acc. to *Up*, being and non being too are the causes

51 SASTRI P S Rig Vedic philosophy of the beautiful *ABORI* 32 85-121

study of words in *ṚV* denoting beauty

52 SASTRI, P S The mystic in the Ṛgveda *Pr Bh* 62, 255-57

studies *ṚV* X 71 72 81 82 114

53 SASTRI, P S Vedic mysticism *Pr Bh* 63 (5)

54 SASTRI, Shakuntala Rao *Aspirations from a Fresh World* Book Univ Series (BVB) Bombay, 1952, IX+198

(20 short studies) traces gradual development of rel and phil in Veda and *Up*.

Rev U N GHOSHAL *MR* (Jan 1954) X.Y.Z. *AP* (Sept 1952) 426

55 SATYAPRAKASH The philosophy of the Vedas philosophy of Dayananda *Ved Dig* 1 (12), 19-23 (and in further instalments)

56 SHRAVAKA Thus I have heard *AP* (July 1951), 289-90

in *ṚV* virtue is given first place *kāma* in its original pristine pure sense, personifies the archetypal virtue

57 SIVANANDA Swami *Essence of Principal Upanishads* Yoga Vedanta Forest Academy Rishikesh 1959 204+viii

Rev K. SHESHADRI *BJ* 6 76-78

58 SMITH, R M Birth of Thought I Taittirlya and Aitareya Upanisads *ABORI* 33, 97 113 II Brhadaraṇyaka Upanisad *ABORI* 34, 51 69, III Transmigration and God *ABORI* 35 176 93

59 SRINIVASACHARI, P N *The Wisdom of the Upanishads* Sri Krishna Library Series 7, Madras, 120

Rev P SANKARANARAYANA, *Ved. Kes* 34 (9) 351 53

60 TEJASANANDA, Swami The voice of India *Pr Bh* 58, 8-12

ref to the legend of Naciketas and Yama

61 TSUJI, N *Veda and Upanisad* (Japanese) Sogensha, Tokyo, 1953, 341, 18.

62 TYAGARAJAN, V A Some Upanishadic paradoxes *Ved Kes* 35 (6), 212–14.

Up paradoxes are a violent juxtaposing of ideas, strikingly expressed, so that the ultimate truth might emerge they may be viewed as expositions of thesis and antithesis

63 TYAGARAJAN, V. A The idea of immortality in the Upanishads *Ved Kes* 35 (7), 252–55.

immortality is another name for the realisation of *brahman* 'verily in this life, as fixed in the heart'

64 VAIDYANATHA, Sastri Philosophy of the Vedas *Ved. Dig* 1 (1), 6–11

65 VAIDYANATHA, Sastri Vedas represent a synthetic view of religion and philosophy *Ved Dig* 2 (5), 36–40

66 VAIDYANATHA, Sastri The origin of thought and speech and the Rigveda *Ved. Dig* 3, 287–93

67 VEDAVYASACHARYA, H K Teaching of the Upanishads *SP* (21st Ind Phil Congress), Delhi, 1946

acc. to Madhva, champion of realism

68 VARMA, V P The origins of the philosophy and religion of the Upanishads in the two Vedas *PIHC* (9th Session), Patna, 1946

(KEITH accepts the influence of racial infiltration on *Up* phil and rel, OLDENBERG traces pessimism and idealism of *Up* to migration of the Aryans from Panjab to eastern lands, HERTEL and GARBE regard the *Up* phil as a Ksatriya reaction against orthodox sacerdotal Brahmanism) acc to V, *Up* phil can be traced back directly to the Vedas

69 VARMA, V P Some aspects of the origins of Upanishadic religion and philosophy in the Vedas *JBRS* 36 (3–4), 69–78

70 VIDYARTHI, Gurudutt Wisdom of the Rishis Terminology of the Vedas *Ved Dig* 2, 13-27 (and in further instalments)

71. VISNU DAYAL Veda aura upaniṣade (Hindi) *Vedavāni* 10, 84-88

72 WARNER, Karel On the philosophy of Yajnavalkya *Bh Vid* 11, 166-77

> (BARUA *History of Pre Buddh Ind Phil*, 155-56, does not doubt Y s historicity and is convinced that it is easy to distinguish Y s personal teaching from opinions interpolated by later compilers of *BAUp* acc to DEUSSEN, Y is not the author, but rather an ideal central pt or a kind of a spiritual hero of the primeval age KEITH agrees with D) W attempts an analysis of the phil teaching of Y (included in *BAUp*) Y s phil. grew up when one epoch of Ind thought—that of ritualistic *Br*—declined and laid the foundations of a new phil thought every thing in Y s teaching survives in later *Up* influences of Y s phil may be traced even in Buddhism

59 COSMOLOGY

1 CHATTERJEE, R C Creation and annihilation *Pr Bh* 52, 333 37

2 CHATTERJEE, S C. Les théories hindoues de la création du monde *Lotus Bleu* 60 (5), 142-53

3 HOFFMANN, K Bemerkungen zur vedischen Kosmologie *OLZ* (1954), 389-95

> (review article on LUEDERS, *Varuna* I) a powerful stream of water over the visible sky is a definite feature of Vedic cosmology

4 OJHA, Madhusudana *Samśaya taducchedavāda* Jaipur, 144

> a discussion of the different Vedic cosmological doctrines, and their reconciliation in accordance with *brahmavada*

5 OJHA, Madhusudana *Brahma-Vijñāna.* (Hindi) Manavashrama, Jaipur, 482

. explains the concept of Prajāpati at different levels..Prajāpati in his cosmic and individual manifestations..P. as aggregate of ten principles, namely, *prāna, devatā, kratu, dik, chandas, stoma, pṛṣṭa, sāma, graha, ṛṣi*..

6. OJHA, Madhusudana. *Jagadguruvaibhavam*. Manavashrama, Jaipur, 1942, 74.

..*ātmasṛṣṭi, vedasṛṣṭi, lokasṛṣṭi, prajāsṛṣṭi, dharmasṛṣṭi*—explained in the light of Vedic and Purāṇic evidence..

7. OJHA, Madhusudana. *Śārīraka-vimarśaḥ*. Manavashrama, Jaipur, 1944, 195.

. exposition of 42 views re. the origin of the universe, as propounded in Vedas, *Up*, etc. acc to author, Vedas are documents of *sṛṣṭi-vijñāna*..

8. SATPRAKASHANANDA, Swami. The universe : its origin and nature. *Ved. Kes.* 39, 262–70.

9. VAIDYANĀTHA, Sastri. Two important sentences that encompass the fundamentals of Vedic cosmogony. *Ved. Dig.* 5, 459–65.

..*dhātā yathāpūrvam akalpayat* (*ṚV* X. 192.3), *yāthātathyato 'rthān vyadadhāt* (*YV* 40 8)..

60 METAPHYSICS.

1. ABEGG, E. Das Problem der Realität in der indischen Philosophie. *Studia Philosophica* (Jb. d. schweiz. philos Gesell. 5), 1945, 1–25.

2. AIYAR, R. Krishnaswami. The Vedic equation. *KKT* 19, 657–64.

..the equation "the soul is *brahman*" falls under the adjectival variety or under the vanishing variety according as we assign particular literal significances to the terms 'soul' and '*brahman*'..

3. AL-GEORGE, S. Le mythe de l'ātman et la genèse de l'absolu dans la pensée indienne. *REIE* 4 (1–2), 1947, 227–46.

4. ANIKEEV, N. P. *Materialistic Trend in Ancient Indian Philosophy*. (Russian). Znanie, 1957, 48.

5. ANIRVAN. Indian mysticism. *Pr. Bh.* 56, 161–64; 212–16.

..Vedas contain all trends of mysticism: (1) a sensing of the Beyond—a direct perception of an order of Reality wh. comprises and yet transcends the order given to the normal senses; (2) realization of unity of life and things, (3) feeling of unrestrained gush of a torrential stream of light and life..non Aryan element in Ind. mysticism..root-idea of mysticism to be found in the word *brahman*..*Up.* teach *pratikopāsanā*..

6. BHATTACHARYA, Vidhusekhara. The soul in Upanishadic thought. *I-IC* 4 (4), 349–61

7. BHUJANGA RAO, T. The sukshma sarira and the pancha kosas. *Ved. Kes.* 35 (6), 232–36

8. BHUJANGA RAO, T. The four mahāvākyas of advaita. *Ved. Kes.* 36 (10), 456–59.

..only *lakṣyārtha* of these to be taken into account briefly discusses *bimba-pratibimba-vāda*, *avaccheda-vāda*, *ābhāsa-vāda*, "graded reality" school..

9. BUITENEN, J. A. B. van. Vācārambhanam. *S K. Chatterji Comm. Vol.*, 1955, 157–62.

..interprets *v.* on the basis of cosmogonic context .the *vikāra* (= that wh. is separated out of the underlying stuff that is the material cause), that wh. appears as name and form, derives from (*ārambhana*) *vāk* as the creating word of the creator, that force with wh. he is able to create..

10. CARPANI, E. G. Māyā and esoteric wisdom in Indian thought. *Siddheshwar Varma Comm. Vol. II*, 1950, 12–21.

..discusses the philosophical significance of *māyā*..

11. CHAKRAVARTI, K. C. Man, the maker of the universe. *Pr. Bh* 57 (8), 341–44.

..*Śatopaniṣad* sublates the phenomenal show by suggesting the underlying truth of the beholder *himself* above the three states of waking, dreaming, and sound sleep..*Kaivalyopaniṣad* posits the phenomenal show as arising from the one Soul thro' the ignorance of the transcendental reality..

12 CHATTOPADHYAYA, B K. Soul and consciousness *KKT* 18 (2), 358–59

13 CHAUDHURI, Haridas The concept of brahman in Hindu philosophy *PEW* 4, 47–66

> meaning of the word, *brahman*, *b* as ineffable silence, *b* as identity of all fundamental polarities, *b* and the world, spiritual freedom, *b* and the void, *b*, Tao, and T'ai Chi, *b* and the absolute, *b* and the undifferentiated aesthetic continuum (NORTHROP), *b* and the collective unconscious (C G JUNG), *b* and the spiritual renaissance of India

14 CHAUDHURI, Roma The vedantic conception of brahman as sachchidananda *Pr. Bh* 58, 419–22 (and in further instalments)

15 CHAUDHURY, P J Vedanta phenomenology. *Pr Bh.* 57 (8), 330–36

> it is *brahman* in us that causes the illusory levels of awareness, yet it is *brahman* again that does not let us rest satisfied with anything short of *brahman*

16 CHAUDHURY, P J. The ground of things *Ved Kes.* 39, 504–07

17 DIVANJI, P C Brahma Ākasa equation its origin and development *Bh Vid* 9 (*K M. Munshi D J Vol* – Part I), 148–73

> earliest mention of the equation in *ṚV* I 164 39 in *TUp* (*bhrguvalli*) further development in *Ch Up*, *BAUp*, *Mundaka Up* ignored by later *Up* generally..restored by *Br Sū*

18 GAIDHANI, R N. Value problem and Hindu philosophy *SP* (14th AIOC), Darbhanga, 1948, 146–48.

> *mokṣa* is the highest value

19. GELDER, Jeanette van *Der Ātman in der Grossen-Wald-Geheimlehre* (*Bṛhad-Āraṇyaka-Upaniṣad*) *psychologisch gedeutet* Mouton & Co, 's Gravenhage, 1957, 174

> concept of *ātman* in *BAUp* studied in the light of modern Western psychological theory the *ātman*-concept is to be explained in the light of the "self" and the "unconscious" (as

understood by JUNG) the ātman, wh existed before the beginning of the world (*BAUp* 1 4 1), shd be considered the most evident example of indefinite Unterschiedlosigkeit , in this subconscious ātman there arises, under certain circs, the "Symbol der Ganzheit , namely, the 'Self this is the totality of the psychical, comprising the conscious and unconscious psyche *ātman* is studied as Grundessenz, as static fundamental principle, as the interior principle as creator etc. ethical and eschatological ideas connected with it are examined

REV J GONDA, *Oriens* 11, 281–83 (discusses the nature of *Up* , views of MAX MUELLER and DEUSSEN emphasizing monistic idealism as the main teaching of *Up* is now rejected, ref to the views of EDGERTON [*JAOS* 1929 97] RUBEN [*ZDMG*, 1929, 238] SCHAYER [*Zs f Buddh* 6 298] B HEIMANN [*ibid* 4, 255])

20 GLASENAPP, H von Der altindische Materialismus *Asiatische Studien* 8 (1–4), 70–78

21 GUPTA, N K Bypaths of soul s journey *Sri Aurobindo Mandir Annual*, Jayanti No 8, 1949, 12–18

22 HARRISON, M H *Hindu monism and pluralism.*

(as found in *Up* and in the dependent philosophies)

23 HEIMANN, B Polarity of the infinite *JISOA*, 1937

24 HEIMANN, B Subjectivism and objectivism in Hindu philosophy the problem of Ātman *Siddheshuar Varma Comm Vol II*, 1950, 36–43

India s fundamental sense of objectivity her basic sense of polarity consequently no predominantly subjective bent of thought *ātman* = vital life-force (*ṚV* I 115 1) in *Br* and *Up*., the term *ātman* is applied to anything wh is considered to be the bearer of the essential life-force

25 JOSHI, Ladu Ram The Upanisadic God a study in metaphysics SP (16th AIOC), Lucknow, 1951, 27–28

Vedic seers establish monism on intuitional level, *Up* place monism on secure foothold by systematising it with the help of logic germs of Western arguments for God s existence (ontological cosmological, teleological) traceable in *Up* *Up* metaphysical speculations in respect of god arranged in the following order of development theism pantheism, panentheism, realistic monism, absolutism or idealistic monism

26 KOCHETOV, A. About materialism and atheism in ancient India (Russian) *Antireligiosnik* 12, 1940, 33-37

27 LAW, B C The Indian conception of soul *AP* 26 (May 1955), 201-08

'soul in Hindu, Buddhist, and Jaina lit

28 MADAN MOHAN *Vedo kī antaḥsākṣī kā mahattva* (Hindi) Premamandir, Tanali, 1953, 62

29 MAHADEVAN, T M P Discovery of the soul *Pr Bh.* 52, 17-19

distinction of subject and object and plurality of empirical subjects are transcended in the non dual self wh is changeless in the midst of change Indra Virocana legend

30 MALKANI, G R The one and the many (The absolutist view) *Phil Quart* 21 (1), 38 49

31 MIYAMOTO S Freedom, independence, and peace in Buddhism *PEW* 1 (4), 2 (3), 208-25

nirvana of non Br origin came into Buddhism by the side door being popular in non Aryan circles *nirvana* does not occur in older *Up* the *brahma nirvana* of *BG* is the result of the synthesis bet Vedic *brahman* and Buddhist *nirvāṇa*

32 NARAHARI, H G The "unborn part" of man *AP* 24 (3) Mar 1953, 106-08

ajo bhagah (in *ṚV* X 16 4) is the precursor of *Up atman* the destiny of this unborn part is heaven, its seat is *manas* (= brain)

33 NAWARE, H R The *metaphysics of Rigveda and* Atharvaveda *SP* (17th AIOC), Ahmedabad, 1953, 10-11

mystical aspect of *brahman* is quite obvious in *ṚV* becomes more distinct in *AV*

34 NIKHILANANDA, Swami The nature of Brahman in the Upaniṣads—the advaita view *Essays in East West Philosophy* (Univ of Hawaii), 1951, 234-48

(also in *Prelim. Report II East West Philosophers Conference* Univ of Hawaii, 1949, 28 29)

35 NIKHILANANDA, Swami The three states (*avasthā-traya*) *PEW* 2 (1), 66–75

36 OJHA, Madhusudana *Ahorātravāda* Jaipur, 1926, 57

exposition of Vedic *kāla-vāda* day and night as the cause of the universe

37 OJHA, Madhusudana *Śārīraka-vijnānam* (*dvitiyo bhāgaḥ*) Jaipur, 1930, 145

a comm on the third and the fourth *adhyāyas* of *Br Sū* in the light of Vedic metaphysics

38 OJHA, Madhusudana *Vijnana vidyut* RVTSS, Jaipur, 1936, 36

exposition of *catuṣpad brahman*—under *para puruṣa parātpara nirviśeṣa* explanation of *puruṣa* as *kṣara, akṣara avyaya*

39 OJHA, Madhusudana *Śārīraka vijñāna* (*prathamo bhāgaḥ*) Ganga Fine Art Press, Lucknow, 1940, 226

comm on first two *adh* of *Br Sū* in the light of Vedic metaphysics

40 OJHA Madhusudana *Bhagavadgītā vijnanabhāṣya* Manavashrama, Jaipur, Vol I, 1936, 115, Vol II, 1938, 104, Vol III, 1946, 315

exposition of *BG* in the light of Vedic metaphysics and cosmogony *BG* treats of *avyaya parameṣṭhī puruṣa*

41 OJHA, Madhusudana *Brahmavijnana praveśikā* (Hindi) Manavashrama, Jaipur, 43

exposition of *brahman* in its various aspects also of *bījacit devacit bhūtacit* of *ṣoḍaśī puruṣa*

42 PATTI, G La transmigrazione delle anime nell 'induismo *Civ Cattol* 108, 1957, 49–59

atman and *karman* their significance

43 PIATIGORSKIY, A M, RAKITOV, A. N About the history of ancient Indian materialism (Russian) *Vestnik Moskva Univ.* 1 (series Economics, Philosophy, Law), 1957, 62–89

44. Poortman, J. J. *Ochēma : geschiedenis en zin van het hylisch pluralisme (het z g. dualistisch materialisme). II. Het hylisch pluralisme in het Oosterse denken.* van Gorkum & Co., Assen, 1958, 171.

..(Part I—Introduction—pub. at Assen in 1954)..discusses, among other topics, whether, acc. to Ind. thought, there exists, particularly in living bodies, a subtle kind of matter..

Rev . *J. F.* Staal, *BSOAS 22, 167–69*

45. Rai, Suresh Vrat Brahma in the Gītā and the Upaniṣads. *Allahabad Univ. Mag.* 31 (3), Mar. 1953, 14–19.

46. Raja, C. K. The infinite. *Pr. Bh* 60, 503-06.

..in the Veda and *Up*...

47. Raju, P. T. Metaphysical theories in Indian philosophy. *Prelim. Report II East-West Philosophers' Conference* (Univ. of Hawaii), 1949, 25–28.

..acc to *Up* trad, reality shd. be self-revelatory..

48. Raju, P. T. The concept of the spiritual in Indian thought. *PEW* 4 (3), 195–213.

. spirit is *ātman*, spiritual activity is activity of *ātman*-realization . discussion of the *Up* concept of *ātman* consideration of the term *antaḥkaraṇa*..

49 Ramaswami Sastri, K. S. The Upanishadic conception of Brahma and Iswara. *KKT* 14 (4), 315–18.

50. Ramaswami Sastri, K. S. Brahma, Paramatma, and Bhagavan. *KKT* 15 (12), 615–20.

..Br. is the Absolute; P is Br. immanent in the universe; Bh is the transcendent Br...

51. Rishabhchand. Consciousness—the essence of man. *Sri Aurobindo Mandir Annual*, Jayanti No. 13, 1954, 81–99.

52. Rishabhchand Being and becoming. *Sri Aurobindo Mandir Annual, Jayanti No. 15, 1956, 47–70.*

. Vedas and *Up* are emphatic in their assertion that it is from Being Himself that Becoming proceeds; it is Being Himself that 'becomes'..

53 SAHOTA, T. *The development of the concept of Purusa.* Kyoto Univ (Dissertation), 1956.

(unpublished, ref in *JIBS* 1956) author sees the origin of orthodox mysticism at the bottom of cosmogony (*r tavidya*) in the latest period of *ṚV* further development in the magico-mysterious spirit of *AV* and in the symbolism of *Br*, tho' *Ksatriya wisdom was a great aid to Brahmanic thinkers, because of its realism and rationalism, their ideas were reformed or lost in later Up development*

54 SASTRI, S Lakshminarasimha Adwaita and bhakti *KKT* 14 (1) (and in further instalments)

55 SCHNEIDER, Herbert W Idealism—East and West. *PEW* 4 (3), 265-69.

(a propos P T RAJU's *Idealistic Thought of India*, 1953) R represents *brahman* as idealised consciousness " but is consciousness not all too human for *brahman*? Ind idealism wants consciousness to be transcended

56 SESHADRI, K The quest for the absolute the Hindu tradition. *Ved Kes* 40 (9), 381-84

57 SMET, Richard V de Persona, Anima, Ātman. *Phil Quart* 30 (4), 251-60

. *ātman* = inner conscious principle. it is divided into finite *ātmans* among finite *ātmans* can be ranged what Western philosophers have called " soul , while, on the other hand, their notion of " persona applies perfectly to the supreme *ātman*

58 STEDE, W The self and its complications. *BSOAS* 12 (*Barnett Comm. Vol*), 1948, 652-58.

Indra, Varuṇa, etc. are not *figures of speech, but real* embodiments of *living forces moving* on the divine stage of the world's drama

59. TAKASAKI, Jikido Yajnavalkya's concept of ātman. (Japanese). *Proc Okurayama Or. Res. Inst.* I, Yokohoma, 1954, 85-96.

60. TATACHARYA, D. T. Avidya and asambhuti. *JTSML* 10 (1), 6-12.

61. TROITSGI, M. S. *Materialism in ancient India.* (Russian). Acad. of Sciences USSR, 1936, 11.

62. VAIDYANATH, Sastri. Matter as third eternal substance in the Vedas. *Ved. Dig.* I (11), 15-26 (and in further instalments).

63. VARADACHARI, K. C. Maya : its mystery and reality. *Chatrika Abhinandana Grantha,* Amritsar, 1950, English Section 5-23.

> . briefly surveys the hist. of *māyā*..in the Veda, *māyā* denoted the power of Absolute Consciousness or Consciousness of Indra and of Asura; the manifestation of this power was not out of ignorance but for the sake of deluding the ignorant and the enemy of light; *māyā* was equated with *śakti Praśna Up.* (I. 16): *māyā* = trickish activities of the individual..*Śvetāśvatara Up.*: *māyā* = *prakṛti* .

64. VARMA, K. S. The doctrine of māyā. *Agra Univ. Journal of Res.* I, Nov. 1952, 33-41.

> . study of the term *māyā* as used in *RV*, *Up*, *BG*, Buddhism, and of the interpretation of the term given by Śaṃkara, Rāmānuja, Vallabha acc to author, Vallabha's interpretation (*māyā hi bhagavataḥ śaktiḥ sarvabhavanasāmarthyarūpā*) deserves greater attention..

65. VENKATARAMIAH, D. Maitreyī's choice. *Hiriyanna Comm. Vol.,* 1952, 221-27

> life is a process of perpetual regeneration and love wh begins with family and friends, goes on gaining in intensity and duration as one's life rises higher and higher in the scale of values till finally it loses all its limiting adjuncts and becomes one with the eternal and all-embracing bliss wh is *brahman* itself..this is the gist of Yājñavalkya's teaching to Maitreyī .

66. WAYMAN, Alex. The meaning of unwisdom (*avidyā*). *PEW* 7 (1-2), 21-25.

67. WIJESEKERA, O. H. de A. An aspect of Upanisadic Ātman and Buddhist 'Anatta'. *Siddheshwar Varma Comm. Vol II,* 1950, 115-22.

> ..author attempts to outline the principal macrocosmic connotations of the term *ātman* as found in the early (pre-Buddh) *Up.* and to discover the attitude of early Buddhism towards them..

the term ātman acquired the sense of 'self' or 'soul' already in *ṚV* but its macrocosmic sense proper clearly recognised in *AV* (X 8 43–44) *theistic* sense of *ātman* (*īśa, īśāna īśvara*) emphatically asserted in several *Up* early Buddhism as found in Pāli *Nikāyas* refutes all *theistic* conceptions of a cosmic soul (*ātman*) as prime cause, agent, creator, etc even the *pantheistic* implications of *Up* *ātman* refuted in the *Nikāyas* a transcendental *brahman* seems to have had no antagonism to the Buddhist view of ultimate reality

61 Ethics

1 Basu, Arabinda The Hindu conception of *mukti* and the Christian idea of salvation *BRMIC* 7 (2)

2 Bhattacharya, Haridas The brāhmanical concept of karma *A R Wadia Comm Vol*, 1954 29–49

origin of the concept perhaps non Aryan Vedic prayer to be joined with *iṣṭāp ṛta* may be anticipation of *karma*-doctrine ref in *ṚV* to Vāmadeva s previous lives concepts of *devayāna* and *pitryāna* based on incipient belief in different fates of moral agents *Up* development Yājñavalkya Artabhāga dialogue, general formulation of moral doctrine, diminishing imp of divine element in administration of moral law

3 Chattopadhyaya, B K. Morality in the Upanishads *KKT* 14 (3), 295–97

4 Chaudhury, Roma Buddhist and pre-Buddhist ethics *Ved Kes* 43 (2), 109–12

Vedic ethics injunctions re. the performance of *niṣkāma karman* (*ṚV* V 85 X 117 1) in the *Br*, concept of five *mahāyajñas*

5 Chowdhury, P J The problem of moral evil a vedantic approach *Pr Bh* 54 (7), 277–80

6 Das, A C Christian and Indian spiritual ethics *VBQ* 18 (4), 307–20

main pt. of spiritual life clearly set forth in *KathaUp* path of value and path of pleasure are the two incompatible? solution of this problem is suggested in *ĪśaUp* and *BG*

7 Ed What is renunciation? *Ved Kes* 37 (6), 203–12

8 Evola, J *La doctrine de l éveil* (Essai sur l ascese bouddhiste) Paris-Adyar, 1956, 445

(English version by H E Musson *The Doctrine of awakening*)

Rev J Filliozat *JA* 245 101–02

9 Goodwin, W F Ethics and value in Indian philosophy *PEW* 4, 321–44

Ind phil is essentially a phil of values supreme value is sorrowlessness value for the Indian is so conceived that *nothing* natural can be of intrinsic worth in Ind ethical theory the distinction bet pleasure and pain is not a *value* distinction, man is to be saved from fin te existence as such yet Hindu phil may be said to be profoundly ethical in temper phil wh rejects the worth of life and yet enjo ns positive duties, is not irrational

10 Hiriyanna, M The ethics of the Upanisads *The Quest after Perfection* (Kavyalaya Publishers), Mysore, 1952, 1–11

11 Humphreys Chr *Karma und Wiedergeburt* Rascher, Zurich, 1951, 134

Rev F R. Hamm *OLZ* (1953), 373

12 Iyer, C M *Ramalinga Morality in the Upanishads*. *KKT* 15 (3), 348–50

13 Kimura N Four human ideals and the characteristic of Indian ethics (Japanese) *JIBS* 2 (1), 1–11

14 Mensching, G *Gut und Böse im Glauben der Volker*

Rev W Zimmerli, *OLZ* 47 226.

15 Narahari, H G The doctrine of Karma in the Upanishads *AP* 29 (1), 15–21

16 PURI, J R. What is sin? *Phil Quart* 20 (2), 136–48

obstacles in moral life urge of the senses and instincts, egoism and selfishness, attachment to whatever is finite *Up* ask us to renounce not all desire but only selfish endeavours

17 RODHE, Sten *Deliver us from Evil* (Studies on the Vedic ideas of Salvation) C W K Gleerup (Swedish Society for Missionary Research, Publ 2), Copenhagen, 1946, 208

a philological study of words *mukti mokṣa, mu'icati* (with pertinent prepositions like *ati*, *nis pra*, *vi*) from *ṚV* to older *Up* five chapters, each dealing with one category of things from wh 'freedom' or 'deliverance' is sought (1) general expressions, (2) human and superhuman enemies, (3) death, (4) cycle of existence, (5) sin acc to R the evils from wh deliverance was sought in *Sam* and (generally) in *Br* relate to life in communities (as distinguished from the hermits life) in *Up* (and, to some extent, in *Br*) we find for the first time evidence for existence of forest dwellers engaged in lonely meditation and some form of asceticism author suggests that the latter kind of life is pre-Aryan it was later adopted by the Aryans in *Up* times

Rev A DEBRUNNER *Theolog Zs* 3, 229–32, F EDGERTON, *JAOS* 67, 219–20 J GONDA *Erasmus* 3, 111 13, E LAMOTTE, *Le Muséon* 61, 306–07 B C LAW, *IC* 13 (3), R. PETTAZZONI, *St M St R* 21, 141–42 G TUCCI, *RSO* 23, 101

18 ROWLEY, H H *Submission in Suffering and Other Essays on Eastern Thought* Univ of Wales Press, Cardiff, 1951, VIII+170

22. VARADACHARI, K. C. Freedom and karma. *Pr. Bh.* 57 (11), 446–51.

..(1) *freedom from dvandvas*; (2) *freedom in* all *works of life*, so as to possess skill, mastery, etc ; (3) freedom to all planes of existence..the first of these is possible, acc. to *Up*, only thro' *brahmajñāna*..

23. VENKATARAMA SASTRI, T. R. Bhagavad-Gītā-Niṣkāma Karma-Morality : Dharma precepts in Śrutis and Smṛtis. *Ved. Kes.* 38 (8), 294–97.

24. VISHVA BANDHU. A Vedic study in social culture *Hiriyanna Comm. Vol.*, 1952, 228–41.

. ref. to Prajāpati's teaching (*BAUp.* V. 2. 1–3) in the form of *da-da-da*..

25. VISHNUMITRA, Pandit. Vaidika karma-yoga. (Hindi). *GKP* 2 (5), 1–2.

26. YAMUNACHARYA, M. The ethics of pravṛtti and nivṛtti. *Siddheshwar Varma Comm. Vol. II*, 1950, 129–31.

..*nivṛtti* or the "ethic of renunciation" is the ethic of creative self-sacrifice..*tyaktena bhuñjīthāh*..

62. PSYCHOLOGY : EPISTEMOLOGY ESCHATOLOGY.

1. ABEGG, E. *Indische Psychologie.* Rascher, Zurich, 1945, 132.

..Ch 1 deals with psychological teaching in Veda and *Up*..

Rev.: E. FRAUWALLNER, *Anthropos* 45, 430–31; E. von d HEYDT, *Art.As* 10, 73; S. LIENHARD, *OLZ* (1953), 270

2. ABHEDANANDA, Swami. *Life beyond Death.* Ramakrishna Vedanta Math.

..Ind. eschatology influenced the Christian world thro' the Egyptians and Greeks .

Rev : A. C. DAS, *CR* (Jan. 1946).

3. AKHILANANDA, Swami. *Hindu Psychology. Its meaning for the West.* Harper & Bros, New York, 1947, XVIII + 241.

Rev.: P. S. NAIDU, *Pr. Bh* (Oct 1947), 399 ff.

4. AKHILANANDA, Swami. *Mental Health and Hindu Psychology.* George Allen & Unwin, 1952, 231.

5. ANIRVAN. Buddhi and Buddhiyoga. *Pr. Bh.* 53 (1), 10-13 (and in further issues).

..discussion of the concept of *buddhi* (particularly in Vedic lit.).. three points emerge · (1) *buddhi*, whether as a spiritual stage or its instrument, is universally admitted as above mental plane; (2) *b* has both psychological and cosmic aspects, the relation bet. the two in spiritual realization being that of means and end; (3) its intrinsic char is in the nature of illumination granted by divine grace..

6. BAGGHI, A. Feelings and emotions in Indian psychology. *Ind. J. Psych.* 28 (1-4), 87-102.

. a study of concepts of pleasure, pain, love..

7. BAPAT, Dhundiraja G Vaidika manasaśastra. (Marathi). *Preraṇā* 1 (3), June 1948, 27-35.

Vedic references to *manas* and their significance..

8. BEDEKAR, D. K. The revelatory character of Hindu epistemology. *ABORI* 29, 64-84.

. the concept of knowledge in Indian thought world is based on a dualism of the "knower" and the "illuminator"; this dualism compared with the dualism involved in the thought-process of the primitive magician-hunter .

9. BEDEKAR, D. K. Some concepts based on revelatory epistemology. *ABORI* 39, 47-67.

. (1) problem of illusion, (2) concreteness of the universal in Rāmānuja's system, (3) concepts of *citta* and *puruṣa* in *Yoga-sūtra* .

22. VARADACHARI, K C Freedom and karma *Pr. Bh* 57 (11), 446-51

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23 VENKATARAMA SASTRI, T R Bhagavad-Gītā-Niṣkāma Karma-Morality Dharma precepts in Śrutis and Smṛtis *Ved Kes* 38 (8), 294-97.

24 VISHVA BANDHU A Vedic study in social culture *Hiriyanna Comm. Vol*, 1952, 228-41

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25. VISHNUMITRA, Pandit Vaidika karma-yoga (*Hindi*) *GKP* 2 (5), 1-2.

26. YAMUNACHARYA, M The ethics of pravṛtti and nivṛtti *Siddheshwar Varma Comm Vol II*, 1950, 129-31

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62 PSYCHOLOGY : EPISTEMOLOGY ESCHATOLOGY

1 ABEGG, E *Indische Psychologie* Rascher, Zurich, 1945, 132.

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Rev · E. FRAUWALLNER, *Anthropos* 45, 430-31, E. von d. HEYDT, *Art.As* 10, 73, S LIENHARD, *OLZ* (1953), 270

2. ABHEDANANDA, Swami *Life beyond Death* Ramakrishna Vedanta Math

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3. AKHILANANDA, Swami. *Hindu Psychology*. Its meaning for the West. Harper & Bros., New York, 1947, XVIII+241.

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4. AKHILANANDA, Swami. *Mental Health and Hindu Psychology*. George Allen & Unwin, 1952, 231.

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10. BHAGAVAD DATTA. *Vaidika svapna-vijñāna*. (Hindi). First Part. Gurukul, Kangri, 1949, 268.

..treatment of 'dream' acc. to *Saṃ.* and *Up.*..

11 BHATTACHARYA, S Eschatological concepts in Indian thought *VBQ* 17 (3), 191–207

12. BOSE, A C The Vedic attitude towards death *BJ* 5 (22), May 1959

13 CARPANI, E G Psychology of dream phenomena in Vedic philosophy *Bh Vid* 9 (*K M Munshi D J Vol–Part I*), 1948, 90 103 (also in *Studi Internazionali di Scienze e Lettere* 1, 3–16)

psychology of *ChUp* finds development in *BAUp* cf *ChUp* 8 10 1, *BAUp* 4 3 7 *BAUp* (4 3 9) throws light on the most imp theoretical question in psycho-analysis as to the structure, function and genesis of Self *ChUp* contribution to the develop ment of *ātman* psychology

14 CHATTERJEE, Chinmoy Upanishadic conception of psychology *Pr Bh* 59 (2), 60–61

manas, acc. to *Up* is a sort of a comprehensive all penetrating fluid or occult power originating from food eaten by man

15 CHATTERJI, Kshitish Chandra Psychology in Sanskrit grammar *CR* 129, 290–92

16 CHATTOPADHYAYA, B K Moksha and heaven in the Vedas *KKT* 20 (2), 341–44

17 CHATTOPADHYAYA, S K The Vedanta theory of perception *CR* 98 (3), 121-29

18. CHENNAKESAVAN, Saraswati *The Concept of Mind in Indian Philosophy* Asia Publishing House, Bombay, 1959

examines the nature of mind, the process of perception, and the discipline of mind on the basis of Sk. texts

19 CHOUDHURI, Haridas Karma and rebirth *Sri Aurobindo Mandir Annual*, Jayanti No 8, 1949, 19–45

for the Indian thinker, immortality of soul is not a mere logical hypothesis, or an ethical postulate, or a rel dogma law of *karma* elevated into a supreme over ruling principle

20. DAS, A C Advaita vedānta and liberation in bodily existence *PEW* 4 (2), 113–23

* 21 ✓DAS GUPTA, D C. Vocational psychology in ancient India *Pr Bh* 51, 231-39.

specialists in Vedic period made their choice of vocation acc to their natural bent of mind

22 DATTA, D. M Epistemological methods in Indian philosophy *Prelim. Report II East-West Philosophers' Conference*, Univ of Hawaii, 1949, 14-15

discusses two questions (1) what are the sources of human knowledge? (2) what are the philosophical methods adopted in India for ascertaining truth? in *Up*, some basic phil truths attained thro intuition

23 DOUGLAS, R. B Some aspects of the Christian and Hindu doctrines of salvation *Trans Glasgow Univ Or Soc* 6, 2 ff

24 "Beneditto Croce on Indian Logic" *EW* 4, p 30

(a passage *reproduced from C s Logica come scienza del concetto puro* II 4) Ind. logic has not even a suspicion of the extravagant idea of a truth that is merely 'syllogistic and "formalistic", and that may be a 'fallacy in fact' it does not recognise categorical and hypothetical classes of judgement, affirmative and negative Ind logic inferior to that of Greece in wealth and depth of concepts limits itself almost exclusively to the exam of the empirical concept or reasoning, the naturalistic induction

25 "Gestaltung der Erlösungsidee in Ost und West" *Eranos-Jahrbuch* 4, 1936, 332, 5, 1937, 356

includes P MASSON OURSEL 'Die indischen Erloesungstheorien im Rahmen der Heilsreligionen', 'Die Gnaden lehre im religioesen Denken Indiens Mrs RHYS DAVIDS "Erloesung in Indiens Vergangenheit und in unserer Gegenwart"

26 FALK Maryla Il mito psicologico nell'India antica *Mem della R Acad Nazionale dei Lincei*, Cl d Scienze Morali, Storiche, e Filologiche, Ser VI, Vol VIII, Fas 5 Rome, 1939, 289-738

author s aim is to trace by the 'genetic method" the unfolding of Ind thought from the *psychological* cosmogony of *RV* to the reflective self consciousness of later forms of Hinduism and

Buddhism. in the union of subject and object (*tat tvam asi*), author sees the apogee of *Up* speculation

Rev M FOWLER, *JAOS* 66, 324-25

27 FILLIOZAT, J Les origines d'une technique mystique indienne *RP* (1946), 208-220

28 FILLIOZAT, J L'inconscient dans la psychologie indienne *Congress internat d philosophie* 10, Amsterdam, 1948

29 FRIEDMAN, D. Aspects of Indian epistemology, logic, and ontology *Philos. reform Nederl* 20 (20), 1955, 49-58

Part I general introd to Ind thought

30 HAAS, W. S *The Destiny of the Mind, East and West* Macmillan Co, New York, 1956, 327

the existence of two clearly definable forms of consciousness as the basic contrast of the Eastern and Western minds Eastern cognition is interested in consciousness itself, Western cognition is interested in the objects of consciousness for the East, pure consciousness is not only possible, the very essence of conscious ness is to be free from any object *suṣupti* (dreamless sleep wh is supreme experience) is not unconsciousness, it is just conscious ness with no external object in the mind of the East, the subject holds the predominant place occupied by the object in the West, while, at the same time, the subject is not an object of conceptual knowledge Eastern knowledge is a form of being, Western know ledge is a form of having

Rev W H SHELDON, *PEW* 6, 359-61

31. HEIMANN, B Nirvana *NR* (1939), Calcutta

32 JWALA PRASAD *History of Indian Epistemology* Munshi Ram Manohar Lal, Delhi, 1956, VIII+406

(revised and enlarged ed, 1st ed pub in 1939) Part II The philosophical background in the early lit. Vedic lit (1) earliest signs of a distinction bet direct and indirect knowledge in *ṚV*, (2) conception of mind as a psychical faculty in *VS*, (3) beginnings of the *Up* doctrine of 'self' and conception of name and form as forms of knowledge in *ŚPBr*, (4) further advance in psychical analysis and the doctrine of mind-dependent Reality in *Ait Ār*, (5) development of the doctrine of illusory existence and notions of *vidyā* and *avidyā* in *BAUp* and other *Up*..

33 KUMOI, Shozen Gotama's concept of transmigration in relation to that in the Upanisads (Japanese) *Proc Okurayama Or Res Inst* 1, Yokohama, 1954, 27 41

34 KUPPUSWAMY, B The nature of mind in Indian psychology *Hiriyanna Comm Vol*, 1952, 82–86

ref to *TUp* II 1–5, *BAUp* I 5 3

35 MAHADEVAN, T M P Death and deathlessness *Pr Bh* 57 (1) 16–18

fear of death arises only at the empirical level of plurality

36 MASSON OURSEL P Die indischen Erlosungstheorien im Rahmen der Heilsreligionen Die Gnaden lehre in religiosen Denken Indiens *Eranos Jahrbuch* 4, 1937

37 MASSON OURSEL P Die indische Auffassung des psychologischen Gegebenheiten Die indischen Heilstechniken *Eranos-Jahrbuch* 5, 1938

38 MEES, G H *The Book of Signs* N Kluwer, Deventer, pp 407

an expos tion of trad. psychology

Rev K C VARADACHARI, *Pr Bh* (Aug. 1955) 348–50

39 NARAHARI, H G Allusions in the Ṛgveda to the doctrine of transmigration *C K Raja Comm Vol*, 1946, 336–48

(1) soul dist nct from body (I 113 16 164 4, X. 59 7), (2) etern ty of soul (X. 16.4) (3) soul as experiencer of rewards of act ons (I 164.20) tho it is not poss ble to see direct references to doctrine of transmigration in *ṚV*, we have, in it, almost all material that is necessary for a theoretical formulation of it

40 NARAHARI H G Vedic antecedents of the epic sasarirasvarga *IHQ* 28 (1), 87 ff

41 NARAHARI, H G Rebirth and release in the Adhyātmarāmāyana. *BDCRI* 14 (2), 106 08

ind cates agreements and disagreements with *Up*

41a PANDIT, B C. The origin and development of the doctrine of transmigration in the Vedic literature *J Bom U* 28 (2), *Sept* 1959, 20–50

42. PRZYLUSKI, J Die Erlösung nach dem Tode in den Upanishaden und im ursprunglichen Buddhismus . Der Lebendig Erlöste im entwickelten Buddhismus *Eranos-Jahrbuch* 5, 1938

43 RAJA, C. K. Moksha. *Pr. Bh* 58 (12), 491–93

> idea of *svarga* in *ṚV* (IX. 113 7–11), idea of *mokṣa* in *ṚV* (I 24 12–15, 25 21, VII 86.3).

44 RAJU, P. T Mind in the Upanishadic psychology *Ved. Kes* 35 (1), 16–23.

> answers questions such as (1) what is the role of the physical body in the functioning of mind? (2) If the senses and their objects evolve out of *manas* or *antahkarana*, how can the latter continue to function after the evolution? Have the *Up* any theory of the unconscious mind?

45 RAJU, P. T. Intuition as a philosophical method in India *PEW* 2 (3), 187–207

> (1) many classical Ind philosophers maintained that experience of the highest reality was possible only thro' unmediated knowledge or intuition, (2) some maintained that, even at that level, our experience cd not be unmediated, (3) *validity and even the possibility of the highest intuition as unmediated cognitive experience were proved with the help of reason*, (4) acceptance of extraordinary forms of empirical knowledge such as clairvoyance and telepathy, (5) all empirical knowledge that claims truth is discursive, (6) use of reason to interrelate not only the different forms of valid knowledge but also the different forms or levels of reality

46 RHYS DAVIDS (Mrs) Erlösung in Indien's Vergangenheit und in unserer Gegenwart *Eranos Jahrbuch* 4, 1937

47 ROSENBERG, Alfons *Die Seelenreise Wiedergeburt, Seelenwanderung oder Aufstieg durch die Sphären* Otto Walter AG , Olten Freiburg i Br , 1952, 238

> ref to Hindu reincarnation theory
>
> Rev J L. BLAU, *Erasmus* 8, 709–10

48. SAHA, Kshetralal. Immortal desires. *KKT* 13 (2), 275-79.

49. SAHAYA, Haranath. Desires. *Pr. Bh.* 52 (3), 135-36.

..ref. to *BAUp.* IV. 4 5 : desires lead one to the object of his desires..

50. SCHAYER, St. Somatism in Indian psychology. (Polish). *Bull. Internat. Acad. Pol. des Sc. des Lett.* 7-10, Cracow, 1936, 159-68.

51. SCHOMERUS, H. W. *Indische und christliche Enderwartung und Erlosungshoffnung.*

52. SRIVASTAVA, J. P. A study of some defence mechanisms in Indian thought. *Phil. Quart.* 24 (3), 189-93.

. applied psychology in *Up* JUNG has tried to show, quoting from the Vedas and the *Up*, that the Sun God and fire represent the libido or the reproductive energy of man .

53. SURESH CHANDRA. Vedo me mānasika cikitsā. *VJ* (Feb. 1956).

54. UPADHYE, A. N. Mahāvira and Buddha on Nirvāna. *The Voice of Ahinsa* 6 (3-4), 120-28.

..*Up.* ideas can hardly be regarded as continuation of the crude and commercial thought of Vedic Aryans *Up.* show influence of the Magadha thought-complex.

55. VAIDYANATH, Sastri. Soul's transmigration and emancipation. *Ved. Dig.* 1 (9), 32-35 (and in further instalments).

56. VARADACHARI, K. C. A critique of the pramānas. *JGJRI* 5 (2), 93-119.

57. VARMA, V. P. The philosophy of rebirth in ancient Indian thought. *Mandar* 1 (3), 9-19.

..sociological analysis of the concept of rebirth..rebirth and moral and spiritual individualism .

58. YATISWARANANDA, Swami. The type of salvation we want. *Ved. Kes.* 37 (3), 91-100.

59. ZIMMER, H. *Tod und Wiedergeburt im indischen Licht. Eranos-Jahrbuch* 7, 1939.

63. YOGA.

1. AGNIHOTRI, B. S. The yogic concepts in Atharva Veda. *SP* (13th AIOC), Nagpur, 1946.

2 CAVALLARO, G. Lo yoga : aspirazioni religiose ed ascetiche del nostro tempo *Riv. rosmin* 47 (1), 1953, 26–33.

3. CHOISY, M. *La metaphysique des yogas. Essai sur les techniques indiennes de la sublimation.* du Mont-Blanc, Genf, 1948, 253.

4. DANIELOU, Alain (Shiva Sharan). *Yoga, the Method of Re-Integration.* Christopher Johnson, London, 1949, 165.

. realization of supra-sensory perception as one of the stages of yoga its method is a sort of physico-mental gymnastic, thro' wh. the Conscious, carried by the subtle body, is withdrawn from its physical envelope, without however destroying it, and after having cognized all things, comes back into the physical envelope with its prodigious harvest

Rev · N K GUPTA, *AP* (Mar 1950), 131, T KRISHNAMACHARYA, *JORM* 19, 237–38.

5. ELIADE, M. *Yoga. Essai sur les origines de la ystique indienne.* Ed. Geuthner, Paris, 1936.

6. ELIADE, M. Cosmical homology and Yoga. *JISOA* 5, 188–203.

yoga has a tendency towards the concrete post Vedic spirituality was not satisfied with the magic of gesture and speech, it was a vehement critique of ritualism yoga practices tend towards "unification" of body, breath, and consciousness .tho' the final aim of yoga is *mokṣa* or the de-solidarization of man from the cosmos, the preliminary practices tend to a perfect integration of the yogin into the cosmical rhythms in this respect the part played by the moon thro' the whole hist of Ind spirituality is significant..

7. ELIADE, M. *Techniques du Yoga.* Lib Gallimard, Paris, 1948.

8 ELIADE, M *Le Yoga. Immortalité et Liberté.* Payot (Bibl scient), Paris, 1954, 427.

treats of yoga both in its trad and popular forms

Rev E LAMOTTE, *Le Muséon* 69, 218-221

9. ELIADE, M *Yoga Immortality and Freedom* Routledge & Kegan Paul, London, 1958, XXII+529.

(English transl of the above) yoga studied in an immense frame-work of general Asian magic and mythology

Rev B HEIMANN, *JRAS* 1960, 88 89

10 FILLIOZAT, J Les limites des pouvoirs humains dans l'Inde *Etudes Carmélitaines* 32, 1953, 23-38

(summary in *Anthropos* 49, 327) (1) miracles, (2) ascetic practices, (3) yoga realization

11. GERVIS, P *Naked they pray* 1957

meaning and practice of yoga

12 HAUER, J W *Der Yoga, ein indischer Weg zum Selbst* (Kritisch positive Darstellung nach den indischen Quellen mit einer Übersetzung der massgeblichen Texte) W Kohlhammer-Verlag, Stuttgart, 1958, 488

(2nd revised and in 2 volumes enlarged ed of the author's *Yoga als Heilsweg*) Part I Ch 1 Beginnings of Y in Vedic times, the Y as method and metaphysics—the creation of Aryan ascetics, Vrātyas as the sponsors of Y, origin of Y traceable to Indo-Ir period Ch 2 Y in the *Up* passages from *Śvetāśvatara* translated Ch 3-5 Y in Buddhism and Jainism, in *MBh*, in Rāma-circles Part II *Yoga-sutras*, Al Bīrūnī, Persian mysticism Part III Man and the universe in Y, Y as 'Heilweg', *karmayoga* acc. to *BG*, Y and the Westerners, psychotherapy

Rev E. FRAUWALLNER, *WZKSO* 3, 166.

13 HERBERT, J Yoga and Christianity *Asia* 1 (3), 332-40

14 HOHLENBERG, J *Der atmende Gott Yoga und der europäische Mensch* 1952, 192

15 MORANDO, D La meditazione indiana *Riv rosmin* 49 (1), 5–22

meditation and asceticism *dhyāna* of yogins and its varieties depersonalisation and absorption

16 JUNG, A The psychology of eastern meditation *Art and Thought (Coomarasuamy Comm Vol)*, 1948

modern psychology has reached as far as yoga since it is able to demonstrate scientifically the deeper layer of unity in the unconscious

17 JUNG, C C *Le Yoga et l occident* Cahiers du Sud (Approches de l Inde), 1949 50

18 KUMAR PAL Psycho therapeutic techniques and yoga *Ved Kes* 23, 162 65

19 KUMAR PAL Yoga and psycho analysis *Pr Bh* (May 1947), 204–09

20 LINDQUIST, S *Die Methoden des Yoga* Hakan Ohlssons Buchdruckerei, Lund, 1932, 233

acc. to Patañjali s *sutras* and Buddhism

21 LINDQUIST, S *Siddhi und Abhinna* Eine Studie uber die klassischen Wunder des Yoga Uppsala Univ Aerskrift 2 1935, 98

22 POTT, P H *Yoga en Yantra* E J Brill Leiden, 1946, 180

23 SCHUON, F Yoga as a spiritual principle *Asia* 15, 342–51

24 SHUDDHANANDA BHARATI Yogi *Secrets of Yoga* Ganesh & Co, Madras 1956 164

Ch 5 Vedic light

25 VARADACHARI K C Yoga psychology in the minor Upanisads methods of yoga angas accessories of yoga *JSVOI* 8 (2), 116–41

(earlier parts pub in *JSVOI* 1 and 4 *JGJRI* 3)

26. VIDEHA. *Samdhyā-yoga* (Hindi). Veda Samsthāna, Ajmer, 48.

27. VIDEHA. *Vaidika yoga-paddhati.* (Hindi). Veda Samsthāna, Ajmer, 38.

28. VIJAYATUNGA, J. *yoga The Way of Self-fulfilment.* Casement Pub., London and Bombay, 1953, 48.

29. WOOD, E. *The Occult Training of the Hindus.* Ganesh & Co, Madras, 1952.

(2nd ed)

30. WOOD, E. *La pratique du yoga ancien et moderne.* 1953.

31. WOOD, E *Great Systems of Yoga* Philosophical Library, New York, 1954, XVII+168

64 MISCELLANEOUS PHILOSOPHICAL TOPICS.

1. AGRAWALA, V. S. *Vaitānās tvā vahnayah pūrayantu.* Dayananda Dīkṣa Śatābdī, Mathura, 1959, 35.

(Presidential address Veda Sammelana) *vedavidyā* is *sṛṣṭi-vidyā* Prajāpati s two forms (*nirukta-anirukta*, *mūrta-amūrta*, etc.). various Vedic *vidyās*

2. AGRAWALA, V. S. Purāṇa-Vidyā. *Purāna* 1 (1) 89–100.

. Vedas hold the key to *Purāṇas*, it appears that the two existed side by side Vedas are a veritable storehouse of cosmic knowledge conveyed thro' a vast and varied symbolism all Vedic *vidyā* have one common objective, namely, to explain the cosmic processes of creation and dissolution as witnessed thro' the triple forms of life-mind matter or *prāṇa-manas vāk* or *agni vāyu-āditya* *Purāṇas* undertake the elaboration of *Prajāpati-vidyā* thro' *sarga* and *pratisarga*..

3. AIYAR, K. Balasubramania. Unity and harmony in Sanskrit literature. *AP* 23, 487–91.

. unity and harmony bet. word and sense, bet. man and nature, bet. nature and god..

4 BARUA, B M *Philosophy of Progress*, Calcutta, 1949

Rev H BHATTACHARYA, *IC* 15 241–42.

5 BHAGAVAD DATTA Prano kā adi srota (Hindi) *GKP* 6 (1), 6–8

6 BHARADWAJ K D The nature of God—IV *KKT* 20 (10), 598-603

various *vidyās* in *Up*

7 BUITENEN, J A B van Dharma and moksa *PEW* 7, 33–40

attempts to provide some hist background to the question of the distinction bet *dharma* values and *moksa* values

8 BURTT, E A Basic problems of method in harmonizing Eastern and Western philosophy *Prelim Report II E W Philosophers Conference*, Univ of Hawaii, 1949, 16–17

9 CARPANI, E. G *Su alcune anomalie somatiche e psicofisiologiche dei fenomeni paramistici hindu* Ginevra, 1943

10 COOMARASWAMY, A K Understanding and reunion an oriental perspective *The Asian Legacy and American Life*, New York 1945 215–30

11 COOMARASWAMY, A K *Time and Eternity* Artibus Asiae, Ascona, 1947, 140

collection of texts chosen (from Hinduism, Buddhism etc) to contrast time as 'continuum with eternity wh is 'not in time

Rev M FOWLER, *JAOS* 69, 109

12 COOMARASWAMY, A K Gradation, evolution, and reincarnation *Siddheshuar Varma Comm Vol II*, 1950, 25 28

(rel deals with the *why* of things science with their *how* rel with intangibles science with things that can be measured directly or indirectly)

13. DIVANJI, P. C. Karma-yoga tradition. *JOIB* 1 (4), 329-37

14. ELIADE, M. Le temps et l'éternité dans la pensée indienne *Eranos-Jahrbuch* 20, 1952, 219-52

15 GONDA, J A note on Indian "pessimism". *Vollgraff Comm Vol* (North Holland Publishing Co), Amsterdam, 1948, 34-48

> love of life coupled with a sad understanding of its frailty and brevity studies words like *samsāra*, *śānti*, *prasāda*, etc. (in 'primitive' world, life of man is a circular course, *samsāra* does not mean "cycle of rebirths", but "going about, faring on, streaming continually")

16 GUENON, R *Initiation et réalisation spirituelle* Paris, 1953, 234

17 HEILER, F The idea of god in Indian and Western mysticism *BRMIC* 10 (5), 97-107

18. HEIMANN, B Significance of numbers in Hindu philosophical texts. *JISOA* 6, 88-93

> the most common kind of magic, namely of number, has not found fertile field in India numbers are *māyā*, but numbers 1, 2, 3 belong, in a certain way, to the sphere of unity or the transcendental level of completion, and as such they are more than mere numbers of *māyā* *one*, acc. to Vedānta, in its essence is not dissolved into distinct plurality, tho' manifested by it; *two* implies the polar aspect of unity, *three* represents logical, biological, or physical balance bet both extremes of polarity *śūna* (= immense) and *śūnya* (= zero)—both are receptacles of all distinct numbers the only esoteric, or rather transcendental, Ind ideas of numbers are the concept of relativity of all numbers and the concept of no-number

19. HEIMANN, B *Form not "apart" but "a part" of meaning as exemplified in Sanskrit literature* *UCR* 6, 23-28

> similes and metaphors in Vedic lit. not intended merely as poetical artistry, but form and acoustic form are deeply rooted psychological essentials and constituents of inner meaning formal means of expression are part of the meaning itself

20. HIRIYANNA, M. *Art Experience*. Kavyalaya Publishers, Mysore, 1954, 86.

> ..*a collection of 15 articles. hist of aesthetics briefly sketched*.. process of its evolution follows closely that of general phil.—culminating in the *rasa*-theory corresponding to the *ātman*-doctrine of the *Up*...

21. INAZU, K. The two different forms of citta-mātra: Yajñavalkya and Vasubandhu. *JIBS* 2 (2), 681–86.

22. INGALLS, Daniel H. H. Dharma and mokṣa. *PEW* 7, 41–48.

23. KAPADIA, B. H. Lord Mahāvīra, the great apostle of Ahiṃsā. *The Voice of Ahinsa* 6 (3–4), 82–83.

> ..Vardhamāna—one of the ascetic preachers associated with the *Up* revolt against sacerdotalism of *Br*...

24. KIRFEL, W. "Joint-marks" im alten Indien. *ZDMG* 104, 371–76.

> ..(English transl of this by L. WENDEL in *The Voice of Ahinsa* 5, 170–74)..in pre-Aryan India, traces are found of the custom to stress the shoulder-joints by particular marks emphasis on joint-marks points to different souls, wh, acc. to animistic conception, inhabit the human body. the five *prāṇas* in human body.."joint-marks" related to Jaina conception (*saṃhanana, saṃghāta*)..

25. LAUENSTEIN, D. *Das Erwachen des Gottesmystik in Indien*. Munchen, 1943.

26. LEVY, John (Premanandanāth). *Immediate Knowledge and Happiness*. John Lloyd, Abingdon-on-Thames, 1951, 49.

> ..(*Non-dualistic Vedānta, its doctrine, practice, and some general applications*). man is not his body (wh. operates in space), nor his mind (wh operates in time), but is in essence identical with Universal Consciousness.

> Rev: C. BAX, *AP* 22, 564–65.

27. LONGWORTH, T. C. *The Worship of Love: A Study of Nature Worship throughout the World*. Torchstream Books, London, 1954, 271 + 32 plates

> Rev.: E. ETTLINGER, *Folk-Lore* 66, 372.

28 MASSON OURSEL, P *Le temps et l espace* Cahiers du Sud (Approches de l Inde), Paris, 1949-50

29 MATURAMA Jivatma aura prana (Hindi) *Vedavāṇi* 11 (12) 6-8

30 NIKHILANANDA, Swami Meditation and concentration as methods in Indian philosophy *Prelim Report II E-W Philosophers Conference*, Univ of Hawaii, 1949, 15-16

31 NORTHROP, F S C Methodology and epistemology, oriental and occidental *Prelim Report II E W Philosophers Conference*, Univ of Hawaii, 1949 20-21

32 OJHA, Madhusudana *Pancabhū asamiksā* Jaipur, 1946, 16

nature of *pañcabh tas* in the l ght of Ved c doctrine compared with the elements in modern science

33 PE, Maung Aung What advaita owes to Buddhism *Maha Bodhi* 54 (1-2)

34 PENDE, N The oriental sense of cosmic human divine unity versus the mechanical super rationalism of the West. *EW* 2 (4), 193 98

35 POTTER, Karl H Attitudes, games, and Indian philosophy *PEW* 6, 239 45

(1) we can t read most statements in Ind texts as literal assertions many of the utterances in Ved c hymns are not even grammatically declarative sentences and those that are are for the most part mean ngful emotively and pictorially rather than as lit statements of fact (2) key to the appreciation of Ind. thought lies in its emphas s on l fe-att tudes (3) of special imp. in assessing and understanding Ind attitudes are the illustrations, myths and metaphors used by Indians to suggest their several points of view

36 RAMACHANDRA RAO, S K The Aryan ideal *AP* 22, 537-40

satyasya satyam

37 RAMANATHA Prabhu kahā hai ? Dekho vaha yahā hai (Hindi) *Vedavani* 12, 14-17

38 RAMASWAMI SASTRI, K S Śakti *KKT* 18 (serially published)

39 RINGGREN, H *Fatalism in Persian Epics* Uppsala Univ Aerskrift 13, 1952, 134

discussion about kāla (= time, destiny) ref to Vedic texts

40 RUBEN, W Indische mysterien *Anthropos* 45, 357-62

emphasizes similarity bet Yajnavalkya and Śāktism

41 SAMA RAO, P Art in life and life in art *Pr. Bh* 61, 179-84

42 SARMA, Motilal *Buddhiyogaparīksa* RVTSS, Jaipur, 1956, 659

43 SASTRI, S Lakshminarasimha Advaita and bhakti *KKT* 13 (2), 267-74 (and in further instalments)

44 SEN, Kshitimohan The Bauls of Bengal II *VBQ* 18 (3), 273-82

ref to mysticism in later Vedic period

45 THEILLARD, A [Psychology of the Indian] *Graphologie* 49

46 VARADACHARI K C Time and mysticism *JGJRI* 7, 167-80

Up approach *Praśna Up* begins with an elucidation of the problem

47 YOGATRAYANANDA, Sivaram Kimkar The nature of time kalatattva *JISOA* 11, 75-102

ref to the hermetic parts of the primordial knowledge of subtle correspondence (*AV* XIX. 53 59)

48 ZAEHNER, R C *Mysticism Sacred and Profane* Clarendon Press, Oxford, 1957 XVIII+256

a ch on "Some Hindu Approaches

Rev J LAYARD *Man 1958* 198

XIV. SOCIOLOGICAL STUDY

65. ANTHROPOLOGY : ETHNOLOGY : SOCIOLOGY—GENERAL STUDIES.

1. AIYANGAR, K. V. Rangaswami. *Some Aspects of the Hindu View of Life according to Dharmaśāstra*. Oriental Inst., Baroda, 1952, X+184.

> Rev.: P. V. KANE, *AP* (July 1952), 320–22; P. S. SASTRI, *Pr.Bh.* 61, 314–15.

2. AIYAPPAN, A.; BALA RATNAM, L. K. (Ed.). *Society in India*. Book Centre, Madras, 1956, VI+252.

> (Proc. of Conference organized by Social Sciences Assn of Madras) Pres. address by I KARVE ("Cultural Process in India") deals with the genesis of endogamous sub-castes in Ind. society..M N. SRINIVASA ("Sanskritization and Westernization") discusses the concept of Sanskritization as the process by wh. a lower caste-group gives up its own customs and takes on those of higher castes

3. AIYAR, C. P Ramaswami The philosophical basis of Indian legal and social systems *Essays in East-West Philosophy*, Univ. of Hawaii, 1951, 336–52

4. ANAND, Mulkraj. *The Story of Man*. Sikh Publishing House, Amritsar, 1952, 144.

5. AUTRAM, Ch. *L'epopée indoue : Etude de l'arricre-fonds ethnographique et religieux*. Denoel, Paris, 1946, 410.

6. BERGE, F. Convergences et divergences entre folklore et religion. *Ethnologia* 1, Wien, 1952.

7. BHANDARKAR, D. R. Some light that epigraphy sheds upon the social life of ancient India. *C. K. Raja Comm. Vol*, 1946, 1–14.

> ..*inscriptions not only corroborate* but also correct *ŚS*..re. the *ārṣa-gotras* of Kṣatriyas; position of woman; *age of marriage* of girls..

8 BLEEKER, C J (Ed) *Anthropologie religieuse* L homme et sa destinée a la lumièrede l histoire des religions E J Brill, Leiden 1955, VIII+190

FILLIOZAT on Ind humanities

9 BRODRICK A H *The Tree of Human History* Hodder & Stoughton, London, 1951, 253

a connected account of the appearance of civilization and arts

Rev RAGLAN *Man* 1952, 110

10 BROWN, W Norman Class and cultural traditions in India *J Amer Folklore* 71 (281), Philadelphia, 1958

11 CHATTERJI, B K. *Racial components of the tribal population of India* Baroda, 1955, 20

(Pres address anthropology section 42nd Ind Science Congress 1955) people of India classified into four racial types (1) basic aboriginal (*nis da*) (2) Mongoloid (*kirata*) (3) long headed proto-Mediterranean group of people like those of M D (*dravida*), (4) long and broad headed IA-speakers (*arya*)

12 CHATTERJI, Suniti Kumar Krsna Dvaipāyana Vyāsa and Krsna Vāsudeva *JASB* 16 (1), 1950

15. COOMARASWAMY, A. K. "Spiritual paternity", and the "puppet complex". A study in anthropological methodology *Psychiatry (Journal of the Biology and Pathology of Interpersonal Relations)* 8 (3), Aug 1945, 287-297.

> many of the peculiarities of 'primitive' peoples may not be of local origin but may represent only provincial or peripheral survivals of theories held by some or all of the more sophisticated communities from wh the primitive peoples may have declined . the Pacific doctrine of spiritual conception is not an isolated phenomenon, compare in this connection, *Pañcaviṁśa Br* IX. 3 1, *ŚPBr* VII 3 2.12 *AV* X 8 14, etc for "puppet-complex" we have parallels in *ṚV* V 50 1, *Maitri Up* VI 7, etc.

16 COOMARASWAMY, A K *The Religious Basis of the Forms of Indian Society* New York, 1946

> (French version of this, *Le fondement religieux des formes de la société hindoue* pub Cahiers du Sud [Approches de l Inde], Paris, 1949-50)

17 DAFTARI, K L *Social Institutions in Ancient India.* Nagpur Univ, 1947, XV+182

18 DANDEKAR, R N Dharma, the first end of man. *Sources of Ind Trad* (Columbia Univ), 1958, 216-35.

> . (Part III Ch. 10) what is D? sources and extent of D D is not static *varna* and *asrama*

19 DHARMA DEV Vedokta parivarika kartavya. (Hindi). *VJ* (April 1957)

20 DINGWELL, E J *Racial Pride and Prejudice.* Watts & Co, London, 1946, X+246

> Rev I ZOLLSCHAN, *Man* 1947, 110

21 DUMEZIL, G "Ivno S M R." *Erans* 52, 105-19.

> trifunctional structure of society...

22 DUMONT, L., POCOCK, D F *Contributions to Indian Sociology* Mouton, The Hague

> Vol II, 1958, 63 Analysis of Ind. Caste, Vol III, 1959, 101 Critiques on Hinduism (India has institutionalized inequality . Hinduism is derived from Vedism is H. a mechanical juxtaposition of Aryan and Dravidian traits?)

Rev J H HUTTON *Man* 1958 229, W McCORMACK, *Man* 1960, 137

23 ED Society on a spiritual basis *Pr Bh* 52 (7), 268–73

24 EHRENFELS, U R The polarization of society *AP* 20 (5), 204–10

emphasizes technological art stic and rel. refinement of matri lineal civilizations for instance I V civil

25 EHRENFELS, U R The comparative study of matri lineal civilizations in India *J Univ Gauhati* 4, 1–27

26 FUCHS, S The contribution of anthropology to Indian history *Indica*, Bombay, 1953, 154-60

problems of Ind hist. in the solution of wh anthropology proves helpful are enumerated

27 FUCHS, S *Social Origins* Gyanayatan Publications Bombay, 1957, 147

useful appendixes (1) suggestions for anthropological research in India (2) appl ed anthropology in India, (3) select bibl o graphy of Ind an ethnology

Rev F B *Anthropos* 53 692

28 FÜRER HAIMENDORF, C von Presidential address Anthropology Section *Proc 37th Ind Sc Congress, Part II*, Poona, 1950, 175 89

29 GHATAK, I B Ethnology for India *QJMS* 36, 13-25

seven principal racial types in India (1) Indo-Iran an (2) Indo-Aryan (3) Alpine type of Western Ind a (4) Aryo-Dravid an (5) Alpine type of Bengal and Orissa (6) Mongoloid (7) Dravidian

30 GHURYE G S Somekinship usages in Indo Aryan literature *J Anthrop Soc Bombay* 1 (1), 1946, 1-80

31 GHURYE, G S Vidyas Indian contribution to sociology of knowledge *Sociol B* 6 (2), Bombay, Sept 1957, 29–71

first enumeration of branches of knowledge or *vidyās* occurs at about the end of Vedic period very early in the hist of Ind civil, regular study of *vidyā* became duty of some sections of population study began with enumeration of topics of study

32 GOETZ, H Ethnology as a supplementary science to Indian historical research *PIHC*, 1941, 341–45

33 GUHA, B S *Racial Affinities of the Peoples of India. Census of India* (1931), Vol I, Part 3, 1935

34 GUHA, B S Die rassenmassige Zusammensetzung der Indo-Arier und die Rassenmischung in Indien *Mitteilungen der deutschen Akademie*, Munchen, 1935, 488–95

35 GUHA, B S Progress of anthropological research in India. *Anthropos* 41–44, 607–14

36 HAZRA, R C The sources of Dharma *OH* 2 (4), 3 (1), 65–88

37 HERMANNS, M. The origin of man *JBBRAS* 28 (1), 49–92

(a challenge to Darwinism from Human Biogenetics and Physical Anthropology) in the introd, author refers to the Vedic legends of Yama Yami and Manu

38 INGALLS, Daniel H. H The Brahman tradition *J Amer Folklore* 71 (281), Philadelphia, 1958

39 JOSHI, S. G. *Bṛhan mahārāṣṭrātīla śukla yajurvedīya mādhyamdina brāhmaṇāṃcā itihāsa* (Marathi) Jalgaon, 1950

(hist of Brāhmaṇas belonging to *ŚYV* [mādhyamdina] in greater Mahārāṣṭra)

40 KANE P V *History of Dharmaśāstra* BORI (GOS-Class B-No 6), Poona

Vol III (*rājadharma, vyavahāra, sadācāra, kalivarjya*), 1946 XLV + 1088, Vol IV (*pātaka, prāyaścitta, karmavipāka, antyeṣṭi,*

śauca, śuddhi, śrāddha, tīrthayātrā), 1953, XXXII + 926; Vol. V, Part I (*vratas, utsavas, kāla*, etc.). 1958, V + 718 + 3 plates..

Rev.: (Vol. V, Part I) A. L. BASHAM, *BSOAS* 22, 618; L. STERNBACH, *JAOS* 79, 194–95.

41. KAPADIA, K. M. *Hindu Kinship.* (An important chapter in Hindu social history). Popular Book Depot, Bombay, 1947, XVI+320+XL.

..discussion of such topics as cult of ancestors; inheritance, succession, and adoption; marriage; organization of household and kin group; vicarious liabilities and debts; birth and death impurities..

Rev.: S. FUCHS, *Anthropos* 45, 426; RAGLAN, *Man* 1948, 108.

42. KARVE, Irawati. *Kinship Organization in India.* DCRI Monograph Series 11, Poona, 1953, VIII+304.

..Ch. II: The kinship organisation of the Northern Zone: the past..linguistic region, caste, and family are three most imp. aspects of the culture of any group in India difference bet. the cultural levels of conquering Aryans and conquered Dasyus cd. not have been very great; Dasyus were, however, in course of time, subjected to progressive primitivisation..caste and tribe are two concepts wh. are almost interchangeable in certain contexts.. significance of brother-sister or cross-cousin marriages..discusses concepts of *ari, gotra*, etc...

43. KOKJE, Raghunath Sastri. The problem of common ritual for all Hindus. *ABORI* 28, 131–34.

44. KOPPERS, W. *Primitive Man and His World Picture.* Sheed & Warp, New York, pp. 264.

Rev.: SACHCHIDANANDA, *Man I* 33, 179–80.

45. KOPPERS, W. India and dual organisation. *Acta Tropica* 1 (1-2), Basel, 1944.

46. KOPPERS, W. Zum Rassen-und Sprachen-Problem in Indien. *Die Sprache* 1, 217–34.

.(a crit. appraisal of the work in this field of E. von EICKSTEDT)..

47 KROEBER, A L *Anthropology* Harcourt, Brace & Co, New York, 1948, XII+856+XXIX

(a section on Indian Pre-hist in ch 16)

Rev M B EMENEAU *JAOS* 68, 207-08 (The Indians of the Vedas are still very shadowy figures as men but some rays of illumination are shed by knowledge of parallel cultures elsewhere in geography and hist)

48 LACOMBE O History of Dharmaśastra *L'Année Sociologique*, Paris, 1949, 413 46

(a review article on P V KANE s work)

49 LAW, B C *Indological Studies* Part I Ind Res Inst, Calcutta, 1950, 132

second section presents an account of the early social and economic conditions in India—pre Vedic, Vedic pre-Buddhistic, pre-Maurya

Rev A L. BASHAM *JRAS* 1951 122 B Ch CHHABRA *AP* (Feb 1952) 83 84

50 LUNDMAN, B Einige kritische Bemerkungen zur Anthropologie Vorderasiens *Orientalia Suecana* 4, 87-100

51 MAJUMDAR D N *Races and Cultures in India* Kitabistan, Allahabad, 1943, 299

first two chapters deal with raciology in India

52 MAJUMDAR D N *Race Realities in Cultural Gujarat* Gujarat Res Soc Bombay 1950, XII+87

in the introd author discusses race-elements in Ind population racial elements in I V civil

53 MEHTA B H The problem of aborigines *J Anthrop Soc Bombay* 3 (1), 1949, 24-35

primitive races in India are animists Vedic Aryans after over powering the animists collected and introduced all the rel beliefs and forms of worship of the animists into *AV*

54 PANDEY, R. B The problem of race complex in the population of ancient India *SP* (16th AIOC), Lucknow, 1951, 144-45

..some points wh. need to be considered: (1) capacity of India to produce various human types, (2) predominance of racial stocks in their respective geographical zones; (3) written and oral trad re. migrations of races..

55. PANDEY, R. B. Structural evolution of the Indian society. *JBHU* 2 (1), 53-66.

56. PANIKKAR, K. M. *Hindu Society at Cross Roads.* Asia Publishing House, Bombay, 1956

..(2nd ed). Hindi Version. *Hindu samāja nirṇaya ke dvāra para..*

57. PETER (Prince of Greece) Possible Sumerian Survivals in Toda Rituals *Bull. of Madras Govt. Museum* 6 (1)

Rev. S S, *QJMS* 46, 73-74.

58. PRABHU, Pandharinath. *Hindu Social Organization.* Popular Book Depot, Bombay, 1954, XX+393.

. (new revised ed of the original work entitled *Hindu Social Institutions* by P. H. VALAVALKAR, pub. 1940)..

Rev.: S. R. DAS, *I-AC* 3, 197-98, S DAS GUPTA, *Eastern Anthropologist* 8, 52-54

59. PRABHU, Pandharinath Hinduo kā samājika manovijñāna. (Hindi). *Siddhānta* (*varna-vyavasthā* special no.), 1958, 173-94.

60. RAY CHAUDHURI, H. C. Some aspects of ancient Indian social organization *BRMIC* 9 (1), Jan. 1958.

61. SAHNI, M. R. *Man in Evolution* Calcutta, 1952.

62. SARKAR, S. S. The autochthones of India *M in I* 33, 195-211.

. examines the Austroloid affinities of aboriginal tribes of India

63. SCHMIDT, W. *Gebrauche des Ehemanns bei Schwangerschaft und Geburt* (mit Richtigstellung des Begriffs der Couvade). Herold (Wiener Beiträge zur Kulturgeschichte u. Linguistik, 10), Wien-Munchen, 1954, XXI+337.

..(Ind material used fairly prominently) couvade = substitution of husband for wife during the period attendant on birth..

Rev L KRADER, *Erasmus* 10, 376–78, W RUBEN, *OLZ* 1956, 393–95

64. SHAFER, Robert. *Ethnography of Ancient India.* Otto Harrassowitz, Wiesbaden, 1954, VII+173+2 maps

purpose of this study is to determine the structure of India s population at the time of the *MBh* war the war (wh S calls Great Rebellion) was fought on account of the Aryans' system of exploitation of the natives and their imposition of a social system based on colour acc to S, *MBh* is an Aryan apologia for the extermination of the Kṣatriyas Ch 3 Aryans and their migration to India the home-land of the Aryans was within the Meru Lake Mānasa region, they are pushed out of there by some more powerful people, various waves of migrating Aryans Dasyus are different from Dāsas—the former are ref to contemptuously, not the latter the invasion of India toward the decline of I V civil may not have been by Aryans alone, the western Ānavas surely had something to do with the eclipse of that culture

Rev . P. H L. EGGERMONT, *Bibl Or* 15 132–33, S FUCHS, *Anthropos* 52, 672, A G HAUDRICOURT, *BSL* 53, 294–95, W KIRFEL, *OLZ* 1956, 160–63, J F KOHL, *ZDMG* 110, 198–200, E LAMOTTE, *Le Muséon* 69, 229–31, A D P *J Bom U* 25 (2), 152–53, G URAY, *Acta Orientalia Hung* 6, 306–09

65 SHAH, P G Ethnological origin of the Solanki Rajputs *JGRS* 5, 128–44

discusses, among other things, Indo-Aryans, pre-hist period, conflict bet pre-Aryans and Indo-Aryans, Vedic origin of Rajputs

66. VENKATARAMAN, T. S Hindu society—its present and future. *Bhārata-Dharma* 25 (7), Madras, 1947

ref to an *Up* of *SV*, called *Vajrasūci* it examines in detail the genealogy of certain ṛsis many of them born of mixed marriage birth alone does not confer caste status

66 CASTE

1 AGNIHOTRI, V. Upaniṣado me varṇavyavasthā kā svarupa (Hindi) *Siddhānta* (*varna-vyavasthā* special no), 1958, 306–10, 12

2. AMBEDKAR, B. R. *Who were the Shudras?* Thaker & Co., Bombay, 1946, XIV+259+4 maps.

..acc. to author, (1) Śūdras were one of the Aryan communities of the solar race, (2) there was a time when Aryan society recognized only 3 *varnas*—Brāhmaṇa, Ksatriya, Vaiśya; (3) S did not form a separate *varna*; they ranked as part of Ksatriya *varna*; (4) there was a continuous feud bet. S. kings and Br, in wh. Br were subjected to many tyrannies and indignities, (5) Br, therefore, refused to perform the *upanayana* of S; (6) therefore, S, tho' Kṣ, *became socially degraded, and eventually* formed the fourth *varna*..

Rev.: A P. KARMARKAR, *ABORI* 30, 158–60

3. ANON. The caste-system. *Asia* 16, 586–88.

. originally c. s provided both horizontal and vertical mobility..

4. BEHRSING, S Stellennachweis zu Webers "Collectanea uber die Kastenverhältnisse in den Brahmana und Sutra". *ZDMG* 100, 362 ff.

5. BEY, H. How caste survives. *Thought* 9 (31), 7–8, 18.

6. BHAGAVADACHARYA Varna-vyavastha. (Hindi). *Siddhānta* (*varna vyavasthā* special no), 1958, 221–24, 226.

. c s is *avaidika* wrong interpretation of *ṚV* X 90.

7. BHAGWAT, Durga. Hindu-dharma va jati samstha. (Marathi). *Navabhārata* 13 (7), April 1960, 7–19.

..(a propos S. V KETKAR, *An Essay on Hinduism*, London, 1911, Max WEBER, *The Religion of India Sociology of Hinduism and Buddhism*)..

8 BOSE, N. K. Caste in India *M in I* 31 (3–4), 1951.

9 BULSARA, J F Caste in India *J. Anthrop. Soc Bombay* 2 (1), 1947, 42–50.

..(review article on J H HUTTON, *Caste in India*, 1946)

10. CARSTAIRS, G M. Some observations on the psychology of high caste Hindus *Trans. Glasgow Univ. Or Soc.* 15, 57–64.

11. CHATTOPADHYAYA, B K. Is untouchability a sin? *KKT* 12 (8), 556–59.

12 CHATTOPADHYAYA, B K. Varnasrama or the caste system *KKT* 13 (11), 576–80.

13. CHATTOPADHYAYA, B. K. Caste by birth. *KKT* 16 (3), 362–66

. *ṚV* X 90 12, VI 75 10, *TS* VII 1 1; *ChUp* V. 10 7..

14 CHATTOPADHYAYA, B K. Caste in the Vedas *CR* 145 (3), Dec. 1957, 237–42.

15. CHATURVEDI, Giridhar Sarma Varna-vyavasthā kī anāditā (Hindi). *Siddhānta* (*varna-vyavasthā* special no.), 1958, 281–86, 88

16. COX, O. C *Caste, Class, and Race* Doubleday & Co., New York.

first part based on Ind material

Rev T C ROY, *M in I* 32, 35

17 DHAMMARATNA, Bhikkhu Buddha and caste-system. *Maha Bodhi* 60 (7), 240–46

18. DHARMADEVA. Āryasamāja aura varnavyavasthā. (Hindi). *Siddhānta* (*varṇa-vyavasthā* special no.), 1958, 204–13.

19 D'SOUZA, V. S. Caste and endogamy · a reappraisal of the concept of caste. *J. Anthrop Soc. Bombay* 11 (1), 1959, 11–42

examines a few typical theories of caste acc. to D, hypothesized reciprocal relationship bet endogamous char. and other features of caste has not been proved evidence points to the contrary caste may be broadly redefined as "the integration of interacting endogamous groups into a structure of status hierarchy". study of caste-dynamics

20. DUMEZIL, G. Triades de calamités et triades de délits à valeur trifonctionnelle (chez divers peuples indo-européens) *Latomus* 14 (2), 1955, 173–85.

. ref to *varṇa* .

21. DUMONT, L.; POCOCK, D. *The Essence and Reality of the Caste System*. Contributions to Ind. Sociology 2, Paris-The Hague, 1958, 63.

..C. BOUGLE, *Essais sur le régime des castes*, stresses the imp. of rel. values in c s.; A. M. HOCART, *Les castes*, observes those rel. values from the people's pt of view and gives them a communicable content. H. has little sympathy with the functionalist and monographic emphasis of MALINOWSKI. H. avoids the crudity of the Radcliffe-Brownian dichotomy of rel. and society, "ritual and secular values", wh can find no place in an analysis of Hindu society..

22. ED. Religion and caste. *Pr. Bh.* 52 (3), 109-114.

23. FUJI. Caste and education—the educational system of ancient India. (Japanese). *JIBS* 3 (2), 724-27.

24. GANGA PRASAD. Vedic varṇa-vyavasthā and modern socialism. *Ved. Dig.* 1 (5), 9-17.

25. GHOSH, N. N. The origin and development of caste system in India. *IC* 12 (4), 177-91.

..examines views of NESFIELD and RISLEY. functional divisions of the people into occupational groups is the genesis of Ind. caste; these groups gradually developed into exclusive and hereditary caste-guilds..discusses caste-system in the Vedic period, *Br.* period, Buddhist lit, and *Manusmrti*..

26. GHOSHAL, U. N. The status of Śudras in the Dharmasūtras. *IC* 14 (1), 21-27.

social, religious, and civil disabilities .

27. GHURYE, G. S. *Caste and Class in India*. Popular Book Depot, Bombay, 1957, 316.

28. HOCART, A. M. *Les castes*. Annales du Musée Guimet, Vol. 54, Paris, 1938.

(transl. from the English manuscript by LEVY and AUBOYER).. the main purpose of the author is to demonstrate that caste-system of India has a ritual origin, ultimately derived from the ritual needs of a dual social system, wh had been split again into four main divisions associated for ceremonial purposes with the four main points of the compass and identified in Hinduism with the

four *varṇas* of ancient trad (Br, Ks, Vaiśya, S) and associated with the four symbolic colours—white, red, yellow, and black.. occupations of different castes are, acc. to H, derived from creative ritual ritual and mystical process later degenerates into a purely utilitarian one

Rev J H HUTTON, *Man* 1948, 37 (regards this as an extreme position, practical or economic motive not completely inoperative in the initiation of human activities, also influence of matrilineal and patrilineal descent)

29 HOCART, A M *Caste A Comparative Study* Methuen & Co, London, 1950, XVI+157

c s is a system for distributing throughout the community the various duties connected with the royal ritual and the king s service, 'wh are largely the same' and ensuring that they are performed only by persons duly qualified 'both by heredity and by knowledge of the rites' societies (in India, etc) developed into their ultimate condition by a process of specialization in ritual performance and of concomitant secularization (e g out of a 'priest, who makes ritual clay models evolves the 'potter') Ind c s is not an isolated phenomenon it is a species of a very wide-spread genus H studies c s in India, Ceylon, Fiji Islands, Rome, Greece, Egypt (in certain countries, H finds confirmation of DUMEZIL s theory of triple char of IE community)

Rev J H HUTTON, *Man* 1951, 235, K. S NAGARAJAN, *AP* (Aug 1951), 377–78

30 HUTTON, J H *Caste in India Its Nature, Function and Origins* Cambridge Univ Press, 1946, VIII+279

. (2nd ed, OUP, 1951 X+315) mentions main ingredients of Ind caste, wh have parallels elsewhere insists on elements of truth in former theories, and builds them up into a coordinated whole motif of taboo on food and drink is the keystone of c. s significance of 'that complex of beliefs in *mana*, taboo, and magic, wh surrounds the primitive philosophy of soul stuff or life-matter' most of the elements of c. s existed in pre-Aryan India change from matrilinear system to the patrilinear system

Rev E ASIRVATHAM, *FEQ* 8 123–24, P CADELL, *JRAS* 1947 (caste as institution confined to India, whatever analogies may be found elsewhere to many of its usages), R. N DANDEKAR (on 2nd ed), *ABORI* 32, 295–97, S V FITZGERALD, *BSOAS* 12, 245–48 (magic is not mistaken rel, but mistaken science, purpose of magic is not 'to scale ramparts of infinity', but to make this present life a more comfortable one), S FUCHS, *JBBRAS* 27, 109–12, R. LINTON, *JAOS* 68, 125–26 (author ignores such

socially significant functions of caste as control of occupations and provisions of techniques for assimilating alien groups). H G RAWLINSON, *IAL* 21 (1). M N SRINIVAS (on 2nd ed), *Man* 1953, 16, T TASKER, *Man* 1947, 92.

31. HUTTON, J H Caste in India *Man*, 1952, 155

. controverts RAGLAN s view (*Man* 1952, 72) that Ind c. s as it exists today is purely ritual and that the rules wh govern it serve no natural function or economic purpose..

32 HUTTON, J. H The study of caste. *Man* 1953, 71

re SRINIVAS s review (*Man*, 1953, 16) of H s book

33 ILIN G F Śudras and slaves in the ancient Indian codes (Russian) *Vestnik Drevnei Istorii* 2, 1950, 94-107

(German transl in *Sowjetwissenschaft* 2 1952)

34 IYER, L A Krishna The caste system in Kerala. *NR*, July Aug 1947

35 JAYACHANDRA Jatapata kI āyu kitanI (Hindi) *VJ* (May 1957), 2-10

36 KARVE, Irawati The cultural process in India *Society in India* (Social Sciences Assn), Madras, 1955, 29-48

(Pres address) caste does not illustrate fissiparous tendency of Ind society, nor does it represent a horizontal segmentation of society Ind philosophy justified multiplicity of castes as natural and inevitable in India, ethnic groups had lived separately from one another, and devised a mode of inter group behaviour wh avoided mutual interference or merging to such an extent that the identity of the original groups was never lost, there had been fusion, there had also been fusion within large groups But the main cultural feature was the retention of group integrity

37 KARVE, Irawati What is caste? *Economic Weekly* 10, 1958, 125-38, 401-07, 881-88.

38 KOSAMBI, D D Early stages of caste system in Northern India *JBBRAS* 22, 33-48

39 KRIPALANI, G K Caste and its challenge. *Pr Bh* 62, 264-67

40 MAJUMDAR, D N. Caste and race *Ghurye Fel Vol*, 1955, 205-25.

41. MENSCHING, G. *Kastenordnung und Fuhrertum in Indien*

Rev S BEHRSING, *OLZ* 47, 65, R F MERKEL, *ThLZ* 68, 83

42 MISHRA, L. B Varna aura jatisambandhI katipaya bhramo ka parihara (Hindi). *Siddhānta (varna-vyavasthā* special no), 1958, 320-28, 330

43 MUKERJI, D. The intellectuals in India. *Confluence* 4 (4), 443-55

the Brāhmaṇa caste abandoning of SK. (in favour of English) is sign of the defeat of trad values

44 NARAYANA SARMA, Sastri '*Gunakarmana varna-vyavastha*' ke kai nirdesa (Hindi) *Siddhānta (varṇa-vyavasthā* special no), 1958, 329-43, 345

45 NEWELL, W H The Brahman and caste exogamy in North India *J R Anthrop. Inst of G B and I* 85 (1-2), 1955.

46 POCOCK, D F [Caste in India] *BDCRI* 12 (3-4), 464-68

(rev on J H HUTTON, *Caste in India*, G S GHURYE, *Caste and Class in India*, A M HOCART, *Caste*) acc. to HOCART, the basis (not the origin) of caste is sacrifice, from his pt of view, every occupation is a priesthood HUTTON, in his book, describes the variety of caste phenomena GHURYE gives a complete description of the working of caste in time

47. POCOCK, D The movement of castes *Man* 1955, 79.

48 RAGLAN Caste in India *Man* 1952, 239

(a propos *Man* 1952, 72 and 155) tho' caste is linked with occupation, the link is not a very close one, many castes follow more than one occupation and most occupations are followed by more than one caste status of an occupation depends not on economic but ritual considerations (e g oil pressing is ritually polluting, *therefore, oil pressers* belong to a very low caste) distinction bet castes is based not on occupation but on commensality

49. RAMACHANDRA RAO, S. K "Arya"—the nobleman. *AP* 23 (8), 362–65.

50 SADASIVAN, S. Le système des castes. *France-Asie* 9 (90), 995–98.

51. SANKARATIRTHA, Swami. Varṇa-jati-vimarsa. (Hindi). *Siddhānta* (*varṇa-vyavasthā* special no.), 1958, 259–77.

52. SCHUON, F. Meaning of the castes. *KKT* 20, 654–60; 21, 17–21; 40–46.

> .system of castes rests upon an aspect of the nature of things, and, therefore, upon a reality that cannot but manifest itself under certain conditions

53. SEN, Kshiti Mohan. *Jātibheda.* Vishvabharati Granthalaya, Calcutta, 1949, 218.

> . c. s adopted by Aryans from the primitive non-Aryans .
>
> Rev · N. N DAS GUPTA, *IHQ* (June 1949)

54. SHARMA, Dinanath Veda me brāhmaṇādi varna nahī? (Hindi). *Siddhānta* (*varṇa-vyavasthā* special no.), 1958, 11–22, 24.

55. SHARMA, Dinanath. 'Brahmano 'sya mukham āsit' para tarka aura usake artha para akṣepa. (Hindi). *Siddhānta* (*varṇa-vyavasthā* special no.), 1958, 287–305, 308

56. SHARMA, R. S. Caste and marriage in ancient India (c. 600 B. C.—c. 500 A. D.). *JBRS* 40 (1), 39–54

> . takes into account the *Dharma sūtras* and the *Gṛhya sūtras*..

57. SHARMA, R. S. *Some economic aspects of the caste system in ancient India.* Patna, 1954, 27.

> ..economic condition of the pre-*varna* society; origin and development of *cāturvarṇya* did wealth determine the caste of a person?..
>
> Rev.: J. S PADE, *JOIB* 3, 313–14

58. SHARMA, R S. *Śūdras in ancient India.* Motilal Banarasidass, Varanasi, 1958, VII+318.

interprets the term Sūdra in a broad sense to include all the lower orders in ancient Ind social life acc. to author, S represented a later thrust of foreign tribes having some affinities with Aryans, who tried to penetrate into North West India towards the close of the Vedic period but were defeated by the Vedic Aryans, who gradually absorbed them into the later Vedic society as the fourth *varṇa* Dāsas were probably an advance guard of mixed Indo-Aryan peoples, who came to India (before the Vedic Aryans) at about the time when the Kassites appeared in Babylonia total position of S. assessed by tracing the hist on rel, economic political, legal, and social levels S so named probably after the tribes of that name

Rev A S ALTEKAR, *JBRS* 43, 407-09, V A THIAGARAJAN, *Pr Bh* (April 1960), 197-98

59 SIRCAR, D C The Ambastha Jati *JUPHS* 18 (1-2), Lucknow, 148-161

discusses *varṇa* and *jāti* *jāti* must have originally indicated tribal groups whose membership depended rigidly on birth numerous non Aryan tribes of different grades of civilization were gradually imbibing the culture and blood of the Aryans, but many of them still retained their tribal names and also certain social customs and prejudices one such was Ambaṣṭha *jāti* the eagerness of law givers to include all such *jātis* into the theoretical scheme of *cāturvarṇya* led to the concept of mixed caste (See *VBD* I—133.S2)

60 SRINIVAS, M N Varṇa and caste *A R Wadia Comm Vol*, 1954, 357-64

observed facts of Indian caste-life can hardly be fitted into the trad. *varna* model without distortion

61 TADPATRIKAR, S N Vaiśyas and social order *ABORI* 26, 301-06

62 TRIPATHI, Durgadatta 'Karmanā' varna vyavasthā—eka bhrama (Hindi) *Siddhānta* (*varṇa-vyavasthā* special no), 1958, 365-414, 418

63 VEDANTASASTRI, H Is caste system a divine institution? *PIHC* (16th Session), Waltair, 1955, 99-100

64 VIDYALANKAR, S The origin of caste in India, (Russian) *Revue d Histoire de la Civilisation Mondiale* 2-3, Moscow, 1958

67 ĀSRAMA SAMSKĀRA GOTRA, ETC

1 AGNIHOTRI, Vaijanath Yajnopavita kā vastavika rahasya (Hindi) *Siddhanta* 13, 266–73

2 ALTEKAR, A S The Āsrama system *Ghurye Fel Vol*, 1955, 183-94

extremely doubtful whether the system was developed in the Vedic age vague references in Vedic lit concept of three debts

3 ANANDA SWAMI Grhastho ke liye veda adesa (Hindi) *Vedavāṇi* 12 (1-2), 9-13

4 ANON The 'Gotra' exegesis and the possibility of the 'Gotra' institution in the Rigveda *SP* (14th AIOC), Darbhanga, 1948, 122-23

5 BAPAT, D G Āryāmce samskara Sīmantonnayana (Marathi) *Prerana* 2 (6), 35–43

6 BROUGH J The early history of the gotras *JRAS* 1946, 32-45, 1947, 76–90

consideration of the organization of ancient Brahmanical society in exogamous clans crit exam of the views put forth by H ZIMMER in his *Studien zur Geschichte der Gotras* Berlin 1914 (Z argues that the Bhrgvāngirasas were the oldest and in fact, the original *gotra* the *sūtra* lists bear out the conclusions derived in this connection from lit) B prefers to reverse Z.s arguments, and say that the distribution of the *gotras* in the earlier lit substantially corroborates the trustworthiness of *sutra* accounts acc. to B *gotra* system in sūtra period is organically connected with hymn families of *RV*, in the earlier stage, the no of clans is smaller than in *sutra* accounts later no of new groups join them some of them, like Agastyas and Jamadagnis, coming from outside tribes others being for the most part includ ed among the *kevala ganas* of the Bhrgus and Angirases may be in origin Kṣatriya families as the trad has it who as the cleavage bet the classes (*varṇas*) became more sharply defined, were no longer felt as integral parts of the *gotras* of Brāhmaṇas, and were thus able to form independent units of their own

7 BROUGH, J *The Early Brahmanical System of Gotra and Pravara* (A translation of the *Gotra pravara-mañjari* of Purusottama Pandita with an introduction) Cambridge Univ Press, 1953, XI+228

Rev : J GONDA, *JRAS* 1954, 93-95 ; E. LAMOTTE, *Le Muséon* 69, 217-18 ; P THIEME, *ZDMG* 107, 212-14 ; H. D. VELANKAR, *JBBRAS* 29, 133-34.

8. HAMSA YOGI, Shri. *Saṁskāras. The Genius behind Sacramental Rites.* Suddha Dharma Office, Madras, 1951, VIII+57+36+9.

Rev : ED, *JGJRI* 8, 227 ff.

9. HATTORI, Masaaki The concept of gotra in Buddhism. *Bull of Nanwa Univ* 3, 57-73.

10. HAZRA, R. C. The interpretation and history of two ancient Vedic gāthās, and their social and political interest. *ABORI* 37, 144-73

..two *gāthās* given in extenso in some *GS* and referred to briefly in some others, in connection with the ceremony of *simantonnayana* mention of *vīṇāgāthinau* the worldly necessities and the consequent mental tendencies and aspirations of the early Vedic Aryans explain why *vīṇāgāthinau* were to sing *gāthās* about heroic kings during *simantonnayana*

11. INDRA. The Vedic guru and his pupil. *Ved. Dig.* 5 (9), 328-33.

12. KOSAMBI, D. D. On the origin of Brahmin gotras. *JBBRAS* 26 (1), 21-81.

..exhaustive study of *gotra* with a large no of allied topics..acc to K, *gotra*-system had not been present from oldest times.. specially as regards some imp Brāhmaṇas, *gotra*-system is adopted by small groups of pre-Ksatriya and pre-Aryan people from Aryan invaders ; as these groups take to the functions of priesthood, they are most logically assigned to the patriarchal clan-group of those for whom they officiate. They consequently acquire the same *gotra* ; only afterwards does the rule become its opposite, when Vedic Ksatriyas have died out by the rise of settlements and the emergence of other warriors of obscure origin who fight their way to the top At this stage it becomes quite possible to assign to these new-comers the same *gotra* as that of the priests who have maintained the continuity of trad

3. KOSAMBI, D. D. Brahmin clans *JAOS* 73, 202-08.

..(a review-article on *Early Br. System of Gotra and Pravara* by J BROUGH). *gotra* list, in its present form, not older than *Purāṇas*

grouping of *gotras* into 18 separate major groups is artificial *part* of the *gotra* institution is formed under the influence of pre-Aryan culture there is evidence to show that *gotras* cd become extinct, new ones enrolled from non Aryan or non-Brahmanized families and tribes K does not believe in an Aryan *race* but in progressive "Aryanization" of people whose beliefs were penetrated by Brahmin ritual, with reciprocal influence on Brahminism the essential feature of *gotra* system is its relation to property *gotra* means a group of human beings associated with the herd as a unit—the common owners of a herd of cattle

14 MURDESHWAR, S S Yajnopavit the sacred thread *Chetana* 4 (1), p 2

15 NAHTA, Agarachand Pracina jaina grantho me kulo evam gotro sambandhi ullekha (Hindi) *Jaina-Siddhānta Bhāskara* 19 (1), 1953, 35–43

16 OJHA Madhusudana *Aśauca pañjikā* Manavashrama, Jaipur, 1951, 121

17 PANDEY, R B *Hindu Samskāras* (A socio religious study of the Hindu sacraments) Vikrama Publications, Banaras, 1949, XXVIII+544

first part deals with sources in chronological order, second discusses significance purpose, and constituents of individual *samskāras* *S* studied under five heads (1) pre-natal *S*, (2) *S* of childhood (3) educational *S* (4) marriage *S*, (5) funeral ceremonies

Rev R. S TRIPATHI, *IHQ* 27, 90–91

18 SHASTRI, D K Bhāratiya saṁskaro ane tenu gujarātama avatarana (Gujarati) Gujarati Sahitya Parishad, Bombay, 1950, 319

Ch I origin and development of *samskāras* (pre-hist., I V civil, Vedic)

19 SKURZAK, Ludwik *Etudes sur l origine de l ascetisme indien* Travaux de la soc des sciences et lettres de Wroclaw, Ser A, No 15, 1948, 56

Part I description of different types of ascetics, Part II tries to find the origin of the three types by analysing the text of

Ip DS—parivrājaka, vānaprastha (not living in a hut), *v na prastha* (in a hut) author attributes the origin of hermits to their economic conditions

Rev O FRIS, *Arch Or* 18 (4), 385 88

20 SRIKANTAYA, S *Symbolism of the Yajñopavita* Mythic Society, Bangalore, 19

Rev S P, *Pr Bh* (Sept 1950), 381

21 UPADHYAYA, Ramji Bharatīya samskrti me vānaprastha (Hindi) *J Univ Saugar* 6 (6), Hindi Section 1–8

22 VIDEHA *Yajñopavita rahasya* Veda Samsthana, Ajmer, 1952, 16

68 WOMAN MARRIAGE FAMILY

1 ACHARYA, P K The Hindu ideal of womanhood *Pr Bh* 59, 194–97

2 APTE, V M The glory of Indian womanhood in the Ṛgveda *Pr Bh* 59 (3), 165–67

3 ASHA, Brahmacariṇī Women and Hindu monasticism *Ved Kes* 41 (3), 149–53

4 AWASTHI, A Sati—was it a Vedic rite? *Annual Bull Nagpur Univ Hist Soc* 2, 7–15

to follow dead husband was forbidden by Vedic practice no Vedic word for *sati*

5 BANERJI, S M Woman in India through ages *CR* 116 (I), July 1950, 55–72

6 BASU, Jogiraj The education of women in Vedic India *BRMIC* 10 (7), 160–65

7 BASU, Jogiraj Women in Vedic and post Vedic India *BJ* 6 (20), 1–5–1960, 44–46 (and in further issues)

8 BHANDARKAR, D R Were women entitled to perform srauta sacrifices? *PAIOC* (12th Session), Banaras, 1946, 345–48.

> .Nānāghāt inscription records performance of several *śrauta* sacrifices by Nāganikā, wife of Śātakarṇi ref to *Śābara bhāṣya* VI 1 3 6-16 wh favours woman's *yāgādhikāra* .

9 BISWAS, C. C Womanhood of India *Pr. Bh* 59 (3), 180–83

10. BOSE, A C Women in the Vedas *Pr Bh* 59 (3), 159–61

11 BOSE, A C Women in the Vedas *BJ* 2 (6) 23-10-1955, 23–24

12 CHAKRAVARTI, Chintaharan Position of women in Hindu rituals *Pr. Bh* 59 (3), 185–86

> wife as *saha-dharma-cāriṇi*

13 CHATTERJEE, H Ceremonies constituting Hindu, marriage *CR* 138 (1), Jan 1956, 54–58

14 CHATTERJEE, H A study of the prajāpatya form of marriage *IHQ* 32 (1), 44-51

15 CHATTERJEE, H Conception of Hindu marriage *CR* 141 (2), Nov 1956, 147–52

16 CHATTERJEE, H A critical study of *svayamvara* form of marriage *CR* 143, June 1957, 281–88

> this form as old as *ṚV* (X 27 112) story of Vimada and Ghoṣā (X 39)

17 CHATTERJEE, H Position of women as reflected in the forms of marriage *CR* 145 (1), Oct 1957, 67–72.

18 CHATTERJEE, H Nature of Hindu marriage *CR* 150 (3), Mar 1959, 269–76

> marriage is sacrament, not contract considers some significant Vedic words relating to marriage such as *hastagrabha*, *vahatu*,

19 CHAUDHURI, Roma Contributions of Indian women to spiritual life *Pr Bh* 61 (2), 98–101

20 DAFTARI, K L Āryāmcī vivāhasamstha (Marathi) *Navabhārata* 1 (12), Sept 1948, 21–24.

21 DHARMA, P C The status of women in the Vedic age *JIH* 26 (3), 249–68

(1) greater part of girl s life taken up in marriage and marital relations (2) women enjoyed liberty—no seclusion of women, (3) adult marriage, (4) woman s rights and dignity recognized, (5) education properly given, (6) training in five arts like music and dancing, (7) widow remarriage allowed

22 DIWAKAR, R R Woman in the Upanishads *Pr Bh* 59 (3), 168–71

23 ED Woman's place of honour in Hindu society *Pr Bh* 59 (12), 565–71

24 GOLDMANN, E *Hochzeitsgebrauche, Seelenreise* Arbeiten aus dem Inst fur allgem und vergleich Spw, Graz, 1956, VIII+62.

25 GONDA, J Reflections on the Ārsa and Āsura forms of marriage *Sarup Comm Vol*, 1954, 223–37

presentation of cattle formed part of a complex of ancient customs or ritual in connexion with the solemnization of marriage *śulka* (wh word is undoubtedly of non Aryan origin) paid at *asura* wedding was perhaps a kind of tax the term *kraya* used in connection with marriage has no commercial sense, it has a sacral sense

26 HEROLD, E Group-marriage in Vedic society *Arch Or* 23, 63–76

analysis of Purūravas Urvaśī myth, and of the function of Gandharvas and Apsarases in Vedic mythology

27 INDRA *The Status of Women in ancient India.* 1955

28. IYER, L. A. Krishna. Marriage among the Brahmaṇas. *NR* 23, 433–49.

Br ideal of marriage has no regard for individual tastes or inclinations. (*Namputiris in Keral represent the undisturbed* vestiges of Vedic Brahmanism).

29. *Kalyāṇa* . *Nārī-Aṅka*. Gorakhpur, pp. 800.

..*special no.* of this Hindi Journal deals with famous women of the Vedic and mediaeval ages..

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Rev.: (1st ed) N. K. BOSE, *CR* 141 (3), 307; A C. MAYER, *Man* 1957, 11; A. D. P , *JASBom* 30, 91-96; (2nd ed) J. D M. DERRETT, *BSOAS* 22, 169-72, W. KIRFEL, *OLZ* (1960), 190-91; A. C. MAYER, *Man* 1958, 270, A. S. NATARAJA AYYAR, *JGJRI* 16, 252-54.

31. KRISHNALAL. A historical study of the *saptapadi* mantras. *Orissa Hist. Res. J* 7 (3-4), 168-74. (also in *SP*, 19th AIOC, Delhi, 1957, 137-39.)

. its principal *mantra* not found in any *Saṁ* ..ref. in *Taitt Br* III 7.7 11-12 considers the *mantra* and its employment as indicated in the *Sūtras*..

33 MAJUMDAR, R C Women in ancient India *BJ* 1 (20), 8-5-1955, 39–42

34 MURTHY, M K Woman in the Vedas and Upanishads *Ved Kes* 41, 451–52

35 NAG Kalidas Indian women through the ages *Pr Bh* 59 (3), 183 85

36 OJHA, Saroj Vaidika kala me bharatiya nari ki sthiti (Hindi) *VJ* 8 (5), 29–31

37 PATKAR M M A note on the word 'nagnika' and its bearing on the marriageable age of girls in ancient India *Vak* 3, Dec 1953, 37–44

the term *nagnika* (= girl who has not attained the age of puberty) does not occur in Vedic texts this wd suggest that in Vedic period girls were married at a mature age the term occurs frequently in *GS* and *DS* and is used in various senses

38 PINKHAM M W *Woman in the Sacred Scriptures of Hinduism* New York 1941 XII+239

39 PRIYAVRATA Veda me striyo ka vivahita jivana (Hindi) *GKP* 8 (10) 293–96

40 RAJA, C K Womanhood as a spiritualizing and unifying force in Indian tradition *Pr Bh* 59 (3) 186–90

high position assigned to women in Vedic times both in secular and religious aspects of social life significance of the term *dampati*

41 RAO Kshama Bharatiya mahilanam paristhitih *C K Raja Comm Vol* 1946 442–48

42 RUKMINI M A Glory of womanhood in the Upanishadic age *Pr Bh* 59 (3), 175–79

43 SAMPURNANANDA *Hindu vivaha me kanyadana ka sthana* (Hindi) Bharatiya Jnanapitha Banaras 1954

44 SARASVATI, Krishna Daheja pratha ka pracina tatha arvacina rupa (Hindi) *VJ* 4 (6) 350–52

28. IYER, L. A Krishna. Marriage among the Brāhmaṇas *NR* 23, 433–49.

Br ideal of marriage has no regard for individual tastes or inclinations (Namputiris in Keral represent the undisturbed vestiges of Vedic Brahmanism)

29 *Kalyāṇa Nārī Aṅka* Gorakhpur, pp 800

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30 KAPADIA, K M *Marriage and Family in India* OUP, Bombay, 1955, XXVIII+286

(2nd ed, OUP, Bombay, 1958, XXXII + 318) outline of the basic Hindu beliefs on the nature of universe and man s destiny, *puruṣārthas* and *āśramas*, hist of polygamy and polyandry among Hindus, background of economic circumstances and rel belief

Rev (1st ed) N K. BOSE, *CR* 141 (3) 307, A C. MAYER, *Man* 1957, 11 A D P, *JASBom* 30, 91 96 (2nd ed) J D M DERRETT, *BSOAS* 22, 169–72, W KIRFEL, *OLZ* (1960) 190–91, A C MAYER, *Man* 1958, 270, A S NATARAJA AYYAR, *JGJRI* 16, 252–54

31. KRISHNALAL A historical study of the *saptapadi* mantras *Orissa Hist Res J* 7 (3–4), 168–74 (also in *SP*, 19th AIOC, Delhi, 1957, 137–39)

its principal *mantra* not found in any *Saṁ* ref in *Taitt Br* III 7 7 11–12 considers the *mantra* and its employment as indicated in the *Sūtras*

32 MADHAVANANDA, Swami, MAJUMDAR, R C *Great Women of India* Advaita Ashram, Almora, 1954, XIX+551

first part gives a general survey of the position of women from Vedic times to present day second part includes biographical sketches of great women of India (MAJUMDAR traces in his paper, the development of the highest type of monogamy from an original but occasional promiscuity in the early Vedic period ALTEKAR speaks of gradual deterioration in the social position of women Roma CHAUDHURI ' Education of women in ancient India S B DASGUPTA ' Evolution of mother worship in India ')

Rev H BHATTACHARYA, *Pr Bh* (March 1954) 235–38

33. MAJUMDAR, R. C. Women in ancient India. *BJ* 1 (20), 8-5-1955, 39–42.

34. MURTHY, M. K. Woman in the Vedas and Upanishads. *Ved. Kes.* 41, 451–52.

35. NAG, Kalidas. Indian women through the ages. *Pr.Bh.* 59 (3), 183-85.

36. OJHA, Saroj Vaidika kāla me bhāratīya nārī kī sthiti. (Hindi). *VJ* 8 (5), 29–31.

37. PATKAR, M. M. A note on the word 'nagnikā' and its bearing on the marriageable age of girls in ancient India. *Vāk* 3, Dec. 1953, 37–44.

..the term *nagnikā* (= girl who has not attained the age of puberty) does not occur in Vedic texts .this wd suggest that, in Vedic period, girls were married at a mature age the term occurs frequently in *GS* and *DS*, and is used in various senses..

38. PINKHAM, M. W. *Woman in the Sacred Scriptures of Hinduism.* New York, 1941, XII+239.

39. PRIYAVRATA. Veda me striyo kā vivāhita jīvana. (Hindi). *GKP* 8 (10), 293–96.

40. RAJA, C. K. Womanhood as a spiritualizing and unifying force in Indian tradition *Pr. Bh.* 59 (3), 186–90.

high position assigned to women in Vedic times both in secular and religious aspects of social life significance of the term *dampatī* .

41. RAO, Kshama Bhāratīya mahilānām paristhitih. *C. K Raja Comm. Vol*, 1946, 442–48.

42. RUKMINI, M. A. Glory of womanhood in the Upanishadic age. *Pr. Bh.* 59 (3), 175–79.

43. SAMPURNANANDA. *Hindu vivāha me kanyādāna kā sthāna.* (Hindi). Bhāratīya Jñānapīṭha, Banaras, 1954.

44. SARASVATI, Krishna. Daheja-prathā kā prācīna tathā arvācīna rūpa. (Hindi). *VJ* 4 (6), 350–52.

45. SASTRI, Sakuntala Rao. The purdah. *JGJRI* 7(2-4), 109-24.

..Pāṇini's ref to *asūryaṁpaśyā*. but seclusion of woman was unknown in the earlier period. idea of *purdah* borrowed from foreign tribes..

46. SASTRI, Sakuntala Rao. *Women in the Vedic Age*. Bhavan's Book Univ. 10, Bombay, 1952, VI+172.

Rev.. P. S. SASTRI, *Pr. Bh* (Dec. 1953), 508.

47. SASTRI, Sakuntala Rao. *Women in the Sacred Laws*. Bhavan's Book Univ. 13, Bombay, 1953, XIII+193.

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48. SHARMA, R. S. Pracīna bhāratīya sāhitya me strī aura śūdra ke kucha sammilita ullekha (Hindi). *JBRS* 36 (3-4).

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. acc. to MEYER, Vedic lit knows *directly nothing of promiscuity*; but there is indirect evidence for the prevalence of this social phenomenon, cf legend of Prajāpati and his daughter.. Pūsan is said to have wooed his mother .Svetaketu speaks of a period when there was no institution of marriage .

50. SHARMA, V. N. *Die indische Familie*. Verlag Irene Setzkorn-Scheifhacken, Mulheim, 1955, 112.

51. SIRCAR, D C Change of the wife's gotra in ancient Indian marriage *PIHC* (8th Session), 1945.

..quotes instances of queen mothers retaining their paternal *gotras* notes the absense of *gotrantara* and *sampradāna* in the most popular form of marriage in ancient India..

52 STERNBACH, L. Juridicial aspects of the gāndharva form of marriage *PAIOC* (12th Session), Vol. II, Banaras, 1946, 340-44. (also in *PO* 10, 69-78)

53 STERNBACH, L. Infanticide and exposure of new-born children in ancient India. *PO* 13, 79-87.

. *ṚV* II 29 1 does not refer to infanticide of new-born girls (as stated by C. WESTERMARK), it probably refers to the exposure

of a child of an unmarried woman..*AV* VI. 1.11..*KāthakaSam.* XXVII. 9; *TSam.* VI. 5 10.3; *MSam.* IV. 6 11—in these passages, *parāsyanti* need not indicate 'abandonment' or 'exposure' of the female-baby; it rather denotes 'setting aside in disappointment'..

54. STERNBACH, L. Forms of marriage in ancient India and their development. *Bh. Vid.* 12, 62–138.

. legal and sociological aspects..

55. SURYANARAYANA. Bhāratīya sāhitya me nārī kā sthāna. (Hindi). *VJ* 2, 484–86.

56 VEDANTA SASTRI, H. The unknown biologist and the revolution. *SP* (20th AIOC), Bhubaneshwar, 1959, p 145.

..evolution of the institution of marriage in ancient India. place of Śvetaketu and Dakṣa Prajāpati in this process indicated..

57. VENKATARAMA SASTRI, T R Vedic attitude to satī. *JORM* 20, 1–4.

. early symbolical rite later superseded by a dramatised version of wife's willingness to die with her husband .

58. VIDYAVACASPATI, D *Striyo kā vedādhyayana aura vaidika karmakāṇḍa me adhikāra.* (Hindi) Sarvadeshika Arya Pratinidhi Sabha, Delhi, 1949, 236.

..women of ancient India enjoyed the right of Vedic study and performance of Vedic rites.

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. education for all: every Aryan recd. at least rudiments of lit. and rel. ed; teaching enjoined as a duty for a Brāhmaṇa..stern discipline enforced on all students, whether rich or poor. marriage regarded incompatible with studentship..imp of habit forming: association and imitation. in the conflict bet. nature and nurture, Vedic theory put a stress on nurture..

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5. CHATTERJI, Chinmoy. *Vedantic Education.* Gauranga Cultural Res. Inst, Lucknow, 1957, IV+247+V.

..characteristic features of Ind pedagogy and the philosophy underlying it indicated mainly on the basis of *Up* .brief sketche of *Up.* teachers and lineage of teachers .

6. DAS GUPTA, D. C. *Educational Psychology of the ancient Hindus.* Univ. of Calcutta, 1950, 252.

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7. DHARMA, P. C. Indian education through the ages *Ed. Rev.* 52 (9), 270–75.

8 DUTT, K. Guru. Educational theory and practice in ancient India. *AP* 19 (10), 458-62.

. (review-article on R K MOOKERJI's *Ancient Indian Education*) .

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10. IYENGAR, R. Srinivasa. Education in the Upanishads *Pr. Bh* 53 (8), 328–30.

11. KEAY, F. F. *Indian Education in Ancient and Later Times* Bombay, 1942, 204

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13. MISHRA, K. C. Prācīna bhārata me vyāvasāyika śikṣā. (Hindi). *NPP* 51 (3), 98-113.

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14. MOOKERJEE, Syama Prasad. Some thoughts on education in India. *B. C. Law Vol. II*, Poona, 1946, 231-37.

15. MOOKERJI, Radha Kumud. *Ancient Indian Education*. (Brahmanical and Buddhist). Macmillan & Co., London, 1947, XXXVI+655+26 plates.

..(*2nd ed., 1954, 717*)..

Rev.: V. S. AGRAWALA, *JUPHS* 21, 201 ff.; R. N. and A. BEHARI, *Pr. Bh.* (Sept. 1954), 473-76.

16. MUKHERJEE, Paresh Nath. Aims of education in ancient India. *Pr. Bh.* 61 (8), 345-47.

..mainly based on *Up*...

17. RAJA, C. K. *Some Aspects of Education in Ancient India*. Adyar Library Series 73, 1950, VIII+111.

..(*first pub. serially in ALB*)..*author emphasises the unity and continuity of educational trad. from Vedic times onwards*..

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18. SARMA, N. Prācīna bhārata me strī-śikṣā. (Hindi). *Bh. Vid. Patrikā* 4 (5-8), 157-59.

..ref. to *BAUp.* II. 4.3; III. 6.8. *GobhilaGS* II. 1.19 refers to a girl wearing *yajñopavīta*..*Āśvalāyana GS* III. 4 mentions several learned women; so too Pāṇini (IV. 1.59; III. 3.21; IV. 1.4)..

19. SARMA, V. N. Education and individuality in ancient India. *Ed. Rev.* 52 (4), 104-07.

20. SASTRI, P. S. Vedic system of education. *Social Welfare*, Bombay, 6-2-1946.

21. SEN, Indra. Ideals of Indian philosophy and educational life. *Ved. Kes.* 36 (3), 180-87.

22 SEN, Indra Indian philosophy of education *J Ed Psych* 15 (1), 4-10

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fairly comprehensive account of ed ideals in *Up*

24 SEN, Kshitimohan Indian education in Upanishadic age *VBQ* 13, 91-96

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25 SEN, Kshitimohan Upanisatkalina bharatiya siksā dikṣā (*Hindi*) *GKP* 1 (9), 10 13

26 SINGH, N D Education in ancient India as revealed in the two epics *Agra Univ J of Res* 1, 1-14

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27 STEDE, W Educational theory and practice in ancient India *AP* 19 (10), 457-58

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28 UDAYAVIRA Sastri Pracīna bharata me siksā kā svarupa (Hindi) *GKP* 5, 337 41

29 VAKIL, K S *Education in India Ancient Period* Bombay, 1943, 171

30 VIDEHA *Vaidika Bāla śikṣā* (Hindi) Veda Samsthāna, Ajmer, 64+64

31 VISVANATHA Śikṣa ke vaidika siddhanta (Hindi) *Vedavani* 10 (7), 30-31

32 VISVANATHAN, K Education of the ancient Brahmin *Ed Rev* 53 (3), 75-78

33 ZELLNER, Aubrey A *Education in India* Bookman Associates, New York, 1951, XXIII+272

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> ..Vedic people, tho' not backed by any democratic theory, were democratic in practice .law based on the twin roots of rel and agreement of men..law in *Sam.* and *Up*..

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4. CHOUDHARY, R. K. Administration of law and justice in ancient India. *JOIB* 2 (2), 153–60.

> . ref. to Vedic age .basis of social life in that age was *grāma* . *sabhā* and *samiti*.

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6. CHOUDHARY, R. K. *Studies in Ancient Indian Law and Justice.* Begusarai, 1955, VIII+68

> Rev : J. S PADE, *JOIB* 5, 111

7. DERRETT, J. D. M. *Hindu Law Past and Present.* A. Mukherji & Co., Calcutta, 1957, XX+408.

> Rev.. A. GLEDHILL, *JRAS* 1959, 175.

8. DERRETT, J. D. M. The right to earn in ancient India. A conflict between expediency and authority. *JESHO* 1, 66-97.

> ..*DS* on the question of property .

9. GAMPERT, W. *Die Suhnezeremonien in der altindischen Rechtsliteratur.* Oriental Inst. (Monografie Archivu Orientalniho 6), Prague, 1939, X+279.

> . (See: *VBD* I-137.4)..crit study of the notion of *prāyaścitta* . material relating to the Ind. concepts of crime, sin, atonement,

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..*GautamaDS* XI. 19–20 contains definite evidence of the organization of trades and crafts under accredited leaders .but no evidence to prove the existence of legislative authority of the trades and crafts concerned .

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12. INGALLS, D. H. H. Authority and law in ancient India. *JAOS—Supplement 17* (Authority and Law in the Ancient Orient), 1954, 34–45.

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14. KARKARE, R. M. Son's position under ancient laws. *The Vikram* (J of Vikram Univ.) 1 (4), Ujjain, 1957, 78–84.

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20. SASTRY, K. R. R. Hindu law, a code of duties. *JGJRI* 6 (1), 87-92.

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. in *RV* IV. 28 9, Purukutsa is called *ardhadeva*; in *AV* XX. 127.7, Parikṣit is ref. to as *devatā* .

5. ALTEKAR, A. S. A bird's-eye-view of the Hindu polity : What it teaches. *PIHC* (10th Session), 1947, 56-65.

6 ALTEKAR, A. S. *Prācīna bhāratīya śāsana-paddhati*. (Hindi). Bharata-Darpana-Granthamala, No. I, 1948, 5+275.

7. ALTEKAR, A. S. Ancient Indian polity and modern constitutional problems. *Bh. Vid* 9 (*K. M. Munshi D J. Vol.*—Part I), 1948, 1-13.

8. ALTEKAR, A. S. Pracīna bharatīya śāsana-paddhati : Guṇadoṣavivecana. (Marathi). *Navabhārata* (Feb. 1949), 331-38.

..(ref. to *Navabhārata*, Oct. 1948)..

9. ALTEKAR, A. S. *State and Government in Ancient India, from Earliest Times to c. A. D. 1200*. Motilal Banarasidass, Banaras, 1949, VIII+261.

..(2nd ed., 1955, X + 386; 3rd ed, 1958, X + 407)..

Rev.: A. L. BASHAM, *JRAS* 1950, 200-03; 2nd ed.: L. RENOU, *JA* 244, 121.

10 ALTEKAR, A S The planned state in ancient India *PIHC* (18th Session), 1956, 33-40

Vedic state discharged only the essential functions of govt.

11 AUBOYER, J Le caractère royal et divin du trône dans l'Inde ancienne *Numen* 4 (Supplement *Regalita sacra*), 1958

12. BASAK, R G The duties of a state ruler in ancient India *BRMIC* 4 (5), 110-17

13 CHATURVEDA, S Vaidiki rājanītih *Bhārati* 7 (12), 268-71

14 CHOUDHARY, R K Judicial importance of the representative institutions in ancient India *PIHC* (10th Session), 1947, 163-66

Vedic *samiti* concerned with general deliberation of policy and also judicial work *pari ad* (council) and *paura* (township) also concerned themselves with adm of law Vedic assembly regarded 'footsteps of God in the world

15 CHOUDHARY, R K Public opinion in ancient India *SP* (15th AIOC), Bombay, 1949, p 89

in Vedic period public opinion was in the form of social criticism because till then political concept had not developed sufficiently

16 COULBORN, R Church and State Iran, India and China *Comp Studies in Society and History* (1), Mouton & Co, Paris, Oct 1958

17 DANDEKAR, R N Artha, the second end of man *Sources of Indian Tradition* (Columbia Univ), 1958, 236-57

dharma as supreme authority, origin of kingship, duties of king etc

18 DASGUPTA, Ramaprasad *A Study in Hindu and European Political Systems* Firma K L Mukhopadhyaya, Calcutta, 1958, XIV+319

Rev S B MOOKHERJI, *Pr Bh* 65, 236-37

19. DE, J C. On the Hindu conception of sovereignty *CHI* (Ramakrishna Mission Inst of Culture) *III, 1937, 258 ff*

20 DERRETT, J D M Bhu bharaṇa, bhu pālana, bhu-bhojana An Indian conundrum *BSOAS* 22 (1), 108–23

> why was the king supposed to be the Earth s lover or husband? what is the significance of the metaphor? (GONDA proves the 'sacred char ' of Ind king ['Ancient Ind kingship from the rel pt. of view ' *Numen* 3–4)] and finds IE kingship, in imp respects, a sacred inst) No other branch of IE family of peoples has seen the king as 'husband of the Earth Indra, the personification of the masculine, the prototype of the column of victory, beats up, supports, maintains and protects masculinity may be the key to all this, the *yoni* that is Earth requires the *liṅga* that is the king

21 DUMEZIL, G Le *rex* et les *famines maiores* *Numen* IV (Supplement *Regalità sacra*), 1958

22 DVIJENDRA NATH Veda aura svarājya (Hindi) *Vedavaṇi* 10, 97–99

23 GHEEVALA, C L The moral basis of the Hindu theory of sovereignty. *Dhruva Comm Vol*, Part II, 1946, 74 ff

24 GHOSHAL, U N The king's executive administration in the Dharmasutras *IHQ* 21 (4), 288–93

> king s executive functions (1) protection of person and property, (2) state relief to specific classes, such as *śrotriya*, *rajapumān anatha*, (3) guardianship of property of minors, etc, (4) guardianship of lost and ownerless property, (5) guardian ship of *dharma*, (6) control over trade and commerce

25 GHOSHAL, U N On the Hindu theories of social contract and divine right *IHQ* 24 (1), 68–70

> (a propos KANE s remarks on Rājadharma' —*Hist of Dharmaśastra* III 32 ff)

26 GHOSHAL, U N The status of territorial, social and economic groups in the early Smrtis *IC* 15 (*B M Barua Comm Vol*), 190–93

> no independent political status to the local assemblies

27 GHOSHAL, U N Presidential address Ancient History Section *PIHC* (14th Session), 1951, 17-23

deals with political institutions in ancient India paucity of truly hist. documents relevant to this study attempts a crit estimate of the sources of our knowledge of pre-Maurya political institutions

28 GHOSHAL, U N A comparison between ancient Indian and mediaeval European theories of the divine origin and nature of kingship *IHQ* 31 (3) 263 66

29 GHOSHAL, U N A critical estimate of some fundamental ideas of ancient Indian kingship *JBRS* 43 (3-4), 161-76

(1) principle of righteousness of the temporal power (*ŚPBr* V 4.3 12 4 4 5 *BAUp* 1 4 11 14) (2) theories of contractual relations bet temporal ruler and his subjects (3) divine origin and affinity of political authority (4) coercive authority of the temporal ruler (*daṇḍa*)

30 GHOSHAL, U N *A History of Indian Political Ideas* (The ancient period and the period of transition to the middle ages) OUP, Bombay 1959 XXII+589

(revised ed of author's *A History of Hindu Political Theories*) hist of the development of speculation on nature and functions of authority in society (1) nature of law and custom (2) nature and organization of social order (3) status and power of the temporal ruler, (4) relationship bet temporal and spiritual orders

Rev S BHATTACHARYA *IAC* 8 103 B. G GOKHALE, *JBomU* 28, 92 94

31 GONDA, J The sacred character of kingship in ancient India. *Atti dell VIII Congress intern. di storia delle religioni Résumé*, 1955, 173-74

32 GONDA, J Ancient Indian kingship from the religious point of view I IV *Numen* 3, 36-71, 122 55 4 24-58.

divine char of the king rel implications of the terms, *rājan*, *nātha* supernatural powers of king acc. to Vedic rel. royalty and *dharma* taboos etc. relating to king "wheel" from the pt. of

view of psychology of rel, and re king residing in the centre or hub discussion of various terms and problems related to the subject.

33 GUHA, A C Significance of the state *CR* 140 (2), Aug 1956, 159-62

discusses *jana vis*, *grāma* etc

34 HABIB, M *Presidential address* *PIHC* (10th Session), 1947, 9-21

types of govt thro' different periods of Ind hist

35 HARIDAS, Balasastri *Vedātila rāṣṭradarśana* (Marathi) Poona, Vol *I*, *1955*, *7+461*, Vol *II*, *1957*, *12+413*

(35 lectures on various topics connected with Vedic polity and social organization)

36 HOFFMANN, H King and kingship in Indian civilisation *EW* 4 (4), 239-46

in contrast to Western absolutistic ruler who is single individual his Ind counterpart, with his machiavillian polity, is the bearer of superhuman royalty ideal of *cakravartin*

37 JOSHI, Ratanlal Pracina bhārata ke ganatantra (Hindi) *Kalpanā* (Jan 1951), 7-12

38 KIMURA, N The origin of the republic in ancient India and the government of the non Vedic Aryan (Japanese) *J of Nichiren and Buddhist Studies* 100, Oct 1948, 87-105

39 LAFFERTY, J Government in ancient India *CR* 111 (3), June 1949, 181 91

40 MACKENZIE BROWN, D *The White Umbrella* Univ. *of California Press*, *Berkeley*, *1953*, *XV+205*

attempts to give bird s eye-view of the various strands of Ind political thought thro a selection of representative passages (in English transl.) from Ind writings on the subject

Rev T DAS, *PEW* 4, 84-86, O H de A W and I D S W, *UCR* 12, 127 28

41. MAJUMDAR, B K Role of the secret service in ancient India *PIHC* (19th Session), 1957, 119-22

ref to *spaśah*

42 MAJUMDAR, B K Ancient Indian experiment in republicanism *CR* 154 (1), Jan 1960, 52-56

prevailing note of Hindu polity as it developed in Vedic period was ' territorial monarchy , very often hereditary in char but *gana* states also ref to

43 MOOKERJI, Radha Kumud India, the cradle land of democracy *AP* 19 (9), 386-92

44 MOOKERJI, Radha Kumud *Local Government in Ancient India* Delhi, 1958

(3rd ed , see *VBD* 1-135 26)

45 MUKERJI, K P Hindu positivism *J Bom U* 23 (1), July 1954, 55-81

general positivism political positivism author replies to the criticism that Hindu political thought is characterised by confusion, absolutism, and undemocratic spirit

46 PANDEY, R B The hymn of election in the Atharva veda and its political implications *PIHC* (14th Session), 1951, 86-91

AV VI 87, 88 were characterised by JAYASWAL (*Hindu Polity*, ch 23) as a '*complete song of election* , however, *AV* III 4 is more specifically the song of election its main features (1) kingship as elective inst, (2) right of the people to elect the king, (3) tenure of kingship (4) obligations of the people to the king, (5) qualifications of the king, (6) functions of the king (7) undertaking by the king, (8) royal titles .

47 PANDEY, R B Vedic origin of Indian republics. *PIHC* (15th Session), 1954, 79-85

in Vedic age, before the establishment of hereditary monarchy, there were some sort of non monarchical institutions the hypothesis that republics in India were post Vedic institutions evolved on the ruins of earlier monarchies can t be maintained

48. PETTAZZONI, R. (Ed.). *The Sacral Kingship. La regalita sacra.* Rome, 1959, XVI+748+21 figures.

> ..(*supplement to Numen* 4) includes 56 essays all converging towards the theme of the King-God inter-relationship in rel. hist...

49. RAMASWAMI, V. Law of nations in ancient India. *JBRS* 34 (1-2), 43-48.

50. RAU, W. *Staat und Gesellschaft im alten Indien nach den Brāhmaṇa-Texten dargestellt.* O. Harrassowitz, Wiesbaden, 1957, XI+137.

> . discusses topics such as Ārya-Dāsa-Dasyu, economic situation; nomadic pastoral; food and provisions; dances, prostitutes, etc. three pairs. *śreyas pāpiyas, attṛ-ādya, bhartṛ-bhāryā*; *gṛha*; woman; servant; *grāma*; *bali*; social segmentation; assemblies; kingship; *abhiṣeka*; *purohita*, etc ..
>
> Rev: H LOSCH, *Kratylos* 3, 140-45; L RENOU, *JA* 245, 315-16

51. RUBEN, W. Uber den altindischen Staat. *Arch. Or* 19, 473-91; 644.

52. SAPRU, T. N. Hindu concept of state and democracy *Allahabad Univ. Mag* 30 (1), 1-12; 30 (2), 12-22.

53. SAPRU, T. N. Hindu protestant movements and democracy. *Allahabad Univ. Mag.* 31 (1), 1-20.

> . *MBh* war marks the beginnings of protestant movements..

54. SELL, F. R. A coronation 4000 years ago. *QJMS* 43 (3-4), 126-28.

> ..a popular description of the essential part of the ritual relating to Vedic coronation..

55. SHARMA, R. S. Role of property, family, and caste in the origin of the state in ancient India. *JBRS* 38 (1).

56. SHARMA, R. S. The Vidatha: the earliest folk-assembly of the Indo-Aryans. *JBRS* 38 (3-4). (also in *PIHC*, 15th Session, 1954, 85-91.)

vidatha (frequently mentioned in *ṚV*) was the earliest folk-assembly of Aryans in India, attended by both males and females, and performing all kinds of functions—economic, military, rel. and social

57 SHARMA, R S The Vedic gaṇa and the origin of post-Vedic republics *JBRS* 39 (4), 413–26 (also in *PAIOC*, 17th Session, Ahmedabad, 1953, 318–24)

gana = a sort of gentile organization of Indo-Aryans Vedic *gana* has nothing to do with *gens* tribal char of Vedic *gana* is obvious economic basis of *gana* was domestication of cattle *gana* characterised by absence of class distinction *gana* was in the nature of a primitive tribal democracy centering in itself military, distributive rel and social activities of early man *ganas* were engaged in perpetual war

58 SHARMA, R S The early pariṣad *PIHC* (16th Session), 1955, 93 ff

in early times, *pariṣad* was a big tribal military assembly

59 SHARMA, R S *Aspects of Political Ideas and Institutions in Ancient India* Motilal Banarasidass Delhi, 1959, XIV+254

Ch 1 crit bibliography on the subject discusses topics such as *ratnahaviṃṣi* ceremony of the *Rajasuya* tribal and elective char of early kingship and its subsequent transformation *vidatha* *gana*

Rev R BHASKARAN *JORM* 27 180–83 K. H KAMDAR, *JOIB* 9 342–43

60 SINHA, H N An examination of the nature of Indo Aryan and Indo-Islamic polity *IHQ* (*Poussin Comm Vol*), 1940, 387–91

61 SITARAMIAH, G Kingship and priesthood in ancient India *SP* (19th AIOC), Delhi 1957, p 28

the view that the office of Purohita was meant to enslave the Ksatriyas is disputed significance of Rāja Purohita relationship explained (valour and vision)

62 SMITH R M Power in ancient India 1 Chronology and Economics. *ABORI* 38, 190–216, 2 Kingship and Authority *ABORI* 39, 1–33

chronology of *DS* Gautama (500 B C), Baudhāyana (430 B C) Vasistha (330 B C.), Āpastamba (c. 200 B. C) considers topics such as property, taxes debt, usury in political authority we find the static and limited extreme

63 SOUNDARA RAJAN, K V The chakravarti concept and the chakra (wheel) *JORM* 27, 85-90

chariot-cult as basis for royalty wheeled vehicles and chieftainship (either a monarch or priest king) have a close relationship cf *rathacakracit* in *Śulbasutras*

64 VARMA, V P *Studies in Hindu Political Thought and its Metaphysical Foundations.* Motilal Banarasidass, Banaras, 1956, II+219

(originally published serially in *JBRS* 38 39) considers political thought from *ṚV* to *Manusmṛti* concept of Dharma and its influence on political thought

Rev A S ALTEKAR *JBRS* 42, 299-300, ANON *Pr Bh* 62, 482 83 D MACKENZIE BROWN *PEW* 5 354-55, L. RENOU, *JA* 244 122, L. STERNBACH, *JAOS* 78 318 19

65 WIJESEKERA, O H de A The symbolism of the wheel in the cakravartin concept *Belvalkar Fel Vol*, 1957, 262 67

cakravartin = one who causes the rotating of the wheel in Pali texts, wheel symbolises militaristic power of a conquering hero Indra represented in *ṚV* as wielder of *cakra* against his foes (II 11 20, VIII 96 9) Indra also represented as *helping* the *cakra to roll forward* (VIII 63 8, IV 30 6 IV 17 14) wheel as symbol of *cakravartin* s universal sovereignty has an antecedent in Indra s *cakra* of conquering might and paramount dominion concept of *cakravartin* has a complex origin

66 WÜST, W Das Reich Gedanke und Wirklichkeit bei den Ariern *Ziel und Weg* 6, 1937, pp 3 ff

72 ECONOMIC LIFE.

1 ACHARYA, C History of revenue system in Orissa *J Kalinga Hist Res Soc* 2 (1), 27-31

brief introductory remarks on revenue system in Vedic age.

2. AMBIAH, Sukanya. Ownership of land in ancient India. *PIHC* (15th Session), 1954, 70–73.

..in early Vedic times, state given to a king as trust..no ownership conferred..

3. BANDOPADHYAYA, N. C. *Economic Life and Progress in Ancient India.* (being the outline of an economic history of ancient India). Vol. I : Hindu Period; Part I : From the earliest times to the rise of the Mauryan empire. Calcutta Univ., 1945, XX+347.

..(2nd ed.)..

4. BOSE, A. N. Indo-Aryan land revenue system. *JBBRAS* 15, 51–71.

5. CHOUDHARY, R. K. A short note on the principles of taxation in ancient India. *oJGJRI* 7 (1), 66–67

6. DAS, Santosh Kumar. *Economic History of Ancient India.* Rameshwar Singh, Varanasi.

7. KENY, L. B. Magadhan trade. *Indica*, 1953, 186–95.

..Magadha described as rich country in *ṚV* III 53 14. *M* not brahmánised even in the period of *ŚPBr*..

8. PURI, Baij Nath. Some aspects of village economy in ancient India. *Eastern Anthropologist* 8 (3-4), 246–52.

..minute corporative organisation.

9. RUBEN, W. (Ed.). *Die ökonomische und soziale Entwicklung Indiens.* Sowj. Beitr. z. indischen Geschichte, Vol. I, Akademie-Verlag, Berlin, 1959, X+308.

10. SHAH, K. T. *Ancient Foundations in Economics in India.* Vora & Co., Bombay, 1954, 175.

11. SINGH, V. B. Changing patterns of Indian village community. *Agra Univ. J. Res.* (*Lett.*) 3, 91–99.

..in *ṚV*, we find *janapada* system..*ṚV* mentions village commons and common reservoirs..at the same time, a well-developed sense of private property is noticeable (X. 27.8; 17.6)..

12. UPADHYAYA, Baladeva. Vaidika āryo kā ārthika jīvana. (Hindi). *NPP* 58, 215–30.

. mainly based on *ṚV*..

13. VAIDYANATHA SASTRI. Prācīna bhārata kī rājakīya kara-vyavasthā (Hindi). *VJ* 2, 626–28.

73. MISCELLANEOUS TOPICS.

1. ALTEKAR, A. S. Hinduism and conversion and re-conversion. *Y. M. H. A. Annual*, Bombay, 1948, 53–58

2. ALTEKAR, A. S. Dharma-bhraṣṭo yā vidharmiyo kī śuddhi kā itihāsa. (Hindi). *VJ* 1 (11), 16–20.

. (Hindi rendering of author's article on the subject published in *G S Sardesai Comm. Vol*)..

3. AMAR NATH. Ṛgveda me dyūtanindā. (Hindi). *VJ* (Oct. 1954).

4. AVADH BIHARI LAL. Veda me gorakṣā. (Hindi). *Vedavāṇī* 12 (1–2), 111–13.

5. AVADH BIHARI LAL. Veda aura govadha. (Hindi). *Vedavāṇī* 12 (9), 12–13.

6. BASHAM, A. L. Notes on seafaring in ancient India. *AL* 23 (2), 60–71.

Vedic sources of information. pleasantness of sailing the seas (*ṚV* VII. 88. 3–4); familiarity with large ships (I. 116 5)..

7 CHAKRAVARTI, Chandra. *Sexology of the Hindus*. Calcutta, 126+11.

..(3rd revised and enlarged ed)..

8. CHAKRAVARTI, P. C. Fortification and siegecraft in ancient India. *Dacca Univ. Stud.* 3 (2), 111–37.

9. CHANDRASEKHARAN, A. P. Apparatus of war in ancient India. *BJ* 6 (11), 27-12-1959, 58–62.

10 CHATTERJEE, Santosh Kumar Sports and amusements in ancient India *CR* 116 (3), Sept 1950, 189–93.

11 CHATTERJI, Sris Chandra *India and New Order An Essay on Human Planning* Calcutta Univ, 1949, 178

plea for revival of Ind architecture the *sthāpatya veda* wh forms an 'integral part of Vedic knowledge itself'

Rev R. BANGARUSWAMI, *AP* (Feb 1952), 86–87

12 CHATURVEDI, P C Dress in ancient India *The Twentieth Century* (Mar 1946), 165–68

13 DEV RAJ *L'esklavage dans l Inde ancienne d'apres les textes Palis et Sanskrits* Inst Fr d'Indologie, Pub No 7, Pondicherry, 1957, IV+144

positive evidence for slavery in I V civil for Vedic period, references are few, but it can be assumed that the institution contd two kinds of slaves in Vedic times (1) peoples conquered by Aryans, (2) those of servile status who accompanied Aryans to India

Rev W RUBEN, *OLZ* 1959, 627–29 Dorothy M SPENCER, *JAOS* 79, 132

14 DHARMA DEVA *Vaidika Kartavya sastra* (Hindi) Gurukul, Kangri, 1952, 260

15 DIKSHITAR, V R Ramachandra The concepts of ancient Indian warfare *AP* (Feb 1946), 62–67

16 DIKSHITAR, V R Ramachandra Indian martial tradition *JGJRI* 3 (3 4), 263–77

17 DIKSHITAR, V R Ramachandra Arms and armoury in ancient India *Y M H A Annual*, Bombay, 1948, 67–79

18 ED Vedic origin of the ideal of 'service' *Ved Kes* 38.

38 (5), 162–69 (service down the millenniums traces of the idea of 'service' in Veda, *vrata* = service), 38 (6), 203–06 (Vedic origin of the ideal of service was soteriological), 38 (7), 242 ff (highly advanced sense of altruism of Vedic Aryans in *RV* X 117)

19. ED. Permeation of the ideal of service in the Hindu scheme of life. *Ved. Kes.* 38.

. 38 (8), 282-85; 38 (9), 322-26 (discusses caste system); 38 (10); 38 (11), 402-05 (hist. of Hinduism has been a hist. of social raising up)..

20. ED. Varnashrama-Dharma—a superb service-scheme. *Ved. Kes* 39 (3-12).

21. ED. One key-idea of Hindu planning of life. *Ved. Kes.* 40 (3), 122-26.

22. ED. Service in Brahmachari-dharma *Ved. Kes.* 40 (4), 162-68.

23. ED. Service in Grhastha-dharma. *Ved. Kes.* 40, 202-06; 245-52.

24. EMENEAU, M. B. Taboos on animal names. *Lg* 24 (1), 56-63.

. re-exam of the problem with special ref. to IE names for 'bear' . hypothesis of mere avoidance of animal names by hunters is not sufficient. it is possible that, in almost all cases, a rel. attitude is to be looked for..

25. GHURYE, G. S. *Indian Costume* (bharatīya veśa-bhūsa). Popular Book Depot, Bombay, 1951, 319+412 plates.

26. GHURYE, G. S. *Indian Sadhus.* Popular Book Depot, Bombay, 1953, 300

..(in collaboration with L. N. CHAPEKAR) rise, hist, organization, and work of Hindu ascetics and asceticism Munis were a component of the earliest culture of India theory of *āśramas* crystallised into a regular system some time before the time of Buddha and Mahāvira acc to author, *yatis* ref. to in *ṚV* are not of non-Aryan origin .asceticism is a complex of no of traits—celibacy, austerity, concentration, and ecstasy (all to be traced in Vedic lit) .development of yoga..

27. HARIDA DATTA. Atithi-yajña. (Hindī). *GKP* 6, 149-51.

28. HUTTON, J H Mother-Right in India *Man* 43, 25

(a crit review of *Mother Right in India* by EHRENFELS OUP, 1941, XI+229) E *has tried to show in his book that ṚV* invasion of India in 2nd mill B C. was preceded by a social order of a matrilineal type To the characteristics of this matri lineal *society, wh he associates with I V civil*, E. *attributes* many phenomena of ancient and of surviving cultures in India, acc to H., E has failed to appreciate the fact that the essentials *of* Brahmanic *rel* and the bases *of* caste *are far more* ancient than *ṚV* invasion of 2nd mill B C, both opposed to the spirit of *ṚV* caste depends on ideas wh are derived from a people who, during the *interval* bet the *end of* I V civil and the *ṚV*-age (sometime in 3rd mill B C.) entered India from the direction of the Iranean plateau and constituted the wide spread brachy cephalic population of the country as against the dolichocephalic people of the I V and of *ṚV*

29 ILJIN, G F The peculiarities of slavery in ancient India (Russian) Vestnik Drevnei Istorii 1, 1951, 33-52

(German version in *Sowjetwissenschaft* 1955 1)

30 INDRA *Ideologies of War and Peace in Ancient India* Hoshiarpur, 1957, XI+191

31 JOSHI, N P Pracina bhāratiya yāna (*Hindi*) *NPP* 56 (3-4), 317-38

32 JOSHI N P Pracina dhvajo kā eka adhyayana (Hindi) *NPP* 58, 231-46

33 KOKATNUR, V R Chemical warfare in ancient India *CR* 105 (1), Oct 1947, 11-28

34 KULASHRESHTA, R C, SHARMA, B L *Bharatiya sainyavijnana* (Hindi) Chandra Prakashana, Aligarh, 1958, 404

ch 5 prehist *conditions ch 6* Vedic age

35 MAJUMDAR, Bimal Kanti *The Military System in Ancient India* The World Press, Calcutta, 1955, VIII+206

chronological and comparative treatment examines major sources on military organization and activities beginning *from* Harappa culture up to the advent of Muslims Ch. 1 *struggle for* power and supremacy among Vedic tribes

Rev A. L. BASHAM, *JRAS* 1957, 129 K. A NILAKANTA SASTRI, *JIH* 33, 360-61

36 MOTI CHANDRA Cosmetics and coiffure in ancient India *JISOA* 8, 62-145

ref to finds in I V excavations evidence from Vedic lit —such as *AV* IV 9 *ŚPBr* 13 8 4 7, *ĀśvGS* 3 8 etc

37 MOTI CHANDRA Bhāratīya veṣa bhuṣā (Hindi) *NPP* 49, 329-76

I V civil and Vedic period ,

38 NARAIN, Dhirendra *Hindu Character* Univ of Bombay, Sociological Series 8, 1957, VII+238

Rev J H HUTTON *Man* 1959 234

39 PANDEYA, Ramadin *Prācina bhārata ki samgrāmikata* (Hindi) Bihar Rastrabhasha Parisad, Patna, 1957, 2+2+166

evidence from I V civil and Vedic lit re flag, uniform, training manoeuvres army weapons etc

40 RAGHAVACHAR S V Srinivasa The *pravāsin* (traveller) in Sanskrit literature *QJMS* 35 (4) 203 13

takes into account Vedic lit also wh contains many ref to *pravāsin* Asvins and Maruts

41 RENOU L La maison védique *JA* 231 (4) 481-504

42 RENOU L Le jeûne du créancier dans l Inde ancienne *JA* 234, 117-30

prāyopaveśana by the creditor to influence the debtor (morally) an ancient custom in the marginal areas of East and West

43 ROY, P The sacred cow in India *Rural Sociol* 20 (1), 8-15

44 RUBEN W *Die Lage der Sklaven in der altindischen Gesellschaft* Akademie Verlag Berlin 1957 111

VI slaves *śudras* and untouchables, VII hist of slavery (slaves mentioned in *ṚV* 3 times—I 92 8 VII 86 7 X 62 10)

45 SARDA Harbilas Cow protection *Ved Dig* 2 (5) 15 19

(ref to *YV* 1 1)

46 SARMA, K V The cow in ancient India *Ved Kes* 46 (4), 179–81

47 SINHA, B P Elephants in ancient Indian army *JBRS* 41 (4), 519–28 (also in *PIHC*, 18th Session, Calcutta, 1956, 51–57)

seals of M D and H *prove* that elephants were known to Indians of 3rd mill B C elephants drafted presumably for ceremonial use timber architecture in I V civil suggests that elephants were also used as means of *carriage and transport* elephant was foreign to immigrating Aryans no mention in Veda of the use of elephant in war

48 SINHA, B P Art of war in ancient India (600 B C – 300 A D) *JWH* 4, 1957, 123–60

ancient cities of M D and H have yielded weapons of bronze and also remains of strong fortification ref to many battles in *ṚV* ancient Ind social organization encouraged wars *aśvamedha* a rel rite, presupposes wars imp role played in wars by chariot no evidence of horse-drawn chariot in I V civil infantry, archers navy fortifications—mentioned in Veda

49 SIVAPUJANA SIMHA Vaidika paridhāna mīmāṃsā (Hindi) *Vedavāṇī* 12, 68–80

Vedic clothes

50 SURU, N G The ancient traveller *N W College S J Comm Vol*, Poona 1958, 153–80

51 SYAMANATH Veda aura gopalana (Hindi) *GKP* 12 (1), 20–22

52. VARE, S A Āryāmcyā putraviṣayaka bhāvanā. (Marathi) *Preraṇā* 2 (6), 15–21

53 VENKATAKRISHNA RAO, U Dress in ancient India *BJ* 5 (23), 14-6-1959, 54–57

54 de VREESE, K The game of dice in ancient India (the vibhītaka game) *Orientalia Neerlandica*, Leiden, 1948, 349–62

(with notes on the word *durodara*)

XV ARTS AND SCIENCES

74 *Fine Arts and Crafts Writing*

1 AGRAWALA, V S Presidential address Numismatic Society of India 1950 *JNSI* 12 (2) May 1951 188–205

ref to *hiranya satamāna* and *rājata satamāna* in *SPBr* V 5 5 16 XIII 2.3 2

2. AGRAWALA, V S Ornaments in ancient Indian art and literature *Uttara Bharati* 5 (2), 7–10

3 AIYANGAR C R Srinivasa The cultural aspects of Indian music. *Silpi* Sept. 1946 37 41

Aryan music—lay and religious *vīnā* in Veda influence of pre-Aryan music

4 APTE, V M The spoken word' in Sanskrit literature *BDCRI* 4, 269–80

adduces evidence from Vedic sources to prove that Vedic Indians knew the art of writing in the sense of numerical notation and alphabet the word, *akṣara* occurs in all periods of Vedic lit. BUHLER takes the occurrence of this word in Pali canon as evidence of the knowledge of writing Vedic people preferred the word *vāk* on account of its unlimited divine power

5 AUBOYER Jeannie *Arts et styles de l'Inde* Librairie Larousse Paris, 1951, 171+48 plates.

compact summary of arts and crafts of India from pre-hist. to recent times author speaks of "laws of Indianness

Rev S. KRAMRISCH, *ArtAs.* 15 293

6. BANERJEA, J N On Indian images *JISOA* 7, 83 88

(worship of false gods, that is, images of gods)..In the *Adbhuta Br.* section of *Ṣaḍviṃśa Br.*, there is ref. to *devāyatana* (X 5).. in *GS*, images of gods are mentioned..

7. BANERJEA, J. N. *The Development of Hindu Iconography.* Calcutta Univ., 1956, XXXVII+653+48 plates.

..(2nd revised and enlarged ed.: 1st ed, 1941: See: *VDD* I-113 2)..survey of iconography from *ṚV* times onwards..incidentally discusses origin and development of various Brahmanical cults .

Rev : F R. ALLCHIN, *BSOAS* 19, 596-98, A S. ALTEKAR, *JBRS* 43, 150-51; D. BARRETT, *JRAS* 1957, 267-68; N K. BOSE, *M in I* 38, 314

8. BARUA, B. M. Ancient Indian theories of art. *JISOA* 1, 81-84.

9. BOSE, S The continuity of Indian pictorial art · a survey-map of Indian culture. *Silpi* 1 (8), Mar. 1947, 15-19

..painted potteries from Indus sites pictorial designs Vedic texts suggest existence of painter's craft, but no actual records of painting belonging to that age .

10 BROWN, Percy. *Indian Architecture Buddhist and Hindu Periods.* D B. Taraporevala Sons & Co, Bombay, 1943, 210+118 plates.

(2nd revised and enlarged ed, 1948, XIV + 262 + 141 plates) .

Rev : ANON, *JGJRI* 11-12, 249-50.

11. BURCKHARDT, T. Principles and methods of traditional art. *Art and Thought (Coomaraswamy Comm. Vol.)*, 1948.

, taking his cue from *Ait.Br*, author starts with the fundamental idea that art shd correspond symbolically to a divine activity and be thereby attached to the angel, wh. is the cosmic agent of that activity; thus every trad. art reflects in its own way the cosmogonic process..

12. COHEN, M. *L'écriture.* Ed. sociales, Paris, 1953, 130.

Rev.: M. V. DAVID, *JA* 243, 241-43.

13. COOMARASWAMY, A. K. The traditional conception of ideal portraiture. *JISOA* 7, 74-82.

..distinction bet. looking-glass image and veritable spiritual-essence of man drawn in *Ch Up.* 8 8.5...

14. COOMARASWAMY, A. K. The philosophy of mediaeval and oriental art. *Zalmoxis* 1, 20–49.

15. DISKALKAR, D. B. Origin of Indian epigraphy. *JIH* 32, 291–307.

. evidence re. knowledge of writing from I. V. civil. and Vedic lit ..

16. DONGERKERY, Kamala S. *The Romance of Indian Embroidery*. Thacker & Co., Bombay, 1951, XVI+62.

..ref. to *peśas* in Vedic lit...the word connotes embroidered garments..mention of gold cloth or brocade in YV. existence of silver, gold, and copper needles..cf. *TBr.* III. 9.6 5; *ŚPBr.* XIII 2.10 3..

17. *Five Thousand Indian Designs and Motifs* (from Mohenjodaro to modern times). 1958.

18. GELB, I. J. *A Study of Writing . The Foundations of Grammatology*. Routledge & Kegan Paul, London, 1952, XV+295.

Rev.: D DIRINGER, *Man* 1952, 218.

19. HALDAR, A. K. *Our Heritage in Art.*

20. HALLADE, M. *Arts de l'Asie ancienne. Themes et motifs. I. L'Inde* 1954.

. hist. evolution..special characteristics

21. HEINE-GELDERN, R. *China, ostkaspische Kultur und Herkunft der Schrift.* Mythe, Mensch und Umwelt (ed. A. E. Jensen), Bamberg, 1950, 60.

22. KRAMRISCH, S. Emblems of the Universal Being. *JISOA* 3, 148–65.

. various *lakṣaṇas* of the *mahāpuruṣa* traced back to Vedic times..

23. KRAMRISCH, S *The Art of India Traditions of Indian Sculpture, Painting and Architecture* The Phaidon Press, London, 1954, 231+156 plates+8 coloured plates+27 illustrations

from I V period downwards Ind art is neither religious nor secular, because Ind life was never rent by the controversy bet rel belief and worldly practice continuity of Ind art Ind world of thought little changed by Aryan invasion Ind art was archetypal in char artist is little more than the medium whereby the *Divine reveals itself*, *his Ego is detached from the creative* Urprozess Ind art is a self moving entity

Rev J E. van LOHUIZEN DE LEEUW, *Bibl Or* 14, 51–53, O, *AP* (Aug 1955), 368–69, B ROWLAND, *JAOS* 75, 137–39

24. KRAMRISCH, S *Indische Kunst* (Traditionen in Skulptur, Malerei und Architektur) Phaidon-Verlag, Köln-Marienburg, 1955, 219 + 7 coloured plates + 156 plates+27 illustrations

(German version of the above)

Rev J M ROSENFIELD, *Erasmus* 10 (3–4), 96–98

25 KRAMRISCH, S The four cornered citadel of the gods *JAOS* 75 (3), 184–87

the *garbhagṛha* of a Hindu temple is *caturaśra*, the antecedents of this, in verbal image preserved in *ṚV* and *ŚS* of *KYV* (*Baudhāyana ŚS* 15 19, 13–15, 22, *etāṃ caturasrāṃ devapuram*)

26 MADANJEET. The circular bias in Indian art *EW* 1 (4), 219-23.

27. MHATRE, C N The genius of spirituality in Indian art *Indica*, Bombay, 1953, 250–56

28 MISHRA, V. The origin of writing in India *JIH* 26 (3), 281 84

Brahmī is the survival of the Indus pictographic script

29 MOOKERJEE, Ajit The art of India *Pr Bh* 65, 111–18

. art of Indus valley, at once familiar and comprehensive anticipates subsequent development of Ind sculpture

30 MOTI CHANDRA Technical arts in ancient India *JUPHS* 24 25

31 MUKHERJI, D P *Indian Music An Introduction* Kutub Publishers, Poona

32 MUNSHI, K M *Saga of Indian Scu pture* BVB, Bombay, 1957, 44+185 plates+7

Introd on Origin and purpose of Indian art from Harappa sculpture downwards

33 PARANJAPE, K R Origin of Indian alphabets in the Vedic literature *SP* (20th AIOC), Bhubaneshwar, 1959, 122 23

ref to writing in ṚV Up give ample proof of writing om symbolised the phonetic analysis and alphabetical representations of Vedic Indians attempt made to reconstruct Vedic script

34 PILLAI, Govinda Krishna *The Way of the Silpis*

scientific knowledge of ancient Indians construction of sacrificial altars (ch 9)

35 RAMACHANDRA RAO P B *The Story of the Indian Coinage* (with special reference to the coinage in *Mysore*) Bangalore Printing and Publishing Co , Bangalore 1957, X+43

36 ROWLAND, B *The Art and Architecture of India Buddhist, Hindu Jain* Penguin Books (The Pelican Hist of Art, No 22), 1953, XVIII+290+190 plates+49 illustrations

(2nd ed in 1956) ch on rel gions of Ind a artistic heritage of proto-hist. India (I V civil) and of the Ved c age

Rev J E van LOHUIZEN-DE LEEUW *B bl Or* 12, 37–38

37 SAMA RAO P Sources of Indian art *QJMS* 35 (3), 161 ff, 35 (4) 199 202 36 (1) 5 11

art representation of Vedic gods

38 SARASWATI, S K *A Survey of Indian Sculpture* Calcutta 1957, 216+40 plates

39 SASTRI, P S Fine arts in Rig Veda *BJ* (6-11-1955), 54–56

fine arts more particularly, music dance painting and poetry ref to in Vedic lit musical instruments mentioned

40 SHAMASASTRY, R Vedic iconography *JISOA* 10, 74–93

41 SHARMA, H L A critical survey of Indian aesthetics *JGJRI* 3, 379–426

Indus Valley art breaks forth at a very h gh level of attainment of aesthetic expression with a strong Dravidian flavour it represents the sensuous and buoyant char of Ind. artistic genius Vedic poetry is the best example of the strange combination of imaginative autonomy and profound total harmony no conscious or unconscious effort to develop an aesthetic theory

42 SHARMA, O P The bull in Indian art and literature *JUPHS* 5 (1), 1957, 22–29

two types of bulls (humpless and humped) represented on I V seals rel and socio-economic significance cow not represented in I V

43 SUKLA, D N *Pratima vijnana* (Hindi) Vastu Vanmaya Prakāsana Śala, Lucknow, 1956, 342

(Ind iconography) antiquity of icon worship Vedic evidence I V seals

44 UENO, Teruo Art theories of the Hindus (Japanese) *Bigaku* 3 (3), Tokyo, 1952

45 VASHI, Nataraj The Hindu dance *AL* 22 (2), 44–54

terpsichorean art developed in India nearly 5 000 yrs. ago dance in Ved c lit and ritual

46 VENKATA KRISHNA RAO, U Romance of coins in ancient India *BJ* 5 (26), 26 7–1959 38–41, 48

paśu as money ref to *niṣka* in *ṚV* I 126 2 the word *viśva rūpa* in *ṚV* II 33 10 denotes coins of different sizes and colours *kṛṣṇala*

47. *5000 Jahre Kunst aus Indien.* pub. Villa Hugel, Essen, 1959.

..(pub. on the occasion of the Exhibition of Indian Art held at Villa Huegel)..

48. WALAWALKAR, A. B. *Pre-Aśokan Brāhmī.* Muni Bros., Bombay, pp. 44.

..in an appendix, author gives numerous ref to 'writing' in Ind. lit, from *ṚV* downwards..

49. ZIMMER, H. *Mythen und Symbole in indischer Kunst und Kultur.*

Rev.: W. KIRFEL, *OLZ* 1953, 170–73.

50. ZIMMER, H. *The Art of Indian Asia.* (Its Mythology and Transformations) Pantheon Books (Bollingen Series 39), New York, 1955, Vol. I, 465+16 plates+8 text illustrations +1 map; Vol. II, XVIII+614 plates.

. (completed and ed by J. CAMPBELL) Ch 1: Introduction. "The Great Period of Ind Art" Ch 2· The I V civil (the primitive realism of the 'Fetish' remained alive in popular crafts; deities and symbols of I V reappeared in later Hinduism, Mother-Goddess cult; symbol of serpent) Ch 3. The Vedic Aryan style (in a sense, this work is complementary to author's *Philosophies of India*)

Rev· B Ch CHHABRA, *AP* (Aug 1956), 367–68, S KRAMRISCH, *Art.As* 18, 328–35

75. MATHEMATICS : ASTRONOMY . ASTROLOGY.

1. AYER, R Krishnamurthy. Ancient and modern astronomy. *Shree Gauthami Vidya Peeth Bulletin* 2, Rajahmundry, 1951, 7–9.

..most of Vedic sacrifices were astronomical studies combined with direct observations made at night meaning of *yajatam* (= dark) astronomical allusions in *ṚV* III 85 13, X 5 3, I 157 1.

2. AYYANGAR, A A. Krishnaswami. Peeps into India's mathematical past *H-YJMU* 5 (2), 101–115.

..brief description of 3 texts and 6 teachers *Vedāṅga-Jyotiṣa*.. *Śulba-sūtras*..

3. BARDHAN, U. C. Values of pi obtained and calculated by ancient Indians. *SC* 22 (12), 664-67.

> . in connection with Vedic sacrifices. value found in *Śulba sūtras* . turning a square into circle .

4. BHATTACHARYA, T History of ancient Indian astronomy. *JGJRI* 11-12, 11-54.

5. BHATTACHARYA, T. A forgotten chapter of the history of ancient Indian astronomy. *JGJRI* 11-12, 54 ff; 13, 81-117.

6. BHIDE, V. V The basis of astrology in the Vedic literature. *SP* (20th AIOC), Bhubaneshwar, 1959, 29-30

> . ref to *Śāntikalpa* and *Nakṣatrakalpa* of *AV-Pariśiṣṭa*

7. DAFTARI, K. L. Pañcanga āṇi kāladarsa. (Marathi). *Kevalananda Comm. Vol*, 1952, 24-29

> ,. in Vedic lit, year was always measured in terms of seasons

8. FILLIOZAT, J L'énigme des 256 nuits d'Asoka. *JA* (1949), 143-53.

> utilises the data of *Jyotiṣa-Vedāṅga*

9. FILLIOZAT, J. Ancient relations between Indian and foreign astronomical systems *JORM* 25, 1-8.

> characteristic and fundamental element of Ind system is the list of *nakṣatras* (*TS* IV 4 10, *MS* II 13 20, *Kāṭhaka Saṃ* 39 13, *AV* XIX 7) India and China have drawn *nakṣatra*-theory from a common source Ind astronomy was the first cultural achievement of India to be studied by Europeans .

10 FRIS, O. K dejinam indicke matematiky. (Czech.). *NO* 10, 1955, p. 25

> . the main contribution of Ind maths lies in the field of arithmetic .

11. GIBSON, G. E. The Vedic Naksatras and the Zodiac. *W. Popper Comm. Vol.*, Berkeley, 1951, 149-165.

> astronomical approach to *ṚV* .I Astronomy : first approximate measurements of 30 days for the month and 360 days for the year

recorded in ancient Babylon and in *ṚV* I. 164..about 2200 B. C., the Babylonians had a zodiac consisting of 17 signs ; it is interesting that this no. is attributed in *Br.* to Prajāpati "who is the year" ..author agrees with WEBER (against WHITNEY) that 27 was the original no. of *nakṣatras*, *abhijit* having been added to it later.. ref. to *Rājasūya* ritual in this context..II. Parallel symbolism in the Zodiac and *Nakṣatras*..III. *Nakṣatras* coupled by *Darśa-pūrṇamāsau*..IV. Opposite *nakṣatras* : Prajāpati-Soma and precession of equinoxes..symbolism of the *yajñopavīta* V. Zodiacal symbols on cylinder seals : correspondences bet Vedic and Babyl. no.-systems..VI. The archaic Zodiac..VII. Conclusion..

12. GURJAR, L. V. *Ancient Indian Mathematics and Vedha.* Continental Book Service, Poona, 1947, 202.

..Ch. II : Development in logistics in the Vedic age..Ch. III : Development in geometry in the Vedic age..

13. KANE, P. V. The problem of the introduction of rāsis in Indian astronomy and astrology. *Bh. Vid.* 9 (*K. M. Munshi D. J Vol.*–Part I), 310–15.

..*Sūryā-sūkta* in *ṚV* indicates that a sort of astrology based on *nakṣatras* prevailed in that period..other Vedic ref. to *nakṣatras*..

14. KOKAJE, Raghunath Sastri. Pañcānga, jyotiṣa, āni dharmaśāstra. (Marathi). *Kevalananda Comm. Vol.*, 1952, 36–42.

..*muhūrtas* (= auspicious days) for marriage etc. mentioned in the present day *pañcāṅga* do not conform strictly to *dharmaśāstra*..

15. KRISHNADAS, Ray. Prācīna bhāratīya pañcānga aura rāma-carita samayāvalī. (Hindi). *NPP* 59 (2), 93–115.

..details re. day, month, year, etc., from Vedic lit...

16 KRISHNAMURTHY, R. References to zodiacal signs and week-days in the Vedas. *SP* (14th AIOC), Darbhanga, 1948, 13–15.

..Agni = vernal equinox; Indra = the other equinox..Agni and Indra are the two opposite moving points on the ecliptic or *rāśicakra*. Agni = divinity of *kṛttikā*, Indra-Agni = divinity of *viśākhā*. Mitra and Varuṇa are another pair of diametrically opposite points on the *rāśicakra* corresponding to the position of solstices..

17 KRISHNAMURTHY, R Devas and Asuras in astronomy. *J. of Deccan Hist and Cult* 1 (1), 1950, 91–95

18 MEHTA, Dharma Deva *The Bases of Astrology in the Vedas* Acad of Vedic Res, Delhi, pp 70.

19 MISRA, B K Hindu mathematics *SP* (14th AIOC), Darbhanga, 1948, 150–52

> antiquity of Ind geometry Kātyāyana and Āpastamba as pioneers in the subject antiquity of astronomy

20 NARAYANIAH, H The double-stars and their knowledge by the ancient Hindus *QJMS* 35 (4), 214–23

> the two Aśvins

21 PANDIT, V R *Omens and portents in Vedic literature PAIOC* (13th Session), Part II, Nagpur, 1951, 65–71

> traces development of this science in Vedic age. dreams and their significance

22 PANDIT, V R Origin and growth of the Jyotisasastra *J Bom U* 26 (2), Sept 1957, 73–122

> *ref to Vedic and Vedānga periods*

23 PRABHU, R K The riddle of the Vedic calendar *PAIOC* (15th Session), Bombay, 1949, 1–17

> supports Arctic home theory characteristic phenomena in polar region are long night, long dawn long day in polar home, moon had little to do in the shaping of the sacrificial calendar

24 PRABHU, R K A note on the gavam ayana *SP* (17th AIOC), Ahmedabad, 1953, 130–31

> *g a had its origin in the circumpolar home* it was a sacrificial session, wh. was commenced on the first day of the long dawn' and concluded on the 25th day, that is on the day on wh the sun *made his appearance for the first time in the year*

25 RAHURKAR, V G The solar eclipse in the Ṛgveda *PO* 23 (also in *SP*, 19th AIOC, Delhi, 1957, p 3)

> study of *ṚV* V 40 *tur ya brahma* comparatively studied role of Atris as rescuers of the sun seems to have been the seed of the later Rāhu Ketu legend

26. SAHA, M. N. Different methods of date-recording in ancient and mediaeval India, and the origin of the Śaka era. *JASBL* 19 (1), 1953, 1–24.

27. SHAMASASTRY, R. The world-cycle. *JISOA* 11, 115–25.

. based on the Vedic concept of eclipses..the return of the sun and the moon to the same pt. with the same eclipse-phenomena, *kalpa* after *kalpa*, is hinted at in *RV* (Sunaḥśepa-hymn)..in Śunaḥśepa-legend . *rohita* = lunar eclipse; *hariścandra* = moon; *śunaḥpuccha, śunaḥśepa, śunolāṅgūla* = three lunar eclipses (*patara, viklidha, piṅga*)..

28. SINGH, A. N. Ādhunika ankapranālīkī utpatti. (Hindi). *Kashi Vidyapith S. J. Vol.*, Banaras 1947, 105–09.

29. VADER, V. H. Are the zodiacal signs referred to in the Ṛgveda? *SP* (19th AIOC), Delhi, 1957, 11–12.

. in *ṚV*, the term *nakṣatra* is applied to lunar mansions as well as to other constellations; all lunar mansions mentioned in *TS* and *AV*, together with their presiding deities. *rāśis* mentioned in *ṚV*..

30. VADER, V. H. The gates of heaven. *SP* (19th AIOC), Delhi, 1957, p. 16.

. equinoxes as *devīḥ dvārah* in *Āprī-sūktas*..etymology of *dvār*..

31. VADER, V. H. Ursa major or saptarṣis in the Vedas. *SP* (19th AIOC), Delhi, 1957, 16–17.

..Ursa major mentioned as *ṛkṣa* in *ṚV* I. 24 10. in *RV* IV. 16.13, they are called seven poets of heaven Bhṛgu is E ursa major..

32. VADER, V. H. Meteors, comets, shooting stars, etc., in the Vedic literature. *SP* (19th AIOC), Delhi, 1957, 18–19.

..Vedic people observed these heavenly phenomena..*ṛta* = zodiacal belt visible in the circumpolar regions, *satya* = the remaining portion of the same wh was invisible to the denizens of that region..

33. VADER, V. H. Nahusa or the constellation *drughana* (Draconis). *SP* (19th AIOC), Delhi, 1957, p. 20.

..ref. to *ṚV* I. 122..legend of Mudgalānī and Drughana (X. 102) explained..

34 VADER, V H Are lunar mansions mentioned in the Ṛgveda? *SP* (20th AIOC), Bhubaneshwar, 1959, 17–18

35 VADER, V H Rohiṇī śakata bheda is it referred to in the Ṛgveda? *SP* (20th AIOC), Bhubaneshwar, 1959, 18–19

entry of Mars and Saturn in the midst of the *śakata* of *rohiṇi* was observed and described in *RV* I 121 7 131 7, *III* 33 9 IV 30 3 II 15 6

36 VADER, V H Were the nebulae, star clusters, etc, known to the Vedic Aryans during the Vedic age? Yes *SP* (20th AIOC), Bhubaneshwar, 1959, 19–20

37 VADER, V H The *daksayajna* and the birth of the planet Mars (*angaraka*) *SP* (20th AIOC) Bhubaneshwar, 1959, 20–21

V rabhadra was given a place in heaven after the destruction of Daksa s sacrifice and was thence-forward known as Angāraka

38 VADER, V H Was star canopus (agastya) observed by the ancient Vedic Aryans while they lived in the circumpolar regions? Or the legend of Agastya and Lopamudra *SP* (20th AIOC), Bhubaneshwar, 1959 p 21

Agastya the m dnight sun with whom Lopāmudrā was living for 100 periods of 24 hours each

76 MEDICINE

1 ATRIDEVA *Ayurveda ka itihasa* (vaidika kālase ājataka ka) (Hindi) Allahabad, 1954, 19+254

Rev C G KASHIKAR *ABORI* 34 193 95

2 BHATTACHARYA B Mathro Vaeshaza healing by incantations *AP* 23, 66–71

mantra is a group of sounds wh g ves rise to powerful sound vibrations it is possible to measure the power of *mantra* vibrations by radia (part cularly rad esthesia) the *gayatr mantra* has a power of 210 000 in *sa hita patha* and of 250,000 in *jata patha*

3. DIKSHITAR, T. A. V. Vedic art of healing. *BJ* 2 (1), 14-8-1955, 111-15.

..*havana-cikitsā* was a speciality of Gautama; mind-cure of Atri; *prārthanā-cikitsā* of Viśvāmitra; water-cure therapy of Jamadagni; touch-treatment of Vasiṣṭha..

4. FILLIOZAT, J. La force organique et la force cosmique dans la philosophie médicale de l'Inde et dans le Véda. *Rev. Philosophique* (1933), 410-29.

..Ind. physiology built on a cosmology; theory of five *prāṇas* is only an application in the organic world of the theory of the five winds, wh. divide the cosmos..

5. FILLIOZAT, J. *Magie et Médecine.* Paris, 1943.

6. FILLIOZAT, J. *La doctrine classique de la médecine indienne. Ses origines et ses parallèles grecs.* Imprimerie Nationale, Paris, 1949, VII+230.

..survey of Vedic knowledge of diseases, anatomy, and physiology ..identification of Vedic names of diseases. list of Vedic names for parts of the body..Ind theory of medicine traced from its earliest appearance in association with Vedic *ṛta*, and disease interpreted as a disorder contrasting with order..

Rev. : H W. BAILEY, *BSOAS* 15, 628-29; W. KIRFEL, *Bibl. Or.* 7, 169 ff.; E. LAMOTTE, *Le Muséon* 63, 326-27.

7. FILLIOZAT, J. Pronostics médicaux Akkadiens, Grecs et Indiens *JA* 240 (3), 299-321.

8. FILLIOZAT, J Āyurveda and foreign contacts. *IJHM* 1 (1), Madras, 1956, 1-10.

..the concept of *ṛta* helped the formation of Āyurvedic system . *tridhātu* or *tridoṣa* theory of Āyurveda not clearly ref. to in *ṚV*, but the first outlines of that theory were surely in the process of elaboration during Vedic times. role of water, fire, and wind in cosmos..

9. GHULE, Krishnasastri. Vedātila rogajantu-śastra. (Marathi). *Ghule-Lekha-Samgraha*, 1949, 245-62.

. (a propos S D. SATAVALEKAR's paper on the same subject in *Vividha-jñāna vistāra*, May 1913; S. ref. to *AV* II. 31). G. does not agree with S. that there are ref. to *bacili* in the Veda..

10 IYER, A Krishnaswami A study of the ancient Indian veterinary lore and its possibilities for the future *C K Raja Comm Vol*, 1946, 398-417

> in *AV* it is said that man acquired the art of medicine by observations of animals and birds Vedic (mythological) aspect of this subject is only natural outcome of long evolutionary process

11 KARAMBELKAR, V W. Ksetriya (disease and medicine in the Atharvan) *IHQ* 30, 1-10

> *K* was a name for a disease caused by grass poisoning

12 KARAMBELKAR, V W Disease and medicine in the Atharvan "Balāsa" *JGJRI* 13, 131-41

> *B* was a skin disease (erysipelas)

13 KARAMBELKAR, V W Disease and medicine in the Atharvaveda Jayanya *SP* (19th AIOC), Delhi, 1957, p 10

> *J* denotes a variety of consumption it penetrates to the bone or the spine

14 KARAMBELKAR, V W Atharvavedatīla śarīravijnana (Marathi) *Vidarbha Samśodhana Maṇḍala Annual* 1958, 46-60

> circulatory system, bony system nervous system

15 KASHIKAR, C G *Indian Medicine* Poona, 1951, XX+244

> (transl into English of J JOLLY's *Indische Medizin*, supplemented with many notes)
>
> Rev P K. GODE, *PO* 15, 174 75 B V GOKHALE, *ABORI* 32, 271-73

16 KIRFEL, W Gehen die medizinischen Systeme Altindiens und des Mittelmeerraumes auf einen gemeinsamen Ursprung zuruck? *Grenzgebiete der Medizin* 1 (1), Munchen Berlin, 1948, 6-10

17 KIRFEL, W Die Leistungen der altindischen Chirurgie *Grenzgebiete der Medizin* 2 (4), 170-72.

18. KIRFEL, W. *Die funf Elemente, insbesondere Wasser und Feuer.* Ihre Bedeutung fur den Ursprung altindischer und altmediterraner Heilkunde. Eine medizingeschichtliche Studie. Verlag fur Orientkunde Dr. H. Vorndran (BSKO 4), Walldorf-Hessen, 1950, 45.

..a medical subject treated in the light of cosmology, philosophy, rel, hist, and cult. of India. basic principles of Ind. and Medit. medical theories have been derived from a common source. general culture-hist. relationship bet. the two regions..water-fire concept expressed in phlegm bile-formula.

Rev.: J. FILLIOZAT, *JA* 240, 410-12; J. F. KOHL, *ZDMG* 102, 398–402; D. S, *Anthropos* 49, 365.

19. KIRFEL, W. Ist die indische Medizin arischen Ursprungs? *Sudhoff's Archiv fur Geschichte der Medizin und Naturwissenschaften* (Steiner, Wiesbaden) 39, 1955, 363–78.

20. KUTUMBIAH, P. The concept of heart and blood vessels in ancient Hindu medicine. *IJMH* 1 (1), 11–20.

. ref. to heart in Vedic texts .

21. MAJUMDAR, G. P. Genesis of the science of medicine in ancient India. *Bh. Vid* 9 (*K. M. Munshi D. J. Vol* – Part I), 1948, 372–78.

..first medical utterance of man to be found in the *Oṣadhi-sūkta* of *ṚV*, where 107 applications of the brown-tinted plants are mentioned *ṚV* X. 97 2; X 145..classifies medicinal plants in *AV* under 8 heads, such as *kāyacikitsā, bhūtavidyā, kaumārabhṛtya, śalyavidyā*, etc...

22. MÜLLER, R. F. G. Die Medizin im Ṛgveda. *Asia Major* 6, 315 ff.

..(also Nova Acta Leopoldina, N. F, No 74 [1942]; NAL 108: [about *manas*], NAL 138, 1958 · "Eigenwertungen in altindischer Medizin.)"..

23. MÜLLER, R. F. G. [Takman] *Art. As.* 6, 230–42.

24. MÜLLER, R. F. G. *Grundlagen altindischer Medizin.* Nova Acta Leopoldina 11 (74), Halle, 1942, 100.

Rev.: J. FILLIOZAT, *OLZ* 1944, 61-63.

25. MÜLLER, R. F. G. Grundsätzliches altindischer Medizin. *FF* 24, 284–87.

26. MÜLLER, R. F. G. 'Zur Aufnahme der Altmedizin in die grossen Sammelwerke der indischen Aerzteschulen. *Centaurus* (International Magazine of the History of Science and Medicine) 1, 1950, 97–116.

Rev.: W. KIRFEL, *OLZ* 1954, 255.

27. MÜLLER, R. F. G. *Grundsatze altindischer Medizin.* E. Munksgaard, Copenhagen, 1951, 164.

..relations bet. priestly and professional medicinemen in Vedic period..

Rev.: J. FILLIOZAT, *Rev. Hist. Sci.* 6, 375; J. NOBEL, *JAOS* 77, 56-58; W. NOELLE, *OLZ* 1954, 254–55.

28. MÜLLER, R. F. G. *Manas und der Geist altindischer Medizin.* J. A. Barth, Leipzig, 1952, 39.

..(also *Nova Acta Leopoldina Carol.*, 15, 1952, 269-305)..

Rev.: J. FILLIOZAT, *OLZ* 1956, 261-62.

29. MÜLLER, R. F. G. Soma in der altindischen Heilkunde. *F. Weller Comm. Vol.*, 1954, 428–41.

30. MÜLLER, R. F. G. Über Krankheiten, Behandlung und Fürsorge bei kindern im alten Indien. *Kinderarztliche Praxis* 23 (8), Leipzig, 1955, 366–72.

31. MÜLLER, R F. G. *Altindische Embryologie.* J. A. Barth (Nova Acta Leopoldina, 115, 17), Leipzig, 1955, 52.

Rev.: W. NOELLE, *OLZ* 1958, 575-76.

32. MÜLLER, R. F. G. Yakṣma : Medizingeschichtliche Untersuchungen zur Entwicklungswertung der indischen Krankheitslehre. *MIO* 4 (2), 1956.

33. MÜLLER, R. F. G. Über begriffliche Bewertungen altindischer Aerzte. *MIO* 4 (3), 1956.

34. MÜLLER, R. F. G. Wunderarzt und Priester im alten Indien. *MIO* 5 (2), 1957.

35 MÜLLER, R F G Semasiologisches indischer Medizin *MIO* 6, 226 83

36 MÜLLER, R F G Bemerkungen zu einigen Erkenntnisgrundsatzen indischer Aerzte *WZKSO* 3, 12–33

considers the concept of *manas* the word *napumsaka* *buddhi* *atman*, *puruṣa*, *dhātu* *takman*, *hariman* *RV* VI 9

37 MÜLLER, R F G *Ci*, *cit* >*cetanā*, *cetas* in begrifflicher Bewertung durch altindische Arzte *IIJ* 3 (4), 259 ff

38 RAM GOPAL, Sastri *Vedo me ayurveda* (Hindi) M M Ayurvedic Anushasana Trust, Delhi, 1956, 16+308

based on Vedic texts mainly *AV*

Rev ANON, *JGJRI* 13, 170, C. G KASHIKAR *ABORI* 37, 336–37

39 REDDI, D V S History of medicine in India *JORM* 15, 79 82.

no ref to Dhanvantari in Vedic lit. author suggests possibility of Egyptian god of healing (who carries a bow) being imported into Ind thought about the beginning of Christian era ancient Vedic and Purāṇic trad about the stealing of Vedas by a non Aryan called Somaka (*follower of Soma-cult?*) knowledge stolen by Somaka found a way into Egypt similarity of names of Aśvinau and Hippocrates

40 SIVAPUJAN SIMHA Vedo me ayurvedika cikitsa paddhati (Hindi) *Vedavāṇi* 10, 90–96

41 SURAMCHANDRA, Kaviraj *Āyurveda kā itihāsa* (Hindi) Simla, 1952, 8+300

Rev C G KASHIKAR, *ABORI* 34 193–95

42 VALLAURI, Mario Ancient Indian medicine *EW* 5 (2)

43 ZIMMER, H *Hindu Medicine* The Johns Hopkins Press (Publ of Inst. of Hist of Med, Johns Hopkins Univ, 3rd Series, 6), Baltimore, 1948, LXXII+203

I Medical trad and the Hindu physician II The human body its forces and resources

77. OTHER SCIENCES : TECHNOLOGY.

1. AIYAR, A. K. Yagna Narayan *Antiquity of some field and forest flora of India.* Bangalore, 1953, 54.

2 AIYAR, A. K Yagna Narayan *Agriculture and allied arts in Vedic India.* Bangalore, 1953, 65

Rev : S S, *QJMS* 40, 74-76

3. BHAGAVAD DATTA *Veda-vidyā-nidarśana.* Ādhibhautika aura ādhidaivika pakṣa (*Hindi*) Itihāsa-Prakāsana-Maṇḍala, New Delhi, 1959, 15+331

. (contains unknown scientific facts) .

4 BHARADVAJ, S P Vaidika sṛṣṭi-vijñāna (Hindi). *VJ* 9 (3), 35-38

5 CHAUDHURI, Sibadas Concordance of the fauna in the Rāmāyana *IHQ* 28 (4), 350-59

copious ref to Vedic lit in foot notes also to I V civil.

6 CHOWDHARY, R K Some traces of the system of agriculture *in the Vedic age* *SP* (16th AIOC), Lucknow, 1951, 6-8

details relating to land, tilling, crops, harvesting, economic organisation

7. DHARAM SHEEL Artificial rainfall. *J Central Board of Irrigation* 5 (2), 136-37

acc. to author, idea of changing the direction of winds by means of heating tanks, thus setting up convection currents and low pressure areas, etc., was known to *RV* fundamentals of the technique of artificial rainfall exist in Vedic lit

8 GODE, P. K. Carriage manufacture in the Vedic period and in ancient China in 1121 B C. *ABORI* 27, 288-302.

Vedic information compared with a Chinese account (1121 B. C.) re carriage manufacture

9 HANS RAJ *Science in the Vedas.* Shakti Publications, Ludhiana, 1956, 63.

Part I two kinds of electricity (*electrons and protons*) *are the* ultimate components of the whole material world scientific interpretation of Agni, Soma Mitra, Varuṇa etc. Part II formation of water discusses such words as *urvaśī apsaras*, etc.

Rev B Ch CHHABRA, *The Indian PEN* (Aug 1957), 280–81

10 KAR, S K Dynamics of Ratna *CR* 142 (2), Feb 1957, 167–82

ref to gems in Vedic lit

11 LAW, B C Ancient Indian flora *IC* 15 (*B M Barua Comm Vol*), 115–45

a detailed survey based on lit sources beginning from *ṚV*

12 MAJUMDAR, G P Plants in erotics *IC* 15 (*B M Barua Comm Vol*), 66–77

plants used in *vaś karana* and *vāj karana* cf *ṚV* X 145 1 6, *AV* VI 8 also mentioned in *Up* *BAUp* VI 3 4 considers the problem of child birth also cf *BAUp* VI 3 6–7 VI 4 14–18, *Śāmkh GS* I 19, *Pāraskara GS* I 13 1 **mantha*-doctrine in *BAUp* is the canonical basis of the rules re the practical amplification of the principle of eugenics Svetaketu was the originator of erotic science in India

13 MAJUMDAR, G P Genesis and development of plant sciences in ancient India *PAIOC* (13th Session), Part III, Nagpur, 1951, 97–112

(Pres. address Technical Sciences Section) pre Vedic period and Vedic period distribution of plants in Vedic texts locale of Vedic flora *some of the occupations professions and items in* Vedic India in wh plants and plant products were used

14 MAJUMDAR, G P Origin and development of the science of agriculture in ancient India *PAIOC* (13th Session), Part III, Nagpur, 1951, 113–16

evidence from pre-Vedic and Vedic periods

15 MAJUMDAR, G P Origin and development of the science of arbori horticulture in ancient India *PAIOC* (13th Session) Part III, Nagpur, 1951, 117–20

evidence from pre-Vedic and Vedic periods

16 MAKODAY, G B Ships and planes in the Rigveda *SP* (14th AIOC) Darbhanga, 1948 2 3

ṚV I 116 2 5

17 MISHRA, Umesha Taksa Sutra (Science of carpentry) *B C Law Vol*, Part II, 1946 237-38

ChUp VII 1 2 gives information of var ous ancient sciences one is *takṣa śastra* *takṣa* is distinct from *rathakāra* (*YV* XVI 27) there must have existed a *Takṣa Sutra* three *sūtras* discovered by the author (cf *Tattvacintamani* pp 27 28)

18 PISANI V On horse stables in Vedic times *ABORI* 39 133 34

(a propos P K GODE Instructions re the construction and maintenance of the horse-stables *JORM*) we have good reasons for assum ng that horse training and therefore horse stables were well known to Vedic Indians Kikkuli, a M tanni man wrote for Hittite kings a booklet on horse-tra n ng wh contains such terms as *a kawartana terawartana* etc. this ind cates that Vedic Indians had developed horse sport whose technical terms were borrowed by other peoples (cf J A POTRATZ *Der Pferdetext aus dem Keilschriftarch v von Baghazkoey* Rostock 1938 A. KAMMENHUBER, Ph lolog sche Untersuchungen zu den Pferdetexten von Boghazkoey , *MSS* 2 47 120 H KRONASSER Ind sches in den [illegible] Texten *WZKM* 53 181 ff)

19 RAGHAVAN V *Yantras or Mechanical Contrivances in Ancient India* Ind Inst of Culture, Trans No 10, Bangalore, 1952 31

ref to Ved c lit

20 RAY, P R Chemistry and cosmology in ancient India *SC* 13 (7) 263-71

acc to Auguste COMTE there are three stages in the development of human knowledge—theological (fict t ous) metaphysical (abstract) posit ve (scientific) illustrated in the evolution of chem cal knowledge in Ind a

21 RAYCHAUDHURI S P Agriculture in ancient India *Dacca Univ Studies* 4 (2) 101-23

prehistoric period (3250 B C.—2750 B C) and Vedic period (2500 B C—500 B C)

22 SASTRI, N Subramania *Agriculture in the Vedas and the epics* *JSVOI* 9 (2), 88–95

23 SATAVALEKAR S D *Veda me krsividya* (Hindi) Svādhyāya Maṇḍala Pardi, 1951, 24

24 SATYAPRAKASH Vaidika kalina jantu (Hindi) *Kashi Vidyapith S J Vol*, Banaras, 1947, 30–42

animals birds etc known to Veda

25 SINHA R P Vedo me jñana vijnana ki bate (Hindi) *Vedavāṇi* 12, 13–14

finds in *ṚV* ref to jet (I 30 18–19) radio (V 61 17–18) television (III 9 4)

26 SITHARAMA RAO, D N Alchemy in Vedic period *Bh Sam* 1 (2) Aug 1954, 29–30

27 VAIDYA, B G *Samskrta sāhityama vanaspati* (Gujarati) Gujarat Vidya Sabha Ahmedabad 1954, XX+484

based upon Vedic and classical SK lit

Rev C. M SHUKLA, *JMSUB* 3 199–200

78 GENERAL STUDY

1 BHUMANANDA SARASVATI Swami Scientific gleanings from Vedic mythology *Ved Dig* 2 28 32 (and in further issues)

2 FILLIOZAT, J *La science de l Inde ancienne* Cahiers du Sud (Approches de l Inde), 1949 50

3 FILLIOZAT, J L Inde et les échanges scientifiques dans l antiquité *JWH* 1 (2), Oct 1953, 353 67

it is not true that Indians passively absorbed the Babylonian and GK. sciences at a late period, maintaining silence as to their orig n At a very early period—bet. 1500 B C. and 500 B C.—as the Vedic and *Br* texts prove India developed sc entific doctrines in two principal fields astronomy and physiology

Indians perfected in these sciences certain notions wh seem original system of *nakṣatras*, theory of great cosmic cycles, use of trigonometric sinus, pneumalist doctrine in physiology, igneous function of bile, role of phlegm

4 FILLIOZAT, J. Le pensée scientifique en Asie ancienne *Bull de la Soc. des Études indochinoises* 28 (1), 1-17.

..ref to Vedic sciences .

5 FILLIOZAT, J. Scientific thought in ancient India. *EIV* 4 (4).

(English transl. of the above)

6 FILLIOZAT, J. *Les sciences dans l'Inde ancienne.* Les Conférences du Palais de la Découverte, Serie D, No 40, Paris, 1955, 18

Vedic astronomy and physiology

7 FILLIOZAT, J. Histoire générale des sciences La science antique *Presses Univ de France* 1, Paris, 1957, 152-83

ancient Indian sciences

8 MURTI, C R K The background of Indian science *AP* 26, (3) 115-20.

..science in ancient Ind developed to serve practical needs of men in agriculture and handicrafts I V civil indicates a highly organized social life in Vedic times, rel influenced science

9 PATWARDHAN, K A. *Ṛṣiyo ke vijñānaki śresthatā.* (Hindi) Svadhyāya Mandala, Pardi, 1956, 58+372

based mainly on principal *Up* *Up* not only preach the means of attaining supreme reality, but also aim at the material welfare of human beings Vedic seers advanced in the knowledge of physical sciences *parā vidyā*=philosophy *aparā vidyā*=science (*rayi*=electron, *prāṇa*=proton)

Rev C. G KASHIKAR, *ABORI* 38, 320-21

10. SEN, Indra Science and Indian life. *SC* 22 (12), 8-49

11. TATON, R (Ed.) *Le science antique et médiévale des origines à 1450.* E. J. Brill (Hist Gén. Scien. I), Leiden, 1957, VIII+627.

(sections on ancient Indian sciences by J FILLIOZAT)..

12. WINTER, H. J. J. *The History of Scientific Thought with special reference to Asia.* Ind Inst of Culture, Trans. 5, Bangalore, 1951, 15.

..ref. to pre-Vedic and Vedic developments..

13. WINTER, H J J. *Eastern Science . An Outline of its Scope and Contribution* John Murray (The Wisdom of the East Series), London, 1952, VII+114.

main lines of development briefly delineated ref. to Hindu contributions

Rev . J CAMPBELL, *Art As* 15, 384

14 ZEMBA, M. On the scientific thought of ancient India. *JIBS* 2 (2), 422–24.

XVI. STUDY OF WORDS

79. STUDY OF WORDS.

1. ABAEV. Osetinskij Jazyk i Folklor. *Voprosy Jazykoznanija* (1958), 2, 114 ff

contests derivation of Osset liman (=friend) from *aryaman* suggests derivation from the Aryan root *pri* , *fri*-

2 AGRAWALA, V. S. Some foreign words in ancient Sanskrit literature. *IHQ* 27 (1), 1–17. (also in *JUPHS* 23, 148–63)

such words indicate India's contacts with foreign peoples author discusses *taim-ta, āligi-viligī, urugūlā, tābuva, helavo helavah, jabāla, hailihila, kanthā*

3. AGRAWALA, V. S Vaidika paribhaṣāo ka nayā artha. (Hindi). *Sammelana-Patrikā* 44 (1), 1958.

4 AMMER, K. [*bali*] *WZKM* (1948), 133 ff

(explains *bali* as a word belonging to Saiva popular rel)

5 APTE, V M *The root ven and its verb-forms in the* Rgveda *Dhruva Comm Vol*, Part III, 1946, 1-20

ven=(primarily) to see (in a physical sense), (secondarily) to see (with the mind s eye)

6 APTE, V M A problem presented by the word *śva ghn in* in the Rgveda *ABORI* 31, 165-68 (also in *SP*, 14th AIOC, Darbhanga, 1948, 10-11)

śvaghnin occurs six times in *RV* (I 92 8 II 12 4 IV 20 3, VIII 45 38 X 42 9, 43 5) means either a dog killer or one who kills with dogs that is a hunter Sāyaṇa gives the meaning gambler (in the last three of the above-mentioned passages) and hunter (in the first three) the meaning gambler suits all the passages acc to A *śvagraha*=seizure by dog (demon) epilepsy in the course of *prāyaścitta* for the above the boy victim of epilepsy (*śvagraha*) is taken to a gambling hall laid on his back on the dice wh are thrown scattered gathered up into a heap and finally spread out by the gambler in the centre of the gambling hall that is on the depression made in the ground for dice play and then besprinkled with a mixture of curds and salt this is believed to effect complete cure in this sense, the gambler becomes a dog (demon) killer

7 APTE, V M The meaning of the root *vrt* in the Rgveda *QJMS* 46 (1), 56-62

(a propos P V KANE The word *vrata* in the *RV* *JBBRAS* 29 2 ff) dictionaries linguistics Sāyaṇa s *bhāṣya* Patañjali— all establish that *vrt* (in *RV* and post *RV* lit)=' to turn to move on

8 APTE, V M Vrata in the Rgveda New light on the derivation of vrata *QJMS* 46 (2), 164 72

grammatical linguistic lit mythological arguments for the *derivation of vrata from* √*vrt*

9 APTE, V M The *vi vrata* *śuci-vrata*, and other *vrata* passages in the Rgveda favouring the derivation of *vrata* from the root *vrt* *QJMS* 47 (1), 38-46

vrata does not mean 'vow' or 'holy ordinance', the only meanings wh suit all these passages are (some kind of) physical activity, 'practices, 'route 'track'

10. APTE, V. M. Vajra in the Ṛgveda. *ABORI* 37, 292–95. (also in *SP*, 18th AIOC, Annamalainagar, 1955, 1–2.)

..*vajra* is not thunderbolt; it is a specific kind of weapon, a stable, metallic weapon (like club or hammer) firmly held in his hands by Indra..it was fashioned by Tvaṣṭṛ out of *ajas*..

11. APTE, V. M. Vrata in the Ṛgveda. *QJMS* 49 (3), 176–82.

..in confirmation of the derivation of *vrata* from √*vṛt*..

12. ATKINS, S. D. The meaning of Vedic *aktu*. *JAOS* 70, 24–40.

..*aktu* has a central value wh. is conveyed in English by "last part of the night, end of the night, the darkness just before dawn".. it has also something to do with "the flowing or streaming of liquids"..

13. BAILEY, H. W. [*pājas*]. *BSOAS* 12, 323 ff; 13, 136 ff.

..Khotanese *pāsja-*, Sogdian *pāz* 'face' has solved the problem of *pājas* in *ṚV*..

14. BAILEY, H. W. Analecta Indoscythica I. *JRAS* 1953, 95–116.

..(*vṛtra*, *indriya*, *ṛta*)..

15 BAILEY, H. W. Madu, a contribution to the history of wine. *S. J. Vol. of Zinbun-Kagaku Kenkyusyo* (Kyoto Univ.), 1954, 1–11.

. (Vedic *madhu*)..

16. BAILEY, H. W. Analecta Indoscythica II. *JRAS* 1954, 26–34.

..*vala* in *ṚV*, wh. Indra breaks open, is a dialect form of Indo-Ir. *vara* (=enclosure)..

17. BAILEY, H. W. Avestan *driwi-*. *Jackson Comm. Vol.*, 1954, 1–6

18. BAILEY, H. W. Indica et Iranica. *S. K. Chatterji Comm. Vol.*, 1955, 114–19.

..*khala* (= threshing floor)—*RV* X. 48.7..

19. BAILEY, H. W. Indo-Iranian Studies III. *TPS* 1955, 55-82.

. *jar-*; *kirl*; *darbha*, etc...

20. BAILEY, H. W. Iranian *missa*, Indian *bija*. *BSOAS* 18 (1), 32-42.

..also *angiras*; *kāru*..

21. BAILEY, H. W. Dvārā matinām. *BSOAS* 20, 41-59.

. *āyu-*; *prapharvi-*; *aṅgoṣin-*; *duroṣa-*..

22. BAILEY, H W. Analecta Indoiranica. *Belvalkar Fel. Vol*, 1957, 1-2.

. *raphita* (*RV* X 117 2) connected with Ir *raf* (= to attack).. Sāyana interprets *raphita* as *hiṃsita*

23. BAILEY, H. W A problem of the Indo-Iranian vocabulary. *Rocz. Or.* 21 (*Schayer Comm. Vol*), 1957, 59-69.

śam (= welfare) from √*śam* (= to fit, suit, agree) .*śma(n)* (= fitted together, body), *śāna* from √ *śan* (= to rise, to raise), *śmaśāna* (= raised platform connected with body; tomb, mound)..

24. BAILEY, H. W Rigveda RUP-, Sogdian PTRWP. *Sino-Indian Studies* 5 (*Liebenthal Festschrift*), 1957, 9-10.

. the vocabulary of Middle Iranian, wh is being slowly recovered from MSS of the Śakas of Tumshuq and Khotan, of the Sogdians, Parthians and Persians from Chinese Turkestan is proving imp. for Vedic studies Here we have at times words of common use in the Iranian texts wh may have survived in only one word or even in only one passage in *RV* *raup-rup* (= mount up, raise) is attested in the Sogdian *ptrwp* (= a castle, fortress): the word *rup* occurs as noun three times in *RV* (IV 5 7; 8; X 13 3), also in *AV* (XVIII. 3 40)—it means some 'rising', 'mount'..

25. BAILEY, H. W.; ROSS, A. S. C. Wastel. *English and Germanic Studies* 6, 1957, 1-29.

. *vedhas* (Ir. *vazd*; Ger *Wastel*)..

26. BAILEY, H. W. Miṣṣa suppletum. *BSOAS* 21, 40-47.

..*dhānya*; *bija*..

27. BAILEY, H. W. Arya. *BSOAS* 21, 522–45.

..*maj*; *komya* (= tree); *gadh*; *sek*; *surudh* (= booty); *nayam*; *lūghana*; *arva*; *psar*..

28. BAILEY, H. W. Iranica et vedica. *I-IJ* 2(2), 149–57.

..*śagma* (= happy) to be connected with Old Ir. *sag-* (= to be satisfied, satiated); the base *śag* disappeared in India; therefore *śagma* came to be related to √*śak*..*yakṣ-* (= apparition) to be connected with New Sogdian *yaxs* (= to appear) .*śok-śuk* developed three senses, namely, 'to grieve', 'to become sour', 'to call, name'..

29 BARR, Kaj *Ost og Vest*. Copenhagen, 1945.

..develops (p. 136) Konow's theory that *Mazda* has to be equated with Vedic abstract noun *medhā-* ("Lord Wisdom")..

36 BENVENISTE, E Analyse d'un vocable primaire indo-européen * *bhāgu* — " bras " *BSL* 52, 60–71

37 BHAGAVAD DATTA Vaidika śabdo ka sahi artha (Hindi) *GKP* (June 1952), 25–27

gih, jarabodha, prasava

38 BHATTACHARYA, Durgamohan Laukika samskrte vaidika sabda (Bengali) *Prabasi*, B S 1357, Calcutta, 422 ff

(Vedic words in cl SK) discusses significance of *vāvatā*, *pari vrkti* etc (occurring in the epics)

39 BHATTACHARYA, Ram Shankar Sense of *ca* *PO* 18, 8–12

40 BHATTACHARYA, Ram Shankar ' Carana ' sabda kā vivakṣita artha (Hindi) *Siddhānta* 14 341–44

41 BHATTACHARYA, Vidhusekhara Ahura Mazdā *CR* 100 (2), Aug 1946, 81–84

derivation of *mazda* from Vedic *medhas* is loose acc to author *maz* is nothing but Vedic *mah* originally *magh* Avestan *dā* represents Vedic *dha* *mazdā* is thus a compound of *maz* (= great) and *dā* (= knower)

42 BHAWE, S S The word *pravat* in the Ṛgveda *SP* (19th AIOC), Delhi, 1957, p 23

interpreted in the light of Pāṇini V 1 118

43 BHIMASENA Yajurveda me *rta* aura satya sabda (Hindi) *Vedavāṇi* 12 (4), 4–7

44 BLOCH, J Petits problèmes étymologiques *C K Raja Comm Vol*, 1946, 124–30

pa'u (*ṚV* III 53 23)—probably indeclinable from √ *paśy*

45 BLOCH, J Prākrit *cia*, Latin *quidem* *Lg* 29, 229–30

the emphasis value of IE *k id—attested by *cid* in *ṚV* in that light considers *cia*

46 BOELES J J The migration of the magic syllable OM *Vogel Comm Vol*, Leyden, 1947, 40–56

oṁ not mentioned in *ṚV* and *AV* its use commences in Vedic ritual (cf *Ait Br* VII 18) imp development of its meaning to a mystic doctrine in *Up* (*ChUp* II 23, *Kaṭha Up* II 16) *om* is the symbol of the wordless *brahman* *Maitri Up* 6 3 describes *a u, m* further speculations in *Brahmavidyā Up* I 4–7 details of migration of the symbol in MSS etc., Further India, Indian Archipelago

47 BROUGH, J *Sattayā* *BSOAS* 11, 308–09

48 BROUGH, J The meaning of *ni* √ *hnu* in the Brāhmaṇas *Siddheshwar Varma Comm Vol I*, 1950, 126–30

considers *Ait Br* I 26, *Taitt Br* I 6 9 8, *ŚPBr* I 1 2.10 original meaning of the verb seems to have been 'to conceal one s actions from a person, so as to avoid rousing his anger' even in its later developments the word never came to be quite equivalent '*to propitiate*"

49 BUCK, Carl Darling Words for mountain, sea, river, forest, sky, etc in the principal Indo European languages *Actes du 2me Congrès de linguistes*, 1931, p 204

50 BUDDHA PRAKASH The meaning of *yajna* *SP* (17th AIOC), Ahmedabad, 1953, p 114

the root underlying Persian *ezad* (= god) forms the basis of Hittite *ezateni* and German *essen* (= to eat) *yajña* means 'eating' or 'feast primitive communal assemblies marked by communal feasts they symbolise the restoration of Prajāpati, who is diffused among his creatures to unity the myth of sacrifice of Prajāpati found in various forms in pre-Aryan cultures of SE Asia (including Ṭibet and China) these feasts characterised by merry making and promiscuous sexual intercourse, from this developed the creation rite

51 BURROW, T Sanskrit *rajas* *BSOAS* 12 (*Barnett Comm Vol*), 1948, 645–51

rajas = space, extent, expanse from √ *raj* = to stretch out meaning of later *rajas* is 'dust', 'dirt 'mental defilement — perhaps from √*lag* or √*ruj* (= to be attached) or √ *srj-sraj* (= to attach)

52 BURROW, T Indo Iranica *Siddheshwar Varma Comm Vol I*, 1950, 107–110

discusses| *sphya, sthula trp, srughna, ahladayati, lakṣita ke a brsi*

53. BURROW, T. Sanskrit etymological notes. *Sarup Comm. Vol.*, 1954, 1–13.

..*kalaka, kuhū, √kṣam, kharva, gambhīra, nava, niryūha, priyangu, √bhaṇḍ, matya, marica, lavaṇa, liṅga, lūma, ślakṣṇa, √śliṣ, śvabhra, √saj, sphuliṅga* .

54. BURROW, T. Vedic *iṣ*- 'to prosper'. *BSOAS* 17, 326–45.

..the central meaning is 'thriving' 'food', 'nourishment' are specific kinds of means of 'thriving' .

55 BURROW, T. Sanskrit *kava*- and related words. *S. K. Chatterji Comm Vol.*, 1955, 187–93.

Indo-Ir. base *kav- ku* "to be small" (cf. BAILEY, *TPS* 1954, 144 ff.). *kumāra* derived from this root. *komala, kavāgni, kavoṣṇa, akava* (= not small), *kavari, kavatnu, akūpara*

56. BURROW, T. Skt. *Lubh* 'to disturb' *JRAS* 1956, 191–200.

..homonymy in verbal roots in SK is a recognized phenomenon (cf. J GONDA, "Zur Homonymie im Altindischen", *AO* 14, 161–202; ancient Ind. doctrine on the subject summarized by K. KUNJUNNI RAJA, *ALB* 19, 193–222) *lubh* = to desire, to be greedy, to disturb, for the last sense, cf. *AV* III 10 11, *Ait Br* 2.37; *AV(P)* XIX. 51.2, *ŚPBr* 4 1 1 18

57. BURROW, T. The meaning of the Vedic word *ghoṣad*. *JAOS* 76, 185–86.

. (a propos DUMONT, *JAOS* 75, 117–18) *D*'s explanation is not satisfying..there may have been an original laryngeal suffix (in *sad*) wh may have led to the aspiration of *go* into *gho* . *ghoṣad* = 'abode of cows', or only 'home'..

58 BURROW, T. Nirvacanāni. *AORM* 13, 4–13 (SK. Section).

..*anujirṇā, arnasāti, uśij, smasi, vi gṛṇiṣe, siṣakti, kuluñca*..

59. BURROW, T. Sanskrit *gṛ- / gur-* "to welcome". *BSOAS* 20, 133–44.

60. BURROW, T. Sanskrit lexicographical notes. *Belvalkar Fel. Vol.*, 1957, 3-11.

. √*ard* *rudati* (= to yield to pressure, to give away, to collapse), *prașți* (= horse harnessed by the side of other yoke-horses, or in front of them, a side horse, a leader) B seeks to derive the word from Indo-Ir root (cf BAILEY, *TPS* 1953, 21 ff) *prakș prkș-* "to invigorate," "to strengthen"—cf *ṚV* VII 5 2 (*prșța* = strengthened), *vardhrinasa* (= a species of birds)—cf *MBh* Crit. Ed 8 46 17, in Veda, *vārdhrānasa* (*TS* 20 1, *MS* III 14 20, *VS* 24 39)

61 BURROW, T On the phonological history of Sanskrit *kșam-* 'earth', *ṛkșa-* 'bear', and *likșā-* 'nit'. *JAOS* 79, 85-90

dental + palatal of IE produces *kș* in SK.

62 BURROW, T. Sanskrit *kși-* Greek phthiuō *JAOS* 79, 255-62

examines in detail the labio-velar combination considers *jyā-* (with its different meanings)

63 CHATTERJI, Durgamohan Śabdacarca (Bengali) *Vangiya Sāhitya Parisat-Patrikā* 49, 1942, 144-50

semantic notes on *krșți*, *caturasra*, *manoratha*

64 DAS, Nilakantha Om *Orissa Hist Res J.* 7 (3-4), 149-67

om is primarily an Oriya expression of olden days taken into Vedic lit in much later times no trace of *om* in *RV*, in pre-*Up* lit no real meaning attached to the word in Oriya, *om* or *o* still used as the name of the 'soul or 'person' from Orissa, the Vrātyas carried it into Vedic lit the word *puruṣa* also is originally Oriya

65 DEBRUNNER, A Ved *akșibhyām*. *IF* 53, p 21

66 DEBRUNNER, A Vedisch *mā iśata*, "er soll nicht Macht haben" *Die Sprache* I (*Havers Festschrift*), 1949, 130-35

iśata in such sentences is not conjunctive, but injunctive

67 DEBRUNNER, A Ai *dityavāh*, *dityauhi* *Symbolae Hrozny* 1, 1949, 110-111

68. ·DEBRUNNER, A. Vedica. *S. K. Chatterji Comm. Vol.*, 1955, 72–82.

..1. SIMON's *Kāṭhaka-Index*: some corrections suggested; 2 *agnidh-*, 3. *Vedic Concordance*: a deficiency; 4. *jajanat*; 5. *anarvāk*..

69. DEBRUNNER, A. Das altindische Wort fur die Spinne. *F. Sommer Comm. Vol*, 1955, 20–25.

..(See : *VBD* I—94.33)..

70. DEROY, L. *Le nom de l'Himālaya.*

..(Thesis in manuscript · bei oeffentlichen Luetticher Thesenverteidigung)..

71. DESAI, Jehangir M. Aum and Ahunavar. *PAIOC* (13th Session), Part II, Nagpur, 1951, 527–29.

..the two are not dissimilar. *Ahunavar* as a word is equivalent to *om*, and as a formula it is tantamount to *gāyatrī*

72. DIXIT, G. Śabdācāra—kaupina. (Gujarati) *Buddhiprakāśa* 90, p. 80.

..*kaupina*, a word occurring in Pāṇini's gr, means 'sin'..

73. DUBASH, K. J. OM. *SP* (18th AIOC), Annamalainagar, 1955, 108–09.

74. DUMEZIL, G. Le nom des Aryas. *RHR* 124, 36–54.

. (crit. of THIEME's *Der Fremdling im ṚV*) *ari* = average fellow-countryman..

75. DUMEZIL, G. Ner- et Viro- dans les langues Italiques *Rev. Et. Lat.* 31, 175–90.

..discusses Indo-Ir. terms corresponding to the two concepts.. *nara*, *vira*..

76. DUMEZIL, G. Remarques sur le "ius fetiale". *Rea. Et. Lat.* 34, 93–111.

..discusses Vedic *dhātu-*, *tridhātu-*..

77 DUMEZIL, G Remarques sur 'Augur, Augustus' *Rev Et Lat* 35, 126 51

Vedic *ojas* does not mean 'physical force, but fullness of force', wh eventually enables one to accomplish exploits derived from IE root **aug* considers the use of the word in *RV* compares with Roman thought-complex

78 DUMEZIL, G *Ari, aryaman* *JA* 246, 67–84

a propos Paul THIEME *ari*, Fremder *ZDMG* 117, 96–104

79 DUMONT, P E The meaning of the Vedic word *ghoṣad* *JAOS* 75, 117–18

ghoṣad (*TS* 1 1 2, *TBr* 3 2 2) is nom sing of the stem *goṣadh* (= cattle provider) cf *RV* III 1 23

80 EDGERTON, F *Ātman* *Lg* 19, 116 ff

linguistic evolution of the term *ātman*

81 EDGERTON, F Sanskrit *sahita* 'accompanied', *anuttama* 'supreme' *JAOS* 75, 279

(proceedings of AOS Toronto 1955)

82 EDGERTON, F *Anuttama* and *anuttara* *S K Chatterji Comm Vol*, 1955, 35–37

oldest known occurrence of *anuttama* is in *ChUp* 3 13 7 *anuttara* is an older word it is exclusively Middle Indic *anuttama* is a younger word a sort of superlative of *anuttara*

83 EICH, J Vedica *MSS* 2 (Nachdruck), 1957, 35–46

1 *muhurgir* 2. Zu *RV* V 52.3 (*ati skand*)

84 EMENEAU, M B [Sanskrit *phala* borrowed from Dravidian] *Proc Am. Phil Soc* 98, 1954, 290 ff

85 EMENEAU, M B Some Indian etymologies *Turner Jubilee Vol I* (*IL*), 1958, 71 74

daṇḍa, *doḷa-*, *dhosaka*

86 ESTELLER, A Samskrta *kava-* and related words *IL* 17 (*Taraporewala Mem Vol*), 1957, 29–38

(a propos BURROW, *IL* 16, 187 93) E. adds further points to the problem real forms shd have been *kava-riḥ* and *a kava-riḥ* fem. *a-kavarī* did not exist in the lg. of ṛṣis

87 FALKNER, Margit Ist idg *pelekus ein akkadisches Wort? *Studien zur idg Grundsprache*, 1952, 26 ff.

88 FERRARI, R Sul mōly omerico. *Ist lombardo Sci Lett*, *RC* 88 (1–2), 12–20

Homeric *moly* connected with SK *mulam*

89 FISER, I The problem of the Setthi *Arch Or* 22, 238–66

mainly based on *Jātakas* *śreṣṭhin* does not occur in *Sam*, first in *Ait Br* and *Śān kh Br*, means a man of honour, of high rank, a leader cf *JBr* II 152, *Gopatha Br* 2 1 23, 2 5 9

90 FOWKES, R A Some Brythonic cognates of English *sword* *Lg* 22 (4), 345–46

related to a large group of words including *vrnoti* (= covers), *varayati*

91 FOWLER, A M Expressions for "Immortality" in the early Indo European languages, with special reference to the Rig-Veda, Homer, and the poetic Edda *HSPh* 51, 1940, 318–21

92 FRAENKEL, E Beitrage zur baltischen Wortforschung *KZ* 69, 76 94

tandate, *tandrā*, *tandrālu* etc

93 FRIS O Etymologische Forschungen *Arch Or* 21, 175–81

yantur (not *yantu tur* as THIEME suggests, but *yam* + *tur*) *ṚV* III 27 11

94 FRISK, H ṚV *śipra*. *Le Monde Oriental* 30, 78–89

śipra known in *ṚV* only besides that, it occurs in *MS* I, 19 10 its true meaning already lost to ancient commentators (earlier views Yāska and Sāyaṇa *hanu* or *nāsikā*, *BR* cheek or nose, GRASSMANN lips visor, helmet, LUDWIG HILLEBRANDT jaw, GELDNER moustache, beard lips, CHARPENTIER helmet) acc. to FRISK the word means on the one hand, 'moustache', occasionally lips' (with moustache) on the other hand 'head ornament of an unknown variety etymologically connected with words meaning 'wagging of a tail

95 FRISK, H. *Indogermanica.* Goteborgs Högskolas Aersskrift 44, 1938, 34.

sūra..

96. GHOSH, B K. *Pādānudhyāta.* *IC* 9, 118-20.

. (a propos D C. SIRCAR, "Meaning of *anudhyāta*", *IC* 9, 115-18) .from the Vedic period onwards the word has been used almost exclusively in active sense .

97. GHULE, Krishnasastri. Bhrātṛvya āni sapatna. (Marathi). *Ghule-Lekha-Samgraha*, 1949, 27-34.

..acc. to Pāṇini, *bhrātṛvya*, when *ādyodātta*, means *śatru*, when *antyodātta*, it means *mitra* Varuṇa's sons (=darkness) are *sapatnas*, *sapatnī*=*rātri*

98. GHULE, Krishnasastri Mitra aṇi amitra. (Marathi). *Ghule-Lekha-Samgraha, 1949, 35-36*

mitra first denoted 'sun' and then 'friend' *amitra* (*bahuvrihi*) =*asūryam tamah*, darkness

99. GONDA, J. *The meaning of Vedic bhūsati*. H. Veenman & Zonen, Wageningen, 1939, 27.

. the meaning 'to decorate' etc. is to be found only in post-Vedic lit in Veda, √ *bhūṣ*='to invest with magic power'..

Rev . S KONOW, *AO* 18, 158-59, E. SCHWENTNER, *IF* 59, 109-110

100. GONDA, J. A propos d'un sens magico-religieux de skt *guru*- *BSOAS* 12 (1), 124-31.

101. GONDA, J. Origin and meaning of Avestan *spənta*-. *Oriens* 2 (2), 195-203.

may be related to Vedic *pan*-

102. GONDA, J. Sanskrit *bhaginī*- "soeur". *AO* 21, 23-25.

derived from *bhaga* (=fortune) by *PW* acc. to G, it is to be connected with *bhaga* (=vulva, fem sexual organ), *bhaginī*= uterine sister (cf G MORGENSTIERNE, "*Svasṛ* and *bhaginī* in MIA", *AO* 21, 27-32)

103 GONDA, J The meaning of Skt NAND. *AO* 21, 81-90

in Vedic lit, it means "to accept blessings" and "to bless' (BURROW derives it from Tamil *nantu*, 'to prosper, flourish, be luxuriant, etc")

104 GONDA, J *Ancient Indian ojas Latin *augos and the Indo European nouns in es / -os* N V A Oosthoek's Uit Mij, Utrecht, 1952, 83

first half of the monograph constitutes an investigation of the word hist of *ojas-*, *ugra*, beginning from Veda *ojas* in *ṚV* moves bet the two meanings ' physical strength in extreme measure and "supernatural strength , *ojas* must have denoted a power substance (creative or vital power) and its manifestations in later Veda the idea of powers of fertility begins to be indicated by the word apart from SK it is only in Latin that a magico-religious or sacral sense is attached to this group of words

Rev A BURGMANN, *Anthropos* 49 777 P GAEFFKE *ZDMG* 102, 394-96, M MAYRHOFER, *DLZ* 75, 517, E SCHWENTNER, *IF* 62, 99-101

105 GONDA, J Die Grundbedeutung der idg Wurzel **sneiguh* *KZ* 72, 228-30

sneha, *snigdha* (sticking together of various viscous substances)

106 GONDA, J Purohita *Kirfel Comm. Vol*, 1955, 107-24

original sense of the title *purohita* and the funct ons of its bearer P is so called because, like several d vinit es who are called *purohita*, he holds in front of the person to be pro ected the strength of the potences attaching to his own person as the shield essentially magical significance

107. GONDA, J Semantisches zu idg. *reg* 'König' und zur Wurzel *reg* "(sich aus) strecken" *KZ* 73, 151-67

ancient word for king (*rājan* etc.) is expla ned as belonging to IE root **reg* (SK. *rāj*) in its original sense of "stretching out", the king protecting his subjects by extend ng h s arms and spreading the heavenly blessings over his country (cf GONDA 'Ancient Ind kingship from the rel pt of view" *Numen* 1956)

108. GRAY, L. H. Four Indo-Iranian etymologies. *Lg* 25, 375–78.

. (1) *ṛṣi* (not to be connected with *darś* or *arc*, as suggested by Aupamanyava) may be connected with the group of SK. *ras* (=roar, yell, cry), *rasana*, *rasitr* (IE base * *rese-*) .Veda is called *śruti*, wh fact may confirm this suggestion (2) *nāra* (=water) to be connected with SK. *snāti* (=bathe), *snauti* (=drip)..

109. GRAY, L. H. Two Sanskrit etymologies. *Siddheshwar Varma Comm. Vol I*, 1950, 104–06.

..*ṛṣi*; *nāra*. (see above).

110. HAMP, E. P. Vedic *īmahe*. *I-IJ* 2 (3), 229–30.

111. HARA, Minoru. A note on the Sanskrit word *ni-tya-*. *JAOS* 79, 90-96.

. *ni+tya* (=found inside of)..this meaning applied to some Vedic passages..

112. HARIYAPPA, H. L. On the name Śunaḥśepa. *PO* 13 (1–2), 34–46

..ugliness of the name Ś. and of the antecedents of his personality is a later fancy .original significance of the name is " pillar of happiness"..

113. HARIYAPPA, H. L. The Ṛgvedic word *parvata*. *Hiriyanna Comm. Vol.*, 1952, 31–37.

. discusses the morphology and accent of *parvata*, with particular ref. to Sāyaṇa's *bhāṣya* acc. to author, the *prakriyā* of the word *parvata* as given by Sāyaṇa on *ṚV* I. 19.7 (√*parv* + *atac*, or *parva* + *tap*) is wrong..

114. HARMATTA, J. Three Iranian words for "Bread". *AO* (*Hung.*) 3 (3), 245–83.

..derived from the form * *najna*..cf. SK. *nagna* .

115. HARSHE, R. G. A new interpretation of the word *apsaras*. *ALB* 21, 263-81. (also in *SP*, 15th AIOC, Bombay, 1949, 131-32; *SP*, 19th AIOC, Delhi, 1957, p. 24.)

apsarasah were probably dancing girls introduced into the Aryan fold white traffic bet Egypt and Middle East Ur was its chief centre and Urvaśi was an inhabitant of that city *apsaras* derived from *ab* (old Egyptian word meaning 'to dance) and SK *sr*, that is, ' *moving in a dancing manner*

116 HAVERS, W Kratu *Anthropos* 49, 201 ff

somatic basis for the meaning of this word (cf K ROENNOW s work)

117 HENDRIKSEN H Etymologien *IF* 56, 21–28.

(1) Lat *cura* SK *keyah* (2) SK *ślakṣnah*

118 HENDRIKSEN, H On the meaning of Skr *bhavati* *AO* 20, 206–15

meanings of *as* and *bhū* are distinct *as* means to be', and as a rule it functions as a copula (cf *Ch Up* VII 1 3 *so ham mantravid eva smi na atmavid*) the III per present not employed as copulas—they have the meaning 'there is 'there exist *bhū* often expresses the inchoative to become (wh sense never occurs with *as*) this meaning is the original one *bhavati* indicates what recurs regularly (on certain conditions) and it has an iterative tinge this meaning of present indicative of *bhū* is particularly conspicuous in Vedic prose lit

119 HEROLD, E The interpretation of the Vedic "kakutsala' *Charisteria Orientalia J Rypka*, Prague, 1956, 100–102

AV XVIII 4 66 *kakutsala* = small child (*BR* WEBER) not translated by WHITNEY head (SHENDE) acc to H *kakud* = top upper part *sala* (*sr sar* = flow) = liquid *kakutsala* = liquid of the top sperm (= penis) proh bition of so-called brother sister incest is indicated in this passage (also cf author s A contribution to the interpretation of *AV* I 14 4, *Arch Or* 24 117 ff)

120 HERTEL, J [atman] *Abh Sachs Ges Wiss* (philol hist Kl 41), 1931, 111, 118, 140

the etymological correspondence of *atman* with Atem is rejected

121 HOENIGSWALD, H M A Latin trace of the construction *dutā radhāmsi* *Turner Jubilee Vol I* (*IL*), 1958, 232–34

..in *ṚV* I. 22.8 cf. Latin *nōmenclātor* (= caller of the name), where *clātor*, like a participle, governs *nōmen* as its direct object..

122. HOFFMANN, K. Vedische Namen *WuS* 21, 139-61.
..Kaurama, Kaśu; Kaṇva..

123. HOFFMANN, K. *Die alt-indoarischen Worter mit -ṇḍ-, besonders im Ṛgveda.* Univ. Munchen, 1941, 558.

. (Dissertation : typescript) (1) Phonetics; (2) Complete list of words with *-nd-*; (3) Hist. of research in the field; morphological investigations (studies on : *danda, 'canda, ānḍa, kunda, pinda, maṇda, mandala, pāṇdu, pundarika, mandūka, tandula, tunda baṇḍa*); (4) *ṚV* words with *-nd-* . their dialectical, geographical, cult-hist. and rel-hist. study (studies on *śānda, śanda, mārtānda*)..

124. HOFFMANN, K. Die angebliche Wurzel *bhres*. *Schubring Comm. Vol.*, 1951, 19-24.

..*ṚV bhreṣate* is conj aor. of *bhrī*..*bhreṣam nit* .

125. HOFFMANN, K. Vedische Studien. *MSS* (*Sommer Professorship 50th Anniversary Vol*), 1952.

..(1) *mṛṣā astu*, (2) *uran-* (*ŚPBr.* XI 5 1 2; *ṚV* X. 95.3 : *urāmathi-*)..

126. HOFFMANN, K. Jungawestisch *zazāite*. *MSS* 4, 1954, 45-52

..Vedic *jihāte* .

127. HOFFMANN, K. Vedisch "gamati". *MSS* 7, 1955, 89-92.

128. HOFFMANN, K. Altpers. *afuvājā*. *F. Sommer Comm. Vol*, 1955, 80-85.

..Vedic *apvā* (= anxiety for death) .

129. HOFFMANN, K. Ved. *uraṇ-* 'Lamm'. *MSS* 1 (revised reprint), 1956, 61-62.

130. HOFFMANN, K Zwei vedische Wortsippen. *MSS* 10, 1957, 59-71.

..(1) *kava-* (2) *drś*. improvements in *JBII.* 258-59 .

131. HOLTHAUSEN, F. Wortkundliches. *KZ* 71, 49–62.

..*avas, oman, tāmyati*..

132. HUMBACH, H. Homerisch Aktorione Molione. *MSS* 1, 1952.

..*sudānu; sudās, atithi*..

133. JAIN, Kamta Prasad. Kāmpilya. *B. C. Law Vol.*, Part II, 1946, 239–42.

..*kāmpila* mentioned in *YV* .*kāmpilavāsinī* is the king's chief queen..

134. JANERT, K. L. *Śakata*. *KZ* 71, 108–09

..naming of wagons from the thing carried by it (*anas*), or from a part of it (*ratha*) *śakata* = *sakata* = *sa* + *kata* = one with an intertwined tilt (cf *Āp ŚS* XI 6 3 *sacchadih*).

135. JANERT, K. L. *Sinn und Bedeutung des Wortes dhāsi und seiner Belegstellen im Rgveda und Awesta*. Otto Harrassowitz (Göttinger asiatische Forschungen-7), Wiesbaden, 1956, 83.

. acc to J, *dhāsi* is to be derived from *√*dhani* (= to stream) . *dhāsi* = stream (of butter) cf. *dhārā*..

Rev : H BERGER, *ZDMG* 108, 413–15, H P. von KAMPTZ, *OLZ* 1959, 59–61; L. RENOU, *JA* 244, 321–22, B SCHLERATH, *Oriens* 10, 190–92 (*dhāsi* is better derived from √*dhā* : whatever is put; a seat. or from √*dhā* [*y*] . nourishment)

136. JOSHI, D. P. The ṛta. *SP* (15th AIOC), Bombay, 1949, 7–8.

. from √ *ṛ* = to go : "course of things"...

137. JOSHI, D. P. History of the word mimāmsā. *SP* (18th AIOC), Annamalainagar, 1955, 35–36.

..begins with *TS* VII 5 7 1. investigation of a doubtful pt. in ritual or philosophy..

138. KANE, P. V. The word *vrata* in the Ṛgveda. *JBBRAS* 29, 1–28.

..(mainly controverts APTE, "All about *vrata* in *ṚV*", *BDCRI* 3, 407–88). (discusses earlier views . *BR* . *vrata* from √*vr* = to choose, MAX MUELLER : from √*vr* = to protect; WHITNEY : from *vrt* = to proceed, APTE · *vrata* = route or circular path, periodical movements round the sky). K. accepts derivation from √*vr* = to choose, to will . *vrata* = command, rel practice. *rta* = universal cosmic order, *vrata* = laws or ordinances laid down by gods, *dharman* = rel rites .

139 KARAMBELKAR, V. W. Balāsa *SP* (18th AIOC), Annamalainagar, 1955, p. 10

b. = erysipelas..

140. KASHIKAR, C. G Ṛgveda X 85 30 me vāsas sabda kā artha. (Hindi). *Vedavāṇi* 12 (4), 20–22

..(a propos YUDHISTHIRA's paper on the subject in *Vedavāṇi*, Aug. 1959)

141 KATRE, S. M. On Sanskrit *priya-vāsas*—"wife". *M P Khareghat Mem. Vol. I*, 1953, 259–61.

. the word occurs in this sense in *MBh*, Ādi, 70 28cd K finds parallels in *ṚV* III 8 4, I 124 7, etc.

142 KATRE, S M A note on Indic *diśati*, "says". *Chitrav Comm Vol.*, 1954, p. 43.

. (ref to EDGERTON's note on *diśati* in *Woolner Comm Vol*, p 88) K. shows that this meaning of the root is recorded by Patañjali..

143 KESHAVADEVA Ārya (Hindi). *VJ* 2, 178–83.

144. KOSAMBI, D. D. The Sanskrit equivalents of two Pali words. *ABORI* 32, 53–60.

. (1) *sammāpāso* = *śamyāprasah* (*ĀpŚS* 3 10 9), (2) *vassakāra* = *varṣyakāra* .

145. KORINEK, J. O puvodu slov typu GK *chachoz*, SK. *aka-*, *pāpa-* *LF* 68, 85–94

146 KRETSCHMER, P. Altindische Zeugnisse fur die Gattenliebe der Wildente Penelops. *Anzeiger d. Wiener Akad. der Wiss.* 84, 1947, 33–35.

. against the etymology of *cakravāka* suggested by V. PISANI (*Paideia* 1, 339 ff) .

147. KROGMANN, W. Obodriti. *KZ* 65, 138–40.

. *udrah*, *samudrah*..

148. KRONASSER, H. [*lākṣā*] *Archaeol. Austriaca* 18, 100 ff.

..THIEME's suggestion that *lākṣā*, *lakṣa*, Lachs, etc are connected is doubtful .

149 KUIPER, F B J. [*nema-*] *Glotta* 21, 280 ff.

150. KUIPER, F. B J [*vāśā*] *AO* 12, 191 ff.

151. KUIPER, F. B. J Indoiranica (Schluss). *AO* 17, 17–64

152 KUIPER, F B. J Vedic *sadhis-*, *sadhastha-*, and the laryngeal Umlaut in Sanskrit *AO* 20, 23–35.

sadhiṣ- from IE **sedH-s-*, *sadhas-* from IE **sedH-es-* also discusses *śimi*, *sina-*, *sima-*, *timira-*

153 KUIPER, F B. J. *Proto-Munda Words in Sanskrit*. Verh d. Kon NAW, Afd. Letterkunde, N R, 51 (3), 1948.

a study of 70 SK words and groups of words of generally un-Aryan aspect, together with a discussion of pertinent proto-Munda sound-changes

154 KUIPER, F B J. Nâropi Chalkôi. *MKNAW* (Lett.) 14 (5), 1951, 201–27.

Vedic *sūnara-* "youthful", *sūnṛta-* "vital strength". association of *sūnṛta* with wealth and munificence, places it against the background of Vedic cosmology also discusses *śikṣānara-*, *vaiśvānara-* cognates in GK

155 KUIPER, F B J. The three Sanskrit roots *añc-/añj-*. *Vāk* 2, 36–99

. in SK, there are 3 pairs of roots, each of them consisting of the variants *añc-* and *añj-*, wh may be distinguished as follows. (1) "to bend, bow", (2) "to go", (3) "to show, manifest, mark, adorn". discusses *vyañj* and *samañj* in Vedic. evidence of Vedic lit..

156. KUIPER, F. B. J. Two Rigvedic loanwords *Debrunner Comm Vol*, 1954, 241–50.

even in the oldest Vedic texts, the influence of aboriginal Ind lgg has been greater than is generally realized (1) *kaparda*, (2) *sthanu*

157 KUIPER, F B J Rigvedic loanwords *Kirfel Comm Vol*, 1955, 137–85

study of all *RV* words that may be borrowings from Munda or Dravidian

158 KUIPER, F B J Rigvedic sahasvan *AORM* 13, 1957, 14–18 (SK Section)

the word occurs only in *RV Sam* (13 times) its formation not so far explained may be explained on the basis of technique of versification this voc can t belong to a stem in *van* or *vant*

159 KUIPER, F B J Avestan *mazda* *I-IJ* 1 (1), 86–95

(earlier theories of KONOW M W SMITH B GEIGER K. BARR DUCHESNE-GUILLEMIN discussed) no support for *mazdah* posited by BARTHOLOMAE relation of *mazda* to Vedic *medhā* *sumedhas* supported

160 KUIPER, F B J *Vācārambhaṇam* *I IJ* 1 (2), 155–59

rambh is obviously an extension of IE * *rem* (= to support) *vācarambhana* is a *bahuvr hi* compound meaning 'based on *vak* *Ch Up* 6 1 4 ff continues *RV* sense the passage further involves the necessity of regarding *vacarambhana* *vikara*, and *namadheya* as three predicates

161 KUIPER, F B J Vedic *sadhastha*, n 'seat' *I IJ* 1 (4), 309–11

s connected with √*sad* (and not √*sthā*) analysis *sadha* + *stha* has no authority in *upastha* *sadhastha* an antique use of *tha* as a secondary suffix seems to have been preserved

162 KUIPER, F B J *Ucch*(*l*)*ankha*, m, Jaim Br II 370 (1) *I IJ* 1 (4) p 311

CALAND s reading *ucchlankha* is correct, this is borne out by *AV* X. 2.1

163. KUIPER, F. B J *Nyañcani-* "Refuge", Ath. S. V. 5 2d *I-IJ* 2 (2), p. 157.

> (ref to K N DAVE, *Lac and Lac Insect in AV*, Nagpur, 1950) acc to ROTH, *n* = "lap', BLOOMFIELD "refuge", WHITNEY "hiding place", THIEME suggests the reading **nyañjani* (= "paint") *n* = "rufuge" seems to be supported . cf *MS* I 8 2, *KS* VI 2

164 KUIPER, F B J Rigvedic *kirin* and *krīḷ-* *Turner Jubilee Vol. I* (*IL*), 1958, 349-62.

> *ṚV krīḍ* = "leap, frisk, dance", may have been derived from a foreign word **k d*, thus *krīd* may be connected with *kir* so *kirin* = dancer

165 KUIPER, F B J Skt *adrśam* Gr *edzachou* *I-IJ* 3 (3), 205 06.

166 LESNY, V Stind. *mama* *LF* 67, 195-97

167 LIEBERT, G Über einige Wörter fur "jetzt, nun" im Rigveda *Aersbok for losaret* (1949-50) Lund 1956, 66-81

> *ṚV* distinct from other Vedic lit , related to older stratum discusses use of the adverbs *idā*, *id'in m*, *nunam*, and the adj *nūtana* in *ṚV*

168 LIMAYE, V P On the etymology of three words in the Ṛgveda *nihāra*, *nihākā*, *migut* *PAIOC* (15th Session), Bombay, 1951, 255-59.

> all the three derived from √*snih* (*nih*) original word was *snigh*

169 LOMMEL, H Vedische Einzelheiten *ZDMG* 99, 225-57

> (1) Śyāvāśva (*ṚV* V 61), (2) Saraṇyu Saṁjñā (X. 17)

170 LÜDERS, H Sanskrit *muktā*, *muktāphala*, *phala* *Philologica Indica*, 1940, 179-90

> (originally pub *KZ* 42, 193 206) *mukta* (not from √*muc*) is false sanskritisation of *mutta* (MIA 'stiffened, frozen) ancient view re origin of pearls in *AV* IV 10, XIX 30 5 *phala* used in *ṚV* in quite a general sense (*not in the sense of a* "ripened fruit ') acc to L, *phala* and *mukta* have the same sense of "stiffening, freezing '

171 LÜDERS, H Vedisch *grh-* *Philologica Indica*, 1940, 561-66

(originally pub *KZ* 52, 99-105) *RV* V 32.12, VIII 21 16. forms of *grh* occur, meaning is controversial *grh* (= to long for anxiously) to be connected not with *grabh* but with *grdh*..

172 LÜDERS, H Vedisch *śama-* *Philologica Indica*, 1940, 591-95

(originally pub *KZ* 56, 282-87) in *RV* I 32.15, *śamasya* in contrast with *śrngiṇah*, LIDEN (*KZ* 40, 257 ff), therefore, assumes that *śama* = hornless LUEDERS supports that explanation

173 LÜDERS, H Vedisch *hesant*, *hesa*, *hesas* *Philologica Indica*, 1940, 751-84

(originally pub *AO* 13, 81-127)

174 MADHAVANANDA, Swami Some philosophical terms *Ved Kes* 44, 352-53

śraddhā, *antaryamin*, *kṣetrajña*, *puruṣa*, *prakṛti*

174a MANGAL DEVA, Sastri 'Go' sabda ke artho kā vicāra (Hindi) *Premi Comm Vol*, 90 94

175. MANOHAR. Vedartha para eka drsti (Hindi) *GKP* 12 (8-9), 82-86

considers *agni*, *rudra*

176 MAYER, A Zwei Inselnamen in der Adria *KZ* 70, 76-106

formation of the name, *parjanya*

177 MAYRHOFER, M Etymologische Miszellen *REIE* 4, 409-12

Vedic *amah* (this ')

178 MAYRHOFER, M Beitrage zur altindischen Etymologie *Arch Ling* 2, 39-45, 132-39

sunara prajjah, *sandika*, *str*, etc

179 MAYRHOFER, M [emusa] *DLZ* 71, 1950

austro-asiatic etymology pre-Aryan char of the mythology related to this animal (bear)

180. MAYRHOFER, M. Etymologische Miszellen. *Arch. Or.* 18, 68–77.

181. MAYRHOFER, M. [śambara]. *Saeculum* 2, p. 59.

..concept of S. traced back to pre-Aryan totemic stag-god..name derived from austro-asiatic stem..

182. MAYRHOFER, M. Old Persian *kunautiy* : Sanskrit *śṛṇoti*. *JAOS* 72, 110-11.

..*śṛṇoti* from *śrū* is quite an abnormal form..*sunoti* coming from *śrnoti* already existed in popular speech in Vedic times; *śṛnoti* is the result of re-sanskritization of it by Vedic poets .

183. MAYRHOFER, M. Awestisch *arədra-*. *Arch. Or.* 20, p. 342.

. it was believed that the word was formed with *dh*-extension of √*ar* (in *ṛta*) M thinks that it is equivalent to *ārdra* (= wet).. semasiological development from 'wet' to 'holy' is quite possible.

184. MAYRHOFER, M. [*lākṣā*] *IL* 12, 19 ff

..from √*raj* (= to become red)

185. MAYRHOFER, M. Gibt es ein idg. **sor-* "Frau"? *Studien zur idg. Grundsprache*, 1952, 32 ff

..(answer is 'no')..

186. MAYRHOFER, M. [*lākṣā*]. *Studien zur idg Grundsprache*, 1952, 45 ff.

187. MAYRHOFER, M. Lack *GRM* 3, 1953, 71–75.

188. MAYRHOFER, M. Hethitisch *eku-* "trinken" und die vedische Bedeutung von *aśnāti*. *KZ* 71, 45–48.

..in 10 out of 14 passages, *aśnāti* means "to drink". (in all passages, "cultish drinking")..

189. MAYRHOFER, M. Altindisch *aṃhati-/aṃhiti* "Gabe". *Arch. Or.* 21, 440-41.

190. MAYRHOFER, M. Zu ai. *strī* "Weib". *KZ* 72, 118–20.

..(ref. to V. PISANI, "Sanskrit *strī*", *KZ* 71, 241–43: *strī* has no corresponding form in any idg. lg except new-Awestan)..

191. MAYRHOFER, M. Idg. **seud-* "ruhen". *KZ* 73, 116 ff.

192. MAYRHOFER, M. Altindisch *lākṣā* : Die Methoden einer Etymologie. *ZDMG* 105, 175–83.

..(a propos THIEME: *Die Heimat der idg. Gemeinsprache*) M. derives the word from **reg-* (= to become red). also considers etymologies of *hima haima* and *mūṣ*..

193 MAYRHOFER, M. Vedic *ga(m)bhīra-* : Avestan *gufra-*. *S. K. Chatterji Comm. Vol*, 1955, 38–40.

194. MAYRHOFER, M. Altindisch *Castana-* bei Ptolemaios. *Beiträge zur Namenforschung* 8, p. 109.

195. MAYRHOFER, M. *Aschos. Gedenkschrift Paul Kretschmer* II, Wien, 1957, 36–39.

..*vraska-*, *vrścati*..

196. MAYRHOFER, M. Sanskrit *Dharuṇa-* and Greek Thelumna. *IL* 17 (*Taraporewala Mem. Vol.*), 1957, 103–04.

..both to be derived from IE **dher*..

197. MAYRHOFER, M. Gedanken zum Namen Himālaya. *I-IJ* 2 (1), 1–7.

..(summary in *Anthropos* 53, p 628) (*hima* + *ālaya*-this meets with difficulties; derivation from Tamil *malai* "mountain" also suggested). acc. to M., *himāla* is just modernisation of Vedic *himavat* (cf. *rasāla* from *rasavat*); further extension thro' MIA *-ya-*. the word *himālaya* has nothing to do with Kassite Goddess Simalia..

198. MAYRHOFER, M Zwei indische Miszellen. *Turner Jubilee Vol. I (IL)*, 1958, [illegible].

. (1) Vedic *vīrapśa-* (BLOOMFIELD's suggestions that *vīrapśa* and *vīrapśin* as nouns are primary, that the verb *vi rapśate* is secondary, and that *vīrapśin* is connected with **vīra-psu-in* find support in Umbric parallel, *u(e)iro pequo* (2) an Ind. colour name in the Nuzi-texts (*paritanna* to be connected with *palita* "grey")..

199 MAYRHOFER, M Uber einige arische Worter mit hurrischen Suffix *Annali* (sezione linguistica) 1 (1), Naples, 1959, 1-11

marlannu (*marya*), *man nnu* (*mani*), *babrunnu* (*babhru*)

200 MAYRHOFER, M Altpersisch *Hamātar-* *Annali* 1 (1), Naples, 1959, 13-14

connected with Vedic *sam-matar*

201 MAYRHOFER PASSLER, E. Uber den sakralen und expressiven Charakter der indogermanischen Langdiphthonge *KZ* 71, 81-89

considers *amutra-iha*, *bh ma* *dyauh* *nauḥ*, *ūdhar*, *putra*, *bhavati*, *oṣṭha*, *rah*, *rayi*, *bhrūna*

202 MEHENDALE, M A Vedic *akhkhala* Pali *akkula* *Belvalkar Fel Vol*, 1957, 12-15

ṚV VII 103 3 *akhkhal krtya* Pali *akkula* (= bleating of a goat) connected with *akhkhala* (cf *Udāna* I 7 where *ajaka-l paka* Yaksa is said to have frightened Buddha with *akhkhala* sound that is goat-sound) *akhkhalikrtya* may then be connected with *ajamāyu* frog acc. to VII 103 6 and 10 *pṛśni* frogs were *gomāyu*, and *harita* frogs were *ajamāyu*

203 MEHENDALE, M A Vispala a possible case of Vedic haplology *BDCRI* 18 (*Taraporewala Mem Vol*), 58-60

viśva vārā *viśva rā* *viśpa rā* *viśpalā*

204 MEHENDALE, M A Vedic yātumavant *SP* (20th Session), Bhubaneshwar, 1959, p 14

word occurs only in *ṚV* (four times) word was analysed as *yatu* + *mat* + *vat* why double suffix? M suggests (1) *yatuma* (*yātu* + secondary derivative *ma* something possessing magic) + *vat*, (2) *yatumāvat* those engaged in magic and deception

205 MEID, W Zur Bedeutung und Bildung von altindisch *damūnas* *IF* 63, 151 62

(cf V PISANI *KZ* 72, 213-17 *dam* = house, *unas* = pleasure) acc. to M., *damunas* (Lat *dominus*) = (house-) lord to be analysed as *damu* + *nas* this is supported by similar word formations in other Idg. lgg.

206 MICHALSKI, S Étude sur le mot *kṣoṇi* dans le Ṛgveda *Rozprawy Komisji Jezykowej* 1, 69-80

207 MITRA, Kalipada Fanciful derivation of words *IHQ* 28, 273-79

om, *mānuṣa*

208 MORGENSTIERNE, G Svasā and Bhaginī in modern Indo-Aryan *AO* 21, 27-32

209 MORGENSTIERNE, G A Vedic word in some modern Hindukush languages? *Sarup Comm Vol*; 1954, 30-33

Khowar, Kati and Prasun words for rhubard are similar they go back to **svātara* perhaps to be connected with Vedic *śvitra-śvaitrya*

210 MORGENSTIERNE, G "Mushroom" and "Toad stool" in Indo Iranian *BSOAS* 20, 451-57

210a MOTILAL, Sarma *Bhāratīya dṛṣṭise "vijñāna" śabda ka samanvaya* (Hindi) RVTSS, Jaipur, 1957, 134

211 NARAHARI, H G On the words *karma* and *samsara* *Vak* 5, 132-35

212 Saṁskṛtame sarasvatī śabda (Hindi) *NPP* 47, 305 309

different meanings of the word *sarasvatī*

213 OERTEL, H Ai *vilabha* fur *vadabha* und *vagara* fur *vagurā* *KZ* 69 29-30

JBr II 115 257

214 PAI M G Later Satavahanas *NIA* 8, 40-50

can the name *Pulumāyi* be the prakritisation of *purumāya* epithet of Indra (*ṚV* III 51 4)?

215 PALSULE G B A note on the word *lavanya* *ABORI* 32 261-62

from **rāmanya*

216. PANSE, M. G. Old Marathi *avasvara* and Vedic *ava √svṛ*. *BDCRI* 18 (*Taraporewala Mem. Vol.*), 47–54.

..*avasvara* = lower tone than normal..

217. PINNOW, A. Untersuchungen zu den altindischen Bergnamen. Freie Univ., Berlin, 1952.

..(Dissertation)..some parts of this are published in *Beitraege zur Namenforschung* 6, 36 ff. *himālaya* connected with **mal-* "mountain" (Tamil · *malai*)..

218. PISANI, V. Indo-iranica. *RSO* 18, 91–115; (addenda), 399–400.

219. PISANI, V. Noterelle ario-tocariche. *Acme* 1 (3), 313–23.

..*upa barbṛhi*: an intensive form of *bhṛ-*, *madugha*. *AV* haplology of *madhudugha* (*ṚV*), *iḍā* from nom *iḍ* to *iṣ*.

220. PISANI, V. Ai. *mlecchaḥ*, pāli *milakkha-* *IF* 57 56–58.

221. PISANI, V. [*lākṣā*] *Paideia* 6, 184 ff.

..(ref. to THIEME's article in *KZ* 69, 209 ff)

222. PISANI, V. Note linguistiche . sul tipo sanscr. "satyasya satyam". *RSO* 27, 88–92.

. (ref. to OERTEL's paper on the subject) P refers to analogous expressions in cl. SK. (*ābharaṇasya ābharaṇam*, *Vikramorvaśīya* II. 22) (English idiom "above the sense of sense")..

223. PISANI, V. Umbrisch *rusem-e*, lateinisch *rusor*, sanskrit *rodasī* und eine indogermanische Erdgöttin. *ZDMG* 102, 62–65.

..*rodasī* is one of the few Vedic instances of fem. dual in -ī; it is an elliptic dual .

224. PISANI, V. Kośapariśiṣṭāni. *Vāk* 2, 1–25.

..a list of imp. words wh. are not registered in *PW*, or wh., having been registered, needs supplementary explanations includes many Vedic words..

225. PISANI, V. Sanskrit *strī*. *KZ* 71, 241–43.

..*strī* = **sūtrī* (birth-giver). *ṚV* IV. 6.7..

226. PISANI, V. Sanskrit *damūnas*. (Ein sprachwissenschaftlicher Mythus). *KZ* 72, 213–17.

..(1) in *damūnas-* is included the noun meaning "house"; it is not a primary form, (2) there is no suffix *nas-*; (3) not *damū + nas*: but *dam + ūnas*, a *bahuvrīhi* compound. "whoever enjoys in house", "friend of the house"..

227. PISANI, V. Indoiranische Miszellen. *ZDMG* 107, 551–53.

..word for "land" in certain oriental lgg. adj 'water-rich' (Aw. *āfant-*: *āpa-vat*) used in one group of lgg to denote land..

228. PIZZAGALLI, A. M. Sull'etimologia di sanscrito *rshi* *RIL* 73, 1940, (reprint) pp 10.

229. PORZIG, W. *Alt* und *jung*, *alt* und *neu*. *Debrunner Comm. Vol*, 1954, 343–49.

..Vedic *sana-*, *jarant-*, *nava-navyas*.

230. RAGHAVAN, V. *Maṇḍapa*, *maṇḍa*. *IL* (*Bagchi Mem. Vol*), 1957, 96–100

..*maṇḍa* = raised platform (cf *ŚPBr*. II. 3 3 15) *maṇḍapa* = that wh. protects a *maṇḍa*.

231. RAHURKAR, V. G. The word *ṛṣi* in the Veda. *BDCRI* 18 (*Taraporewala Mem Vol.*), 55–57. (also in *SP*, 17th AIOC, Ahmedabad, 1953, p. 15.)

. various explanations: (1) *TA* derives *ṛ* from *abhi-ā-ṛṣ* (= to go forward), (2) Sāyaṇa: *Nirukta*: *ṛṣiḥ darśanāt*; (3) *ŚPBr*: from √*riṣ* (= to toil hard); (4) UHLENBECK connects it with Avestan *erešya* (= right doing), (5) TARAPOREWALA: from *ṛṣ* (= truth, righteousness); (6) GRASSMANN: from √*arṣ* (to flow); (7) G BLOCH: √*arṣ*, *varṣ*, *ṛṣi* as rain-magician; (8) *PW*: √*arc* (= to praise), (9) GRAY: √*reṣ* (= roar). acc. to R., whatever the correct etymology, the concept of *ṛṣi* has all along been taken to include ideas related to poetic and prophetic vision, super-sensual knowledge, righteousness, and ecstacy..

232 REDARD, G Du grec *dékomai* "je reçois" au Sanskrit *atka-* "manteau" Sens de la racine **dek-*. *Debrunner Comm Vol*, 1954, 351-62

233 RENOU, L Le mot *ari* et le nom Aryens *JA* 231, p 280

234 RENOU, L L'acception première du mot Sanskrit *yoni-* *BSL* 41, 18 24

original meaning of *yoni* is ' way , derived from √*yu* (= to set in motion)

235 RENOU, L Vedique rtu *Arch Or* ,18, 431-38

(English version in *IC* 15 [*Barua Comm Vol*] 21 26) *rtu* can t have the restricted sense of season in *ṚV* acc to R. *rtu* indicates the distributive ' function in virtue of wh the officiating priests and gods are bound acc to a fixed scheme to the appointed aims (*ṚV* I 15, II 36-37) *in other words in an enumerative series*, *rtu* marks the factor of division morphologically, *rtu* is a noun of action meaning effective ' (like *kratu*, *hetu* *yātu*) ' in *ṚV* II 13 1, *rtu* is called mother of Indra , that is, the power on account of wh Indra has introduced order into the primitive anarchy

236 RENOU, L Two Vedic words *upāṁśu* and *tūṣṇīm* *PAIOC* (15th Session) Bombay, 1951, 265 66

upāṁśu = in a low voice (' breathing of Prajāpati *aṁśu* = *soma* stalk), *tūṣṇīm* = silently

237 RENOU, L. Études védiques *JA* 240, 133-54
Vedic word *virāj*

238 RENOU, L List of words and forms in the Samaveda. *Vāk* 2, 100-116

words and forms from both Kauthuma and Jaiminiya recensions of *SV*, wh are missing in *ṚV* or occur there in different sense

239 RENOU, L. On the word *ātman* *Vāk* 2 151-57

since *ṚV*, *ātman* denotes something wh is at the base of the animated char of living beings its use near to that of *āyus* in *Br*, *ātman* is not unitary or simple notion, it is not body, nor person, nor soul nor breath but something participating in all these elements, it is something wh completes a given element

..*parasmaipada* forms of *ji* are of almost universal occurrence throughout the extant Vedic lit. (*Sam*: 560 times; *Br.*: 363 times; *Up.*: 32 times)..in some of the only 9 cases, where *ātmanepada* is used, the forms are obviously corrupt as they offend against metre ..commentators on *Mundaka* III. 1 6 (*satyam eva jayate*) belonging to the three Vedānta schools accept the reading *jayati*..

255. SCHAEDER, H. H. Untersuchungen uber die Namen der Axt. *Munchener idg. Fachtagung*, Sept. 1953.

256. SCHELLER, M. Griech. *gnēsios*, altind. *jātya-* und Verwandtes. *Debrunner Comm. Vol.*, 1954, 399-407.

..*ṚV* VII. 4 7-8: *jātya* and *anyajāta*. adoptive son..'adoption' attested in ancient Greece and India may go back to IE times..

257. SCHLERATH, B. *Śipiviṣṭa*-Epith. of Viṣṇu. *Oriens* 8, p. 321.

..from *śip- "to snap. to sip" and *viṣ* "to seize".."One who seizes with the jaws (*siprā*)". inversion of *viśiśipra* (name of a demon in *ṚV*)..

258. SCHMID, W. P. Vedisch *īmahe* und Verwandtes. *IF* 62, 219-39.

..*īmahe* (=we request; beg: occurs a hundred times in *ṚV* and *AV*) to be traced back to **yā* (=to long, demand, beg), different from √*yā*=to go **yā* also in √*yac*..

259. SCHMID, W. P. Vedisch *uve*. *IF* 63, 144–50.

..*uve* (*ṚV* X. 86 7) is connected with Māhārāṣṭri *u* (*v*) *a*- (to see)..

260. SCHMID, W. P. Indo-Iranisch *nam*- 'schlagen'. *IF* 64, 113–118.

..√*nam*, with acc. sing. *vadhar* and instr. pl *vadhasnaih*, means "to strike" and is to be distinguished from √*nam* (=bow down, bend). it is, however, preserved only in *ṚV* (not in later Veda or *Avesta*), and on the Iranian side by the Ossetic lg. ..

261. SCHNEIDER, E. Alt-indoarisch *matya-*, n "Knuppel" als bäuerliches Werkzeug. *WZKM* 47, 267–305.

262 SCHWENTNER, E. Ai. *thuthukṛt*, *ghughukṛt* und Verwandtes. *KZ* 66, p. 127.

..name of a specific bird..

263. SCHWENTNER, E. *Kākaḥ, kā, kacken*. *IF* 59, p. 89.

264. SCHWENTNER, E. Etymologische Miszellen. *KZ* 69, 244–47.

. *kiki, kikidivi*..

265. SCHWENTNER, E. Der Specht als Holzschläger in den idg. Sprachen. *KZ* 73, 112–13.

266. SCHWENTNER, E. Ai. * *lomata-, lomaṭa-ka-* "Fuchs". *KZ* 73, p. 175.

267 SCHWENTNER, E. Kleine Wortstudien *IF* 63, 29–39.

. périphrases temporelles en GK, Vedic, Avestan .

268. SEHGAL, S. R Meaning of kāmadugh in Āpastamba Śrauta Sūtra VI. 1.5. *NIA* 8, p 54

kāmadugho is an incorrect reading, has no support of Vedic trad nor of Pāṇinian grammar *MS* I 8 6 reads *sahasram tena kāmadughā avarundhe*, wh is correct. *kāmadughā* is preserved in *BaudhŚS* .

269 SEHGAL, S. R Prepositional element in the word apāmārga. *Siddheshwar Varma Comm Vol I*, 1950, 162–63.

PW derives *apāmārga* from *apa* + *ā* + *mṛj* *padapāṭha* on *Mādhyamdina Sam* (35 11) says *apāmārge 'ty ap-mārgaḥ*..original word is to be derived from *apa* + *mṛj*, wh is supported by *Sam* evidence (*AV* IV 18 7, 8, VII 62. 2, 3)

270. SEN, Nilmadhav A note on *śva-ghn-in*. *JOIB* 1 (4), p. 369.

. (ref to V M APTE's article in *ABORI* 31, 165–68)..acc to SEN, cognates of *śvan* (like Latin *canis* and GK *kuon*) have a secondary meaning of "unlucky throw in a game of dice", in Vedic SK, *śvan* had already derived that sense, *śvaghni* = one who kills (that is, avoids) an unlucky throw, a successful gambler later on, this *śvan* came to denote the dog demon and gave rise to the rite..

271. SEN, Nilmadhav. An etymology of *toya*. *IL* 17 (*Taraporewala Mem. Vol.*), 1957, p. 50

. *toya* attested in *Nighaṇṭu* (I. 12); never used in Vedic lit. may be connected with a proto-Bodo word **tay* or **tuy* (= water)..

272 SEN, Sukumar Etymology of *māndhātr* *IL* 9 (1)

273 SEN, Sukumar Etymology of *visahari* *IL* 9, p 42

274 SEN, Sukumar Some Indo Aryan etymologies *SP* (14th AIOC), Darbhanga, 1948, p 103

(1) *asura* is identical with *sura* *asu* and *su* representing respectively normal and zero grades of IE **esu* (2) *apsaras* < *aps saras* originally meant that wh recedes or flits away (3) *pāvaka* from √*pu* (= to shift, to purify)

275 SEN, Sukumar Three etymologies *OH* 5, 55 59

kaviputra, *pusta pustaka*, *mahābhārata bhārata*

276 SHAH, Priyabala Aiduka *PAIOC* (16th Session), Lucknow, 1955, 363–70

origin of *alḍ ka* from Vedic *ima una* (cf ŚPBr XIII 8 1)

277 SHARMA, Aryendra *Beitrage zur vedischen Lexikographie I Neue Worter in Bloomfield s Vedic Concordance* Munchen Univ, XIII+435

(Dissertation typescript)

278 SHARMA, B R On *sapta* in the Ṛgveda *BDCRI* 18 (*Taraporewala Mem Vol*), 294–308 (also in *SP*, 16th AIOC, Lucknow, 1951, 9–10)

sapta derived from √*srp* or its synonym √*sap* (= to glide run) *sapta sindhavah* = constantly flowing rivers some passages where the word occurs discussed this *sapta* later confused with the number *sapta*

279 SHARMA Dinanath Atithi ki goghna ' samjna (Hindi) *Siddhanta* 14 (6), 116–19

280 SHEMBAVANEKAR, K M The genesis of the roots *rabh*, *labh*, and *lab* *Siddheshwar Varma Comm Vol I*, 1950 18–22.

one old root *rabh* became first softened into *labh* and then further into *lab* at each successive stage it acquired a new meaning Vedic evidence produced

281 SIEGERT, H "Arier" und "arisch" *Geistige Arbeit* 11 (7-9), p 1

282 SIMONSSON N Beobachtungen uber die Bedeutung von *eka* in einigen philosophischen Texten *Orientalia Suecana* 7, 159-78

283 SIRCAR, D C The śatamana *JNSI* 15 (2), 136-50

Vedic Aryan adoption (at a fairly early date) of *ś* based on a non Aryan weight system in *Sam* period it was a silver coin (note by A S ALTEKAR appended)

284 SIRCAR, D C Notes and queries 5 *eduka* *IHQ* 29 (3), 302-03

S indicates the original Buddhist char of *e* as against the Vedic origin suggested by P SHAH (*JOIB* 1 278 ff)

285 SKÖLD T Finn *osa*, ein indo-iranisches Lehnwort? *Uppsala Forhandlingar* (Sprakvetenskapliga Sallskapets) 1955-57, 33-42

286 SLUSZKIEWICZ E Indo aryen *kṣoṇi* "arc en ciel, terre" *Rocz Or* 21 (*Schayer Mem Vol*), 1957, 423-25

287 SOMMER, F Altindisch *dhur-* *Die Sprache* 1, 150-63

connected with Hittite verb *turna-* (= to harness)

288 SOMMER, F *Zum Zahlwort* SBBAW (Philos hist Kl), 1950, 7

no influence on Idg from Mesop and Inner Asia in this regard

289 SOMMER, F Eine alte Körperteilbenennung *Debrunner Comm Vol*, 1954, 424-30

sakthi (connected with OHG *scinca* 'tibia)

290 SOMMER, F Vedisch *vehat* *MSS* 11, 5-21

vehat (unfruitful) from **vedhat* idg **ueidh* (= to be empty)

291 SPECHT, F Eine altind germ Auffassung des Heilvorganges *KZ* 65, 208-10

Vedic *rnoti* (cf *RV* I 117 19 *sa nrin thah*) germ *rinnan*

292. SPECHT, F. Zur Bedeutung des Ariernamens. *KZ* 68, 42–52.

293. SPECHT, F. Das idg. Wort fur "gestern". *KZ* 68, 201–05.

294. SPECHT, F. Ai. *godhā*. *KZ* 68, p. 217.

. (ref to H. LUEDERS, *ZDMG* 96, 44 ff.) .

295. SPECHT, F. Zu den Wechsel von *p* und *m* und ein idg. Wort fur "Bohne". *KZ* 69, 133–38.

..*RV* VII 50 4 . *aśimidas* and *a ipidās*..

296. SURYA KANTA. Ambaṣṭha, ambaṣṭhā and āmbastha. *B. C. Law Volume*, Part II, 1946, 127–40.

.. Pāṇini 8 3 97 . *ambhas* + *stha* *ambhas* (= of large measure): cf *ṚV* I 133.5

297 SURYA KANTA. Kikata, phaliga, and pani. *Belvalkar Fel. Vol*, 1957, 43–44.

. *kikata* (III 53 14): a thorny tree (acacia), so the region where these trees abound *phaliga* (I 62.4; 121 10, IV 50.5; VIII 32.25) is prakritism for *pari ga* (or *pari-dhi*) "fence" *pani* to be derived from $\sqrt{}$*pṛ* (= to fill) + *ni* (primary derivative) · "one who hoards"..*śūdra* to be derived from $\sqrt{}$*śvi* (= to swell) + $\sqrt{}$*drā* (= to run) "one who runs after gross life"..

298. SURYA KANTA. Saras, soma, and sira. *ABORI* 38, 115–39.

. *saras* from $\sqrt{}$*sṛ* (= to move) .it is *soma* that is, that wh sets the great churn going: *sarasvati* = rich in *soma* in *soma*, there seems to have occurred a fusion of 3 roots *su* (= to press), *sū* (= to impel), *sū* (to beget) .

299 TARAPOREWALA, I J S. Some Vedic words viewed in the light of the Gathas and other Avesta. *JBBRAS* 26, 121–28.

. (paper read at 15th Session, AIOC, Bombay, 1949)..*atri*, *asura*, *ṛṣi*, *aitareya*, *rakṣ*, *vabh*, *ven*, *śvānta*, *svar*, *snu*.. .

300. TEDESCO, P. Persian *ciz* and Sanskrit *kim*. *Lg* 21, 128–41.

, *kim* is probably a morphologic prākritism in *ṚV*, in it we have a singular attestation of the archaic MIA, wh. was the spoken lg. of the later *ṚV* poets

301 TEDESCO, P Sanskrit *muṇḍa-* "shaven" *JAOS* 65, 82-98

muṇḍa is a Middle-Indic form of SK *vṛddha* (= cut)

302 TEDESCO, P Sanskrit *bāṣpa-* "tears" *Lg* 22, 184–93

bāṣpa is Middle Indic form of **var*man* (= rain) also considers *ṚV busa* (= mist), *bunda* (arrow) *puṣpa*

303 TEDESCO, P Sanskrit *nagara* "town" *Word* 3, 80–84

304 TEDESCO P Sanskrit *māla* "wreath' *JAOS* 67, 85–106

305 TEDESCO, P Sanskrit *adaḥ* "illud *Lg* 23, 118–24

306 TEDESCO, P Sanskrit *śilpa* "adornment, craft" *Lg* 23, 383–88

connects with *piś* (= adorn)

307 TEDESCO, P Sanskrit *pudgala* 'body, soul', *JAOS* 67, 172–77

pudgala is a sanskritization of MIA *puggala* (= individual) also considers *pṛthak* in *ṚV*

308 TEDESCO, P Sanskrit *ā mred-* "to repeat" *JAOS* 73, 77-85

occurs in *ŚāṅkhŚS* as *amreḍaya* author connects it with **ā mriṭṭa* a MIA form of *ā vṛtta* (= repeated)

309. TEDESCO, P Sanskrit *kuśala-* "skilful, welfare" *JAOS* 74, 131-42.

kuśala transposed from **śukala-* (from *suka'a-*, wh. is MIA development of *sukṛta*) studies occurrences of *kuśala* in Vedic lit.

310. TEDESCO, P. Sanskrit *uñch-* "to glean". *JAOS* 77, 193–203.

..first occurs in *Śāṁkh GS*..

311. THIEME, P. *Der Fremdling im Ṛgveda: Eine Studie uber die Bedeutung der Worte ari, arya, aryaman, und ārya.* Abh. fur die Kunde des Morgenlandes 23 (2), Leipzig, 1938, VIII+178.

..*ari* signifies a "stranger"; *arya* = one who is favourably inclined to *ari*; *ārya* = hospitable..

Rev.: A DEBRUNNER, *IF* 57, 145–48.

312. THIEME, P. Beiträge zur Vedaexegese. *ZDMG* 94, 348 ff; 95.

..*śūghana, śurudh*..

313. THIEME, P. Merkwuerdige indische Wörter. *KZ* 67, 183–96.

314. THIEME, P. *Untersuchungen zur Wortkunde und Auslegung des Ṛgveda* Hallische Monographien 7, 1949, 76.

315. THIEME, P. Beiträge zur Vedaexegese. *KZ* 69, p 172.

..*śurudh-*..

316. THIEME, P. Etymologische Vexierbilder. *KZ* 69, 172–78.

..*śūṣa, sūna, śūdra, sūla, surapśa, śvabhra, śaṁ yoḥ*.. (all these words have an element connected with *psū paśu* "cattle").

317. THIEME, P Der Lachs in Indien *KZ* 69, 209–16.

. *lākṣā* connected with Lachs (=salmon fish). also considers *lakṣa, vy*

318. THIEME, P. *psu. Schubring Comm. Vol*, 1951, 1–10.

319. THIEME, P. [*yantur*] *SBSAW* 5, 6–10.

..**yantu-tur* = swifter than rain..

320 THIEME, P *akhkhalikrtya* *KZ* 71, p 109

loan from vulgar speech into poetic lg of *RV* is it onomato poetic? or is it not rather a popular *apabhramsa* of *akṣara*? (also see THIEME *ZDMG* 102 105 ff)

321 THIEME, P Die Wurzel *vat* *F Weller Comm Vol*, 1954, 656 666

322 THIEME, P [Ṛgvedic speech usage *vedi*] *GGA* 209, 212 ff

323 THIEME, P *Hema* und *haima* *ZDMG* 106, 145–54

(a propos MAYRHOFER, *ZDMG* 105 182 M doubts T s sugge stion [*Die Heimat der idg Gemeinsprache* 554] that *hema* gold goes back to *haima* [from *hima*]) T substantiates his etymolgy by means of new evidence

324 THIEME, P [*mantra*] *ZDMG* 107, 68 ff

325 THIEME, P Vorzarathustrisches bei den Zarathustri ern und bei Zarathustra, Exkurs *ari*, Fremder *ZDMG* 107, 96–104

326 THIEME, P Sanskrit *edhate* *Turner Jubilee Vol I* (*IL*), 1958 149–58

doubts BERGER s suggestion (*Zwei Probleme der mittelind Lautlehre* 48–49) that *ṚV edh* is borrowed from a vernacular stem *edha-* may be derived from √ *idh* and wd mean be glowing (with an intens ty of shine)

327 THIEME, P Pujā *JORM* 27, 1–16

(revised from author s Indische Worter und Sitten *ZDMG* 93 105 37) at the root of *pūja* i e no primitive customs its Aryan origin is highly probable word *pūja* connected with *parka* (*madhuparka*) from √ *prc* *pūjā* = (originally) hospitable rece ption

328 THOMAS, F W Devaputra *B C Law Vol* Part II, 1946, 305–20

found in *ṚV* X 62 4 with the meaning 'god son

329 THOMAS F W Sanskrit *jenya* *JRAS* 1946 4–13

(discusses earlier explanations) proposes alternate meanings (1) unguarded (2) completely guarded (3) guarded by others

330. TIHANY, L. C. Sanskrit *corayati*, Hungarian *csor-*. *Lg* 16, 151-53.

331. TRIER, J. Pflug. *PBB* 67, 1944, 110 50.

the name *ārya* (pp. 111-17)

332. TURNER, R L. Indo arica I. Sanskrit *puṣpa-* and *pusva-*. *BSOAS* 9, 41–42.

333. UPADHYAYA, B. S Samskṛta ke do bābulī-asūrī ṣabda : bāla or kalā. (Hindi). *NPP* 64, 1–7.

. *bāla* and *kalā* as Babylonian Assyrian loan words in SK.

334 UPADHYAYA, S. A. The 'mati' in Rigveda. *SP* (18th AIOC), Annamalainagar, 1955, 17-18.

m = thoughtful prayer

335. UPADHYAYA, S. A. The word *arka* in Ṛgveda. *SP* (19th AIOC), Delhi, 1957, 21-22.

336 UPADHYAYA, S. A. The word *dhī* in the Ṛgveda. *SP* (20th AIOC), Bhubaneshwar, 1959, 14-16.

337. VARADACHARI, K C. A note on the use of the terms *adhidaivatam* and *adhyātmam* in the Kenopanisad. *JSVOI* 8 (2), 69–75

. *adhidaivatam* ref to the Divine Grace-action, not dependent on the individual's will or effort, it may have ref to the senses or the gods wh are not capable of being under the control of the individuals, being instruments of that *māyā* of his, wh. is difficult to cross over the ascent of man towards Godhead is described by *adhyātmam*

338 VENKATAKRISHNA RAO, U The romance of words *AP* 14, 204–07

degradation suffered at the hands of time and exotericism by the word *asura*

339 VENKATASUBBIAH, A Vedic studies III. The root *śvas*, *śuṣ* *JORM* 15 (2), 48–63

(contd. from *JORM* 14, p 294) in *ṚV* I 179 4, the root *śvas-śuṣ* signifies "to pant, to breathe", in all other *ṚV* passages, it has the meaning of "to make a loud sound, to shout, to roar"

340 VENKATASUBBIAH, A Vedic studies III *gotram* *JORM* 16 (4), 165–77

gotra, in the Veda has the meanings of (1) mountain rock, (2) protection, (3) family, *kula* also of (4) herd of cows

341 VENKATASUBBIAH, A Vedic studies IV *śusma* *JORM* 17 (4), 189–204, 18 (1), 1–15

342 VENKATASUBBIAH, A Vedic studies V *ūrvā* *JORM* 19 (2), 101–23

343 VENKATASUBBIAH, A Vedic studies VI *radhra*, *aradhra* *JORM* 19 (4), 253–62

radhra = *hiṁsita*

344 VENKATESWARAN, S On the word kratu *Siddheshwar Varma Comm Vol I*, 1950, 189–92

'radiation of meaning in respect of this word refers to power of body or intellect or mind or spirit etc acc to contexts

345. VIDYARTHI, Gurudutt Terminology of the Vedas *Ved Dig.* 1 (9), 28–30 (and in further issues)

346 VOGEL, Claus On skr *are* and related interjectives *Turner Jubilee Vol II (IL)* 1959, 52–65

examines THIEME's view (*are* as voc sing of *ari* stranger used as a kind of rude address without a following voc later developed into mere particle) discusses the uses of *are*, *re*, etc as indicated by indigenous lexicographers

347. VOGEL, J Ph *Het Sanskrit woord tejas in de beteekenis van magische kracht* Akad v Wet Lett 70, 134, Amsterdam, 1930

348 DE VREESE, K Skt *kūtāgāra* *India Antiqua* 18, 323–25

349 WACKERNAGEL, J (and DEBRUNNER, A) Indo-iranica *KZ* 67, 154–82

(contd from *KZ* 61, 190) discusses among others *krsnu*, *jāyampati* √*ṛ*, *sre-sruv*, *vasyaṣṭi* *harmya*, *śurana* also observations on Vedic citations in Patañjali

Rev L. RENOU, *BSL* 125, 50–51

350 WIKANDER, Stig. Védique *kṣaita*- avestique *khshaeta* *Studia Linguistica* 5 (2), Copenhagen, 1951

351 WINDEKENS, A J van Die Herkunft von ai *aravinda* 'Lotosblume' und *taru*- "Baum" *ZDMG* 107, 554-56

352 WINDEKENS, A J van Notes étymologiques *Annali* I (I), Naples, 1959, 15-21

SK. *atka*

353 WINTER, W Nochmals ved *aśnāti* *KZ* 72, 161-75

(a propos MAYRHOFER, *KZ* 71, 45-48)

354 WÜST, W Yasna XLII-4, 2/3 *Arch Rel* 36, 1940, 250-56

vāśi in *ṚV*

355 WÜST, W Altpersisches III *adda=adadā* *WuS* 23, 52-61

also on Vedic *adadhāt*

356 WÜST, W Beil und Lauch *Kirfel Comm. Vol*, 1955, 363-75

paraśu and *laśuna*

357 WÜST, W *Jimuta*, m *S K Chatterji Comm Vol*, 1955, 255-66

linguistico-hist study of the word from *ṚV* downwards also considers *ulmuka* *krumu*

358 WÜST, W *Idg* **peleku* '*Axt, Beil*' (Eine palao linguistische Studie) Annales Scient Fennicae Ser B, 93, 1, Helsinki, 1956, 146

W studies the idg word acc to a new method consisting in the division of the trad IE root into its elements views of scholars who regarded the subst **peleku*- as not derived from idg word material are to be rejected the position of axe in the pre-idg. culture-hist is confirmed also considers such words as *laśuna* *akṣa* *kratu*, *tapu* *taru* *paru* *yutu*

Rev N van BROCK, *BSL* 54 (2), 59-61, C SHICK, *Arch glottol* 42 (1), 90-93 O SZEMERENYI, *Arch Ling* 9, 126-30, A TOVAR, *Word* 13, 356 57

359 WÜST, W Altindoarisch *klita / klitaka* und Zubehör *REMA* 2, 1-21

k = indigo-plant

360 WÜST, W *navani- navanita-/*navanitaka* *REMA* 2, 24-32

navan ta is the older word no non Aryan etymology needed

361 WÜST, W Altindoar *śimśumāra-*, m "delphinus Gangeticus" *REMA* 2, 32-47

362. WÜST, W *ulūkhala*, n "Morser" *REMA* 2, 47-58

363 WÜST, W *sarsapa*, m "Senf, Senfkorn" *REMA* 2, 59 68

364 *WÜST, W Methodologisches Nachwort aus Anlass der Beitrage *śimśumara*, *ulūkhala*, und *sarsapa-* *REMA* 2, 69-72

expresses himself against the false supposition of Dravidian and Austroasiatic loan words in Veda most of such words can be shown to be morphologically Indo-Ir words

365 WÜST, W Zur Deutungsgeschichte des altindoar *ūrnavabhi-/ūrṇāvābhi* *REMA* 2, p 76

366 WÜST, W Zu altindoar. *kuśala-* adj, n pr, n *REMA* 2, 77-83

367 WÜST, W Zum Eigennamen *Ciklita*, m *REMA* 2, 83-85

368 WÜST, W *thakkura*, m Zur Problematik der indoarischen zerebralisation und des Lehnsprachen-Einflusses *REMA* 3, (1 Teil) 5-13, (12 Exkurses) 13 80, (2. Teil Schluss) 81-98

369. WÜST, W. Zu rgved. *adhrigu-* *REMA* 3, 117–19

. *a* = one possessing castrated bulls. cf. *vadhryaśva* .

370. WÜST, W. Zu ved. *upasti-*, m. "Untergebener, Dienstbote, Gesindemann". *REMA* 3, 119–21.

..from √*sthā* with *upa*.

371. WÜST, W Zu *matya-* n. "Knuppel als bäuerliches Werkzeug" *REMA* 3, 121–26.

372. WÜST, W. Ved. *adhrigu-* / gāth *drigu-*, *drəgu-*, ungavest. *drigu-*, etc. *REMA* 4, 5–39

373 WÜST, W. ..*adhrijas tvājātam*. *REMA* 4, 40–45.

..*adhrij* (*adhri* + *ij*) = "offering castrated animals"..

374 WÜST, W. *ādhra-* "schwach, gering, (be)durftig". *REMA* 4, 45–58.

375. WÜST, W Vedisch *atka-*, m "Kleid, Tuch, Mantel" und das Phenomen der vokalisch-praformantischen Prägnanz-Stufe *REMA* 4, 59–103.

376. WÜST, W. Altindoar. *taru-*, m "Baum". *REMA* 4, 104–122.

. (= tender, delicate) to be connected with *taruna*

377. WÜST, W. Zum Namen Himalaya-, m *REMA* 4, 123–40.

(a propos MAYRHOFER, *I-IJ* 2, 1–7) acc. to W, to be connected with Indo-Ir. **zhimāra-* .

378. WÜST, W. Zu ved. *yavāgū-*, f. *REMA* 4, 141–45

. (a propos THIEME, *ZDMG* 107, 67–82)..

379 WÜST, W. Antikritisches. *REMA* 4, 145–46.

(a propos PISANI's crit on *REMA* 2 in *Paideia* 11, 418 ff)..

380. WÜST, W. *Bekanāta-*,m. *Turner Jubilee Vol. I* (*IL*), 1958, 325–48.

..occurs in *ṚV* VIII. 66. 10 cd..usually explained as *beka* (= *bheka*) and *nīla* (√*nal-pluta*) = *bheka-pluta*..W. suggests *baka* + *cārin*..*bekanāṭa* = crane-dancer; this wd. suggest a kind of (Vedic?) totemism, and then the community having that totem-dance..this common noun soon became a proper noun..

381. YUDHIṢṬHIRA. Chandaḥ pada kā nirvacana aura usakī vivecanā. (Hindi). *Vedavāṇī* 10, 52-62.

..*chandas* derived from √*chand* (*chadi*)..

XVII. STUDY OF CONCEPTS

80. STUDY OF CONCEPTS

1. ANON. The Hindu view of personality. *Ved. Kes.* 33, 308-12.

..integrating principle: *antaryāmī ātmā*.

2. AUBOYER, Jeannine *Le trone et son symbolisme dans l'Inde ancienne.* Annales du Musée Guimet (Bibl d'etud.) 55, Paris, 1949, 228+11 plates.

.." throne " in India from the times of I V civil it symbolises a kind of cosmic synthesis intimate connection of " throne " with the central mountain and the *axis mundi* is demonstrated

3. AZAD, A. K. The concept of man. *I-AC* 4 (1), 5-18.

..ref. to Br., Hindu, and Islamic scriptures

4. BHAT, G. K. The conception of *mantra-devatā*. *SP* (20th AIOC), Bhubaneshwar, 1949, p. 27.

5. BHAWE, S. S. The conception of a muse of poetry in Ṛgveda. *J Bom U* 19 (2), Sept. 1950, 19 ff. (also in *SP*, 15th AIOC, Bombay, 1949, 2-3.)

..*sūryasya duhitā* as genius of poetry: this view of GELDNER stated and amplified .B. offers suggestions as to how, in *ṚV* itself, Sarasvatī replaced *s. d.* as goddess of poetry..

6 BODE, F A The tree of life *J Anthrop Soc Bombay* 9 (1), 39–51

the concept in old Iranian lit

7 BOSCH, F D K *The Golden Germ* (Introduction to Indian Symbolism) Mouton & Co, The Hague

8 BUDDHA PRAKASH A study of the word 'Brahman' *JBRS* 35 (1–2), 93–96

brahman baresman (= a bundle of sacred twigs) the word links the culture of India with that of Iran and Mesopotamia it originally signified some magical power

9 BUITENEN, J A B van Notes on Aksara *BDCRI* 17, 204 ff

10 BUITENEN, J A B van *Kapyasam pundarikam* *BDCRI* 18 (*Taraporewala Mem Vol*), 336–43

Ch Up I 6 6–7 lotus resembling a monkey s posteriors (various earlier interpretations of *kapy sa* considered, that of Samkara rejected) B regards the term as a mystical description of the kind *tajjalan* cf *AV* X 2. 31 32

11 BUITENEN, J A B van Dharma and Moksa *PEW* 7 (1–2), 33–40

attempts to provide some hist background to the question of the distinction bet *dharma* values and *moksa* values in Ind thought three different disciplines upanisadic, yogic and bhakti (*Up moksa* developed out of the ritualistic world view) *dharma* and *moksa* are essentially incompatible goals, *karmayoga* is a hybrid construction attempting to achieve a compromise bet the two incompatibles (INGALL s summing up *PEW* 7, 41–48 I and B agree the ideals of *d* and *m* arose in very different milieus, they produced sharp differences in the ways of life of their early adherents, *m* accepted into Vedic trad at a fairly early period, from this time onward, the majority of Hindu society attempted to harmonize the older and younger goals, however, there were always men who insisted on the contradiction bet *d.* and *m*, I takes into account the majority, B thinks of the latter)

12 BUITENEN, J A B van *Aksara* *JAOS* 79, 176–87

aksara (= syllable) is one of the terms wh. originally denoted 'utterance' and yet became a name for the "absolute' (just

like *brahman* as suggested by GONDA) traces the interesting evolution wh the term went through

13 CARPANI, E G *Nirvāṇa-* (filosofia e religione) Bologna, 1934

14. CHATTERJI, N L Conception of history in ancient India *Pr Bh* 58, 13–16

> hist as a subject of serious study in ancient India *itih sa purana* school of *aitihasikas* among interpreters of Veda *It hāsa Up* ascribed to *YV*

15 CONGER, G P Ṛta cosmic structure and social order *Human Relat ons and International Obligations* (Report of UNESCO Ind Phil Congress Symposium, Ceylon, 1954), Bangalore, 1956

16 COOMARASWAMY A K Civilization *Albert Schweitzer Jubilee Vol*, Cambridge 1946

> *puruṣa* = (*literally*) citizen

17 COOMARASWAMY, A K *Figures of Speech or Figures of Thought* Luzac & Co, London, 1946, 256

> (*a collection of essays*) *each of the 18 chh deals with some* particular aspect or application of the trad theory of art and is complete in itself adduces Vedic evidence

> Rev B HEIMANN *UCR* 5 (as a methodical thinker C is an Analyst sees sim lar problems and their sim lar solutions throughout all t mes all over the world in East and West freely employs doctrinal sayings characteristic of one civilization as corroboration of teachings originated and developed under different. spec fic conditions) L. LE GUEN *NR* (April 1947) V RINAECKER, *JRAS* 1947 P SAMARAO *Pr Bh* (April 1947)

18 COOMARASWAMY, A K The sea *Vogel Comm Vol*, 1947, 89 94

> conception of l fe as sea similarity of Ved c Hindu, Buddhist and Western thought speaks of the unanimous trad *of the Philosoph a Perennis et Universalis*

19 COOMARASWAMY, Dona Luisa The perilous bridge of welfare *HJAS* 8, 196–213

in all traditions there is to be found, sometimes in scriptural and sometimes in popular texts a perilous bridge of extreme tenuity wh only the hero or heroine can cross unaided this idea dealt with mainly from Ind sources Vedic references to it and their implications discussed

20 DANDEKAR, R N *Der vedische Mensch* Carl Winter (Idg Bibl 3, Abt. 16), Heidelberg 1939, 69

Rev W RUBEN *Anthropos* 37–40 413–16, E SCHWENTNER *IF* 59 108

21 DANDEKAR, R N Hrd in the Veda *Siddheshwar Varma Comm Vol I*, 1950, 137–42

hrd originally a physical organ later psychological significance came to be attached to it *hrd* as fountain of song *hrd* and *manas*

22 DEVANANDAN, P D *Concept of Māyā* London, 1950

23 DUMEZIL, G A propos du problème *brahman flamen* *RHR* 138, 255 58, 139, 122–27

(ref to the views of GONDA) confirms the analogy bet *b* and *f*

24 DUMEZIL, G Ordre, fantaisie changement dans les pensees archaiques de l'Inde et de Rome *Rev Et Lat* 32, 1954, 139–62

rta maya

25 DUMONT, P E The meaning of *prana* and *apana* in the Taittiriya Brahmana *JAOS* 77, 46–47

(EWING *JAOS* 1901 concluded that *prana* means either the double process of inhalation or inbreathing as contrasted w th 'outbreathing , CALAND *ZDMG* 55 261 56 556, showed that *p* means expiration and *apana* means inspiration CALAND s interpretation accepted by BOEHTLINGK MACDONELL and KEITH and MINARD COOMARASWAMY *p* = inhalation or spiration in general *a* exhalation G W BROWN *JAOS* 1919 *p* breath in the lungs *a* air in the bowels or lower part of the body EDGERTON accepts BROWN s view) acc. to D *TBr* 3 3 1 5 clearly shows that *p* – outbreathing *a* inbreathing (Sāyaṇa seems to accept this)

26 DUMONT, P E Rejoinder *JAOS* 78, 54–56

. (ref. to EDGERTON, "P. and A ", *JAOS* 78, 51-54) .D. confirms his earlier view, quotes Saṁkara s *bhāṣya* on *Ch.Up.* 1 3.3 in his support'.

27. EDGERTON, F. Prāna and Apāna. *JAOS* 78, 51-54.

. (ref. to DUMONT's rendering of the words), acc. to E., *p.* = air in the upper part of the body; *a.* = lower or abdominal air..

28. EDGERTON, F. Surrejoinder. *JAOS* 78, 56-57.

. (ref. to DUMONT's "Rejoinder", *JAOS* 78, 54-56) acc to E, the function of *apāna* is digestive, therefore, it denotes abdominal air

29. ELIADE, M. Dūrohaṇa and the waking dream. *Art and Thought* (*Coomaraswamy Comm. Vol*), 1947, 209-13.

.br rites imply a ritual ascent to the abode of the gods (*ŚPBr* IV. 2 5 10, VIII 7 4 6, *Ait.Br* III 2 29) the Ind ritual and the shamanic ascent are *dūrohaṇa* "a difficult path", because they realize a break thro' to a new ontological level

30. ESSERS, B. *Een oudindische symboliek van het geluid* van Gorcum & Co. (Philosophia Religionis 4), Assen, 1952, 148

deals with the significance of the Holy Word, *vāk*, in *ṚV* and *AV*.

Rev . G M, *AO* 22, 81

31. FALK, M Nairātmya and Karman. *Poussin Comm. Vol.*, 1940, 429-64.

. *ātman*-conception not a necessary condition of validity of *karman*-conception as an interpretation of existence; on the contrary, the former in conflict with the latter since the beginning of *Up* thought this implies contrast not of conflicting theories or dogmas, but of two forms of experience, equally true on different planes of psychic life

32. FALK, M. *Nāma-rūpa and Dharma-rūpa*. Univ. of Calcutta, 1943.

. (See: *VBD* I—131 40). attempt made, on the basis, of a searching study of Vedic and early Buddhistic lit., to establish a close parallelism bet. the orthodox conception of *nāmarūpa* and the Buddhist conception of *dharmarūpa*. *yoga* is a practical esoteric method of the ascent of the individual consciousness to

the absolute or cosmic consciousness adopted by both orthodox and Buddhist systems..different orthodox and Buddhist terms expressing the process of descent and differentiation of the cosmic into the individual and the ascent of the individual back to the cosmic present striking similarity..

33. FALK, M. *Sat* and *asat*. *SP* (14th AIOC), Darbhanga, 1948, 117–20.

.(1) Vedic genesis of the notions; (2) *Up.* construction; (3) Buddhistic theory..

34. FILLIOZAT, J. Les conceptions indiennes de l'histoire. *Annuaire du College de France*, 1952, 209 ff.

35. FILLIOZAT, J. Le charité dans le monde indien. *Cahiers de la vie spirituelle, l'amour du prochain*, Paris, 1954, 327–45.

..concepts of charity, alms, etc. in Vedism and Hinduism .

36. FILLIOZAT, J. Les doctrines indiennes de la charité. *Annuaire du College de France*, 1955, 229-35.

..concepts of *ṛta, iṣṭāpūrta, dakṣiṇā, dāna*..

37. FRIS, O. Indo-Iranica. *Arch. Or* 18, 73–79.

..*RV* 1.164.20: *dvā suparṇā*: two birds on the world tree..they are day and night.

festivals are means employed by primitive man to stimulate or *resuscitate the vital powers of nature religio-magical sense of* festival facilitates etymology of *utsava* the word occurs twice in *RV* (1 102 1, 100 8) original meaning is "generating, stimulating producing (of power)" supported by Vedic and post-Vedic references notion expressed by *utsava* in *ṚV* is closely related to the idea expressed by the term *āji* (= a running match) cognate words like *savitr*, *prasava*, etc discussed

42 GONDA, J Het begrip *bhakti*. *Tijdschr v. Philosophie* 10 (4), Louvain, 607–60.

a semantic study of the term *bhakti* in Ind lit

43 GONDA, J. *Notes on Brahman* J L Beyers, Utrecht, 1950, 89

(earlier views examined OSTHOFF *b* = old irish *bricht* "magic", OLDENBERG *mantra* ROTH Andacht, HERTEL GK *flegma* "firebrand", CHARPENTIER *barəsman* "sacrificial grass", DUMEZIL, POKORNY Latin *flāmen* "sacrificial priests", RENOU cosmic enigma, THIEME "formation either of an embryo or of a poem") acc. to GONDA, the notion behind *b* is that of a vast but not unspecific power of support and foundation wh in the speech of the Vedic priest poets was especially articulated as "*ritual, sacred or magical utterance*', *the bearer of that power*

Rev : H LOMMEL, *Oriens* 7, 160–62, M MAYRHOFER, *Anthropos* 47, 319–21; W P SCHMID, *IF* 64, 298–301

44. GONDA, J. Maya. *Tijdschr v Philosophie* 14 (1), 3–62.

a crit. study of the concept of *māyā* its hist in Ind rel and phil

45. GONDA, J Pratisṭhā *Saṃjñā-Vyākaraṇa* (*SII*) 1, 1954, 1–37 (reprint)

46. GONDA, J. [*dakṣiṇā*] *Lingua* 5 (1), 67 ff

..*d* never conceived as salary or fee (*ĀpŚS* 13 6 4 : "by paying *d*, the sacrificer buys himself loose from the priest")..

47 GONDA, J. Reflections on *sarva*- in Vedic texts. *S. K. Chatterji Comm Vol*, 1955, 53–71.

..in the word *sarva* underlies the idea of 'completeness'—bodily integrity, preservation of perfect health, unimpaired condition in general. played an imp. role also among rel and ritualistic objects; it implied a "potency" connects the word with IE **solvo-s*..

48 GONDA, J "Attraction" and coordination in the Veda *BSOAS* 20, 279–89

49 GONDA, J The Vedic concept of *Amhas* *IIJ* 1 (1), 33-60

frequent ref in Vedic lit to 'broadness' and the obvious imp of the ideas connected with such terms as *uru* etc , opposite idea expressed by words derived from √*aṁh*, Vedic Aryans fear "narrowness" and long for broadness later semantic development of *aṁhas* (disaster sin, difficulty) *aṁhas* also opposed to *śarma* (= shelter) discusses terms and concepts similar to *amhas*

50 GONDA, J Het begrip dharma in het indische denken *Tijdschr v Philosophie* 20 (2), 213–68

51 GÜNTHER, H Der Begriff des Leeren im Altindoarischen *KZ* 68, 129–45

author attempts to show how magical fear has worked upon the use of words meaning 'empty' *reku*, *śuna*, *rikta*

52 GÜNTHER, H Gabe und Geber *KZ* 69, 225–44

same word used as subject and object—*rati dāman*, the magical sacramental oneness of giver and gift by receiving the gift one derives the magical potence of the giver himself author also considers the words *duvas*, *duvasyati* *duvoyu*

53 GÜNTHER, H Words denoting "emptiness" *PAIOC* (16th Session), Lucknow, 1955, 251 59

an investigation into the intrinsic meaning of words like *reku* *śunya* *tuccha* *phalgu* etc reveals that the concept of emptiness is inferred rather than inherent in Vedic lg , there is a marked tendency to avoid words denoting downright emptiness

54 HARIHARANANDA SARASVATI, Swami The world tree *JISOA* 11, 196–207

55 HEESTERMAN, J C Reflections on the significance of the *dakṣiṇā* *IIJ* 3 (4), 241–58

d is not salary or remuneration (cf GONDA *Lingua* 5, p 75) *d* given not only to officiating priests but also to *prasarpakas* (commonalty took part in the Soma sacrifice and shared in the distribution of *d*) *d* is rather a gift (1) it establishes or is

expressive of a bond bet. giver and recepient, (2) it produces rich returns for the giver, (3) *d* establishes a generative alliance bet the giving and receiving parties (this alliance corresponds to the alliance bet King and Purohita bet *brahman* and *kṣatra*) In sacrifice, wh is a periodical quickening ritual by wh the universe is recreated, are summed up the two opposite poles of the cycl cal rhythm of the cosmos birth and death, ascension and descent, concentration and dispersion *d* represents the sacrificer himself who by distributing himself performs Prajāpati s cosmogonic role, there is a continuous stream of *d* wh is dispersed by the sacrificer and then returns to him to be renewed again *d* is the material manifestation of the cyclical course of the universe

56 HEILMANN, L Linguistica e filosofia *Quaderni* 2, Bologna Univ, 3–19

primitive magical conception of *vak* *RV* X 125 I 164 45

57 HENNING, W B Brahman *TPS* 1944, 108–118

b = (ceremonial) behaviour

58 HIRIYANNA, M The doctrine of niyoga *JORM* 15, 37–47

59 HIRIYANNA, M Jnāna and bhakti *AP* (June 1947), 242–45

60 HOENS D J *Śanti A Contribution to Ancient Indian Religious Terminology I Śanti in the Saṁhitās, the Brāhmaṇas and the Śrauta ūtras* De Nederlandsche Boek en Steendrukkerij, 's Gravenhage, 1951, XVIII + 197

examines the use of √ *am-* and its derivatives in a no of ancient texts, reviews the series of ceremonies where the words occur

Rev E. FRAUWALLNER, *ZDMG* 102, 174, P THIEME, *Oriens* 6 395–401

61 HOFFMANN, H Die Begriffe "König" und "Herrschaft" im indischen Kulturkreis *Saeculum* 4 (1953)

62 HORSCH, P The wheel an Indian pattern of world interpretation *Sino Ind Studies* 5 (*Liebenthal Festschrift*), 62–79

in *ṚV* *cakra* is primarily a symbol of the sun the ideas of time and order are the most fundamental connotations of the Vedic sun symbolism (I 164 II 14), this is the germ of the later conception of world-cycles *cakra* also stands for power and sovereignty in *Up* *saṁsāra cakra* (*Maitri*) wheel symbolism applied analytically to different parts of the individual soul (*Śvetāśvatara* I 4) *puruṣa* as *ṣoḍaśin* (*Praśna* 6 1–5) is reminiscent of sun wheel symbolism the symbolism further traced in Buddhism and Vedānta

63 HUBER, G *Ākāśa, der mystische Raum* E J Brill, Leiden, 1955, 90

64 JOSHI, D P *Ṛta* *JOIB* 4 (1), 98–99

ṛta corresponds with the 'universals' of Plato resembles *Tao* means inner balance of cosmic manifestations immanent dynamic order

65 KANE P V Muhurta (Marathi) *Kevalananda Comm Vol*, 12–23

Vedic references to the concept of auspiciousness of certain days (e g *sudinatve ahnām* *ṚV* III 23 4)

66 KIRFEL W *Der Rosenkranz Ursprung und Ausbreitung* Verlag Hans Vorndran (BSKO 1), Walldorf/Hessen, 1949 72

67 KÖHLER, Hans Werbin *Śraddhā in der vedischen und altbuddhistischen Literatur* Göttingen Univ 1948, 91

(Dissertation typescript)

68 KRAMRISCH Stella The banner of Indra *Art and Thought* (*Coomaraswamy Comm Vol*), 1947, 197–201

69 LALA CHANDJI Pranapana aura jivanayajna (Hindi) *Vedavāṇī* 11, 5–6

70 LOMMEL H Die Liebe in vedischer Dichtung *Paideuma* 3 (3 5), 1948, 101–111

71 LÜDERS H [*vrata*] *Philologica Indica*, p 765

72 LÜDERS H Die magische Kraft der Wahrheit im alten Indien *ZDMG* 98 (1)

73 MADHAVATIRTHA, Swami *The Concept of Space in Indian Philosophy* The Vedanta Ashram, Valad, 1952, 16+116

73a MANOHAR Vedo me sraddha aura unaka adhyayana *GKP* 2 (4), 12 15

74 MAUSS, M *The Gift* London, 1954

> (*dakṣiṇā* system is governed rather by cosmological speculations connected with ritual than by greed sociologically it belongs to the gift exchange system)

75 MICHALSKI, S F Brahman dans le Ṛgveda *Arch Or* 25, 388–404

> *b* is identical with a cosmic force or char, wh increases miraculously the God s usual power (ref to earlier views)

76 NAKAMURA, Susumu W Pradakshinā a Buddhist form of obeisance *W Popper Comm Vol*, 1951, 345 54

> ref to Vedic form of *p* *RV AV ŚPBr GS* mention many objects to wh *p* is made in Buddhism, this simple rite developed into a ceremony of great imp

77 NARAHARI, H G *Ananda* in the Veda *Vak* 1, 8–10

78 NISHI, Y A study of prajna in the old Upanisads (Japanese) *J Rel Stud* 127, Tokyo, 1951, 111–15

79 OJHA, Madhusudana *Brahmasamanvayah* Manavashrama, Jaipur, 1943, 173

> *exposition of the concept of brahman in its n rviśeṣa parātpara, avyaya akṣara* and *kṣara* aspects also deals with *prajāpati sṛṣṭi, praṇava*

80 OJHA, Madhusudana *Brahma catuspadi* Jaipur, 1951, 139

> explains various Vedic terms such as *brahman puruṣa pura, chandas, vaṣaṭ, yajña, prana ṛṣi gāyatr, ṣoḍaś, vaiśv nara*

81 PARAB, B A *The Miraculous and Mysterious in Vedic Literature* Popular Book Depot, Bombay, 1952, XII+195

> nature of supernatural events and powers behind them discusses terms like *m ya, yatu nirrti da nsa*

82 PHADKE, Ananta Sastri Kamlyam *SS* 8 (4), 269-74

everything about *kama* occurring in Vedas and Purāṇas

83 PISANI, V La donna e la terra *Anthropos* 37-40, 241-43

considers Vedic terms *s ta suna sīra b ja, kṣetra bhaga, yoni, patni*

84 POLEMAN Horace I The *preta* concept in Hindu thought and ritual *C K Raja Comm Vol*, 1946, 44-47

ṚV concept of *pitr* has persisted thro Brahmanism and all periods of Hinduism concepts of *śava* (corpse), *preta* (intermediate soul), *pitr* (ancestor)

85 PUSALKER, A D Samudra in the Rig Veda *Pr Bh* 58 (3), 122 24

several passages in *RV* wh clearly ref to ocean as distinct from aerial waters and river Sindhu ref to oversea trade high tide and other vagaries of ocean known to *ṚV* in *ṚV*, there is no mention of salt or salt water in the sea

86 PUSALKER, A D Rajarshis or royal sages *AP* 29 (4), 147-52

no ref to the concept of *rajarsi* in *Sam* and *Br*, nor to any gradation of *ṛṣ s* into *brahmarṣi devarṣi* etc in *Pañcavimśa Br*, the term *rajanyarsi* is appl ed to Sindhuksit a ref to one king becom ng a ṛsi occurs in *JBr* the term *rajarsi* used frequently in epics and *Puranas*

87 RAGHAVAN, T S The concept *om* *Ved Kes* 43 (11), 464 67

88 RAMACHANDRA RAO, S K "Arya"—the nobleman *AP* 23 (8)

89. RAO, S N Maha samhitas and vyahrtis (an interpretation) *Ved Kes* 46 (5), 228 31

vyāhrtis are sounds symbolic of some cosmic particulars

90 RENOU, L "Connexion" en Védique, "cause" en Bouddhique *C K Raja Comm Vol*, 1946, 55-60

91. RENOU, L. Les origines de la notion de māyā dans la spéculation indienne. *J de Psychologie* (July Sept. 1948), 290–98.

92. RENOU, L. [*rta*]. *J. de Psychologie* (1949), p. 266. (also *Bh Vid.* 10, 133.)

93. RENOU, L. Sur la notion de *brahman*. *JA* 237, 7–46.

..b. signifies that powerful activity wh by way of a putative original meaning "riddle, enigma" came to denote the very object of those riddles that sought to encompass the great cosmic coherence .

94. RENOU, L ; SILBURN, L *Nirukta* and *anirukta* in Vedic. *Sarup Comm Vol*, *1954*, *68–79*

. (pp 68–76 by RENOU, pp 76–79 Reflections by SILBURN) *n* is everything that has a definite outline, a definite shape, bounded, organized *a* includes all the notions that have an "indefinite" existence, applied to defined and 'structured' things, *a* is what completes and perfects them Prajāpati described as *a*

95. RENOU, L Le *dhvani* *ALB* 18, 6–25.

(French text with English transl)

96 RENOU, L Dhisana in the Ṛgveda *OT* 2 (1), 17–21.

. (JOHANSSON, 1919, identified *d* with a goddess of fecundity and vegetation) acc. to R, *d* = poetical inspiration, gift and power to compose *RV* III 32 14 *dhiṣanā* is enlargement of a primitive form *dhiṣ*, wh latter is an abridged desiderative of √*dhā*

97. RHYS DAVIDS, C. A. F. Buddhist wheel and way *JISOA* 8, 6–17.

. wheel usually associated with the will to hope and pray. .in Up 'wheel' is used some five times as an impressive simile in rel teaching

98. RÖNNOW, K. The cosmic sacrifice. *Genos*, Uppsala, 1941.

99. SAKAI, H. Concepts of soul in ancient India. (Japanese) *Proc. Faculty of Letters* (Hokkaido Univ.) 1, Sapporo, 1952, 3–8

100 SASTRI, P. S Concept of beauty in Rig Veda *Pr. Bh*, Feb 1946, 76-80, Mar 1946, 110-14

examines Vedic words like *apsas, pesas psaras, drś, śri*, etc... acc. to Vedic seers, the highest representation of beauty is speechless thought and poetry comes only next

101 SASTRI, P S Meaning and the word 99-130

trad Ind theory of *vāk*

102 SATYAKAMA, Bharadwaj Vaidika akāśa tatha antarikṣa (Hindi) *Vedavāṇi* 10, 30-32, 49-51

103 SCHELLER, M "Rinder mit vergoldeten Hörnern" *KZ* 72, 227-28

ṚV I 163 9, *AV* 19.36 4 a common idg concept

104 SCHMIDT, Hanns Peter *Vedisch vrata und awestisch urvāta* de Gruyter & Co (Alt und Neu Indische Studien 9 Seminar fur Kultur und Geschichte Indiens, Hamburg Univ), Hamburg, 1958, 157,

acc to S, *vrata* means 'vow throughout *ṚV* three considerations in support of this (1) in post *RV* period, *vrata* prevalently means 'vow of asceticism, (2) Aw *urvati-* and *urvatha-* mean *fides foedus* friend, (3) *vrata* is essentially a word belonging to Āditya ideology the domain of the two chief Ādityas Varuṇa and Mitra is oath and contract *vrata* expresses in particular a relationship bet subject and ruler (human or divine) a sort of feudal vow of fealty

Rev A L. BASHAM *BSOAS* 22 618 I GERSHEVITCH, *JAOS* 79, 195-200, C. HAEBLER *OLZ* 1960 298-301, L. RENOU, *JA* 246, 102-04, B SCHLERATH *ZDMG* 110, 192-94

105 SHARMA B R The concept of ocean in the Vedas *JOIB* 2 (2), 177-89

Vedic people not ignorant of sea and marine life *samudra* (= upper aerial ocean) and *arnava* (= nether ocean or lower hemisphere) (ref to A K. CHAKRAVARTY, 'Samudra in *ṚV*, *IHQ* 8, 353 ff)

106 SHARMA, B R. Gavah in the Vedas *SP* (18th AIOC), Annamalainagar, 1955, p 17

107 SHARMA, B R. Cakra in Brahmanical and Buddhistic scriptures *JBRS* (Buddha Jayanti Special Issue), 1956, 218–44

cakra in *ṚV* as symbol of sun and time varied significance of *c* in Vedic lit

108 SHASTRI, A C *Studies in Sanskrit Aesthetics* P Ghosh & Co, Calcutta, 1952, VIII+228

concept of beautiful acc to SK writers

109 SHASTRI, D N The Ṛgvedic conception of a brother *PAIOC* (15th Session), Bombay, 1951, 260 64

evidence of philology and of the hymns of *ṚV* support the assumption that the relationship of a brother was conceived *primarily with ref to a sister and only secondarily with ref to* another brother

110 SRINIVASACHARI, P N Idea of personality *ALB* 1951 (in several instalments)

111 SUBRAMANIA SASTRI, N Ahimsa through the ages *JSVOI* 13 (2), 115–29

Up praise *ahimsā* (*Ch Up* 8 15 1 3 17 4 *Yogatattva Up* 5 29, *Śaṇḍilya Up* 5 5 *Varaha Up* 5 12 *Triśikh Br Up* 2 33, *Jabāla Up* 1 6 *Nārada Up* 4 10 13 *Pa upatiBr Up* 5)

112 TAKASAKI, J On atisṛṣṭi (higher creation) in Bṛhadāranyaka Up I, 4 (Japanese) *JIBS* 2 (2), 601 04

113 TAVADIA, J C The meaning of rta *ABORI* 35, 27 34

rta = order (LUEDERS truth)

114 THIEME, P Brahman *ZDMG* 102, 91–129

original meaning of the term formation either of an embryo or of a poem (*ṚV* X 61 7 65 11 *AitBr* 5 15 5) *Up b* = the power indicated by the word *b* (examines the earlier interpretations particularly those suggested by GONDA and RENOU) T connects the word with **mreguh*

115 THOMAS, F W Ātma hita *C K Raja Comm Vol*, 1946, 518 22

in *Up* and Buddhistic lit

116 VADER, V. H Ṛta or the zodiacal belt *PO* 10, 101-07.

117. VADER, V H Vedic *garutmān*, the eagle *SP* (19th AIOC), Delhi, 1957, p 18

118 VARADACHARI, K C The evolution of the concept of seṣa *B C Law Vol*, Part II, 1946, 123-27

(Rāmānuja prefers to call the soul as *śeṣa* or *dāsa*) the word *śeṣa* has gone thro a long semantic development it denotes the body that can t exist apart from Self or Divine

119 VARADACHARI, K. C Prajna *Pr Bh* 64, 389-91

sense of the term in *Up* and later lit discussed

120 VELANKAR, H D Ṛta and *satya* in Ṛgveda *SP* (20th AIOC), Bhubaneshwar, 1959, p 11

ṛta expresses something wh is established as an existing fact from beginningless times som thing wh precedes all and stands supreme as their foundation, *satya* refers to a thing wh is yet to come into existence and wh is expected to correspond to a will that is expressed or a statement that is made

121 VENKATESVARAN, C S The Vedic conception of asura" *PO* 13, 57-60

asura to be connected with *asu* and √*as* 'to breathe' 'to be active', primarily it referred to the vital breath wh animates all beings, and secondarily to freshness of life, vitality, existence

122 VENKATESVARAN, C S Dharman in the Ṛgveda *PAIOC* (18th Session), Annamalainagar, 1955, 518-22

dharman = established law decree or such other activity of a god as upholds the order of things in the world

123 VIDYALAMKAR, B *Svarga* (Hindi) Aryapratinidhi Sabha, Lahore, pp 85

s in Vedic and later lit

124 VIDYANANDA, Acarya Ahimsa (Hindi) *GKP* 4 22-23

AV VI 19 2

125 VIDYARTHI, Gurudatt The exposition of OM *Ved Dig* 1, 47-48

126 VIRENDRA, Sastri Śrimati juhu (brahmajāyā) (Hindi) *Vedavāni* 12, 50 54

ṚV X 109 1 7

127 VOGEL, J Ph The goose (Sanskrit *hamsa*) in Indian literature and art *Art and Letters* 27, 17-24

128 WAYMAN, A Notes on the Sanskrit term *jnana*. *JAOS* 75, 253-68

study of *jñana* and related concepts (includes transl of *Māṇḍūkya Up*) knowledge in Ind phil is not a temporary mode exhibited by a corporeal formation but a continuing quantity in its own right *jñāna* and *vidyā* can be satisfactorily translated by their respective cognates knowledge and wisdom *vijñāna* is perception

129 YAMUNACHARYA, M The deeper meaning of yajna in Indian religious thought *QJMS* 39 (2), 87-92 (also in *SP*, 13th AIOC, Nagpur, 1946)

y is worship in its best form

XVIII HISTORY AND CULTURE

81 INDO-EUROPEANS ARYANS.

1 AGRAVAL, Hans Raj Āryanam ādimasya deśasya nirdharane paramparayah sāksyasya mahattvam *SP* (18th AIOC), Annamalainagar, 1955, 22 23

(imp of the evidence of trad. in determining the cradle of the Aryans) India as the original home

2 APTE, V M Support for the Arctic Home theory from the latest (1958) findings of science *SP* (20th AIOC), Bhubaneshwar, 1959, 1-2

EWING and DONN have advanced a new Ice Age theory wh supports TILAK's date (8000 B. C.) for the freezing of the Arctic ocean

3 BASHAM, A L Prince Vijaya and the aryanization of Ceylon *CHJ* 1 (3), 163–71

V not an individual but a type, the bold and ruthless Aryan pioneer

4 BHATTASALI, N K New lights on the history of Assam *IHQ* 22 (4), 245–52

Aryan expansion in Assam

5 BONFANTE, G Microcosmo e macrocosmo nel mito indoeuropeo *Die Sprache* 5, 1–8

ref to *Puru a sukta* concept of the Sun in the Veda

6 BOSCH GIMPERA, P [Danube culture] *Et Celt* 5, 352 ff, 6, 71 ff

it is predominantly IE believes in the possibility of identifying material cultures with prehist peoples (i e Igg)

7 BRANDENSTEIN, W *Die Zusammenarbeit der Wissenschaften in der Indogermanenfrage Oester hohere Schule* (reprint), Wien, 1937, 19

8 BRANDENSTEIN, W Zur Urheimat der Indogermanen *KZ* 66, 195–96

(a propos F SPECHT *KZ* 66, 1 ff) B suggests European side of the Urals as the Urheimat an Asiatic Urheimat is out of the question

9 BRANDENSTEIN, W (Ed) *Fruhgeschichte und Sprachwissenschaft* Gerold & Co (Arbeiten aus dem Inst fur allg und vergl Spw, Graz 1) Wien 1948 191

W BRANDENSTEIN Die alten Inder in Vorderasien und die Chronologie des *RV* (Indic remains among the Mitannis date of *RV* not much earlier than 1000 B C) E PASSLER MAYRHOFER Die Buchenfrage (the evidence of the word for beach is not sufficient to warrant northern home of Idg cf W KROGMANN *KZ* 72 1 29 73 1 25)

Rev A. CARNOY *Le Muséon* 62 191 93 E SCHWENTNER *IF* 61 283 86 J WHATMOUGH *Lg* 25 283 85

10 BROUGH, J The tripartite ideology of the Indo Europeans an experiment in method *BSOAS* 22, 69 85

(a propos DUMEZIL s views on the subject) acc to B ancient Jewish hist provides us with not one but two distinct series of persons and events which are illumined by a similar tripartite analysis the three functions (suggested by D) are by no means typically IE

11 BURNHAM, R E *Who are the Finns? A Study in Prehistory* Faber & Faber, London, 1946 90

borrowing of Indo-Ir words in Finno Ugrian lgg shows that before 2000 B C. the F U community was living in the regions north of Caucasus

Rev M J KARVONEN *Man* (1948) 11

12 CAVAIGNAC E *Les Hittites* Adrien Maissonneuve (L orient ancien illustré 3) Paris 1950 128

Rev A GOETZE *JAOS* 71 79

13 CHATURVEDI S Aryo ka adi sthana (Hindi) *BVP* (July Aug 1946) 181 82

Sapta sindhu itself was the home of the Aryans

14 CHILDE V Gordon *New Light on the Most Ancient East* Routledge & Kegan Paul, London, 1952, XV+255

(rewritten 4th ed)

Rev A M Low *AP* (Feb 1952) 90

15 COLLINDER, B Zur indo uralischen Frage *Språk Sälls i Uppsala Forhandlingar* (1952–54) 79 91

suggests possibility of a hist contact bet IE and Uralian (against KRONASSER)

16 CORNELIUS Fr *Indogermanische Religionsgeschichte* Die entwicklung der idg Religion und Grundlinien ihrer Fort bildung bei den idg Einzelvölkern Ernst Reinhardt Verlag, München 1942

Rev A DEBRUNNER *Theolog Zts* 1 219–23

17 CUNY A Evolution prehistorique de l indo europeen. *Melanges Ernout*, 107–119

18 DANDEKAR, R N The antecedents and the early beginnings of the Vedic period *PIHC* (10th Session), 1947, 24–55

(Pres add Section I) five landmarks (1) North Kirghis home of IE speaking people, (2) *isolated migrations of the* Hittites and the Luvians, (3) two major migrations—proto-Aryans (towards Balkh) and proto-Europeans (towards Pripet region) (4) secondary migrations of Aryans—south west Asiatic *region (Mitanni), Iran India, (5) Vedic Indians* and I V civil

19 DANDEKAR R N Āryaince mula vasatisthana eka punarvidhana (*Marathi*) *JUPHS, No 9,* 1–40

(Home of the Aryans a restatement) IE lg recd its distinctive char in North Kirghis region in a restricted sense therefore, it may be ref to as the home of IE speaking people (= Aryans) hist of their migrations towards India

20 DINSHAW, V Khvetu, verezana, airyaman *ILQ* 13, 111–16

these are names of ancient clans, wh entered Iran and Iraq at the dawn of hist. Khvetu (= Hittites), Airyaman (= Hyksos)

21 DUMEZIL, G L'étude comparée des religion des peuples indo européens *La nouvelle Revue Francaise* 29 (332), 1941, 385–99 (also in *Beitrdge zur Geschichte der deutschen Sprache und Literatur* 78, 173–80)

22 DUMEZIL, G *Jupiter, Mars, Quirinus.* Essai sur la conception indo européenne de la societe et sur les origines de Rome Gallimard, Paris, 1941, 264

in ch 1 D deals with the three Indo Ir classes namely priests warriors agriculturists M tra Varuṇa Indra Asvinau are respectively related to these three classes

Rev B ROSENKRANZ, *IF* 59 333 34

23 DUMEZIL, G "Tripertita fonctionnels chez divers peuples indoeuropéens *RHR* 131, pp 20

24 DUMEZIL, G La tripartition indo europeenne. *Psyche,* 1947, 1348–56

25 DUMEZIL, G La triade 'Jupiter, Mars, Janus'? *RHR* 132, 115-23

26 DUMEZIL, G *Jupiter, Mars, Quirinus IV Explication des textes indiens et latins* Presses Univ de France (Bibl, de l Ecole des Hautes Études, Section des sciences rel, 62) Paris, 1948, 190

Rev B BOYANCE *RÉAnc* 51, 163 68, R PETTAZZONI, *St M St R* 19 20 217 20

27 DUMEZIL, G *L héritage indo européen à Rome* (Introduction aux séries 'Jupiter, Mars Quirinus' et 'Les Mythes romains') Gallimard, Paris, 1949, 254

28 DUMEZIL, G *Les dieux des Indo Européens* Paris, 1952

29 DUMEZIL, G Rituels indo europeens a Rome C Klincksieck (Études et Commentaires 19), Paris, 1954, XIX+96

comparison bet Roman and Indian ritual and rel trad dealing with five special points of resemblance in ritual details

Rev ANON *Anthropos* 49 1120, G M, *AO* 22, 78, J UNTERMANN *ZDMG* 106 409 10

30 DUMEZIL, G *Jupiter, Mars, Quirinus* Einaudi, Torino, 1955, XV+405

Rev U BIANCHI *RSO* 33 129

31 DUMEZIL, G *Aspects de la fonction guerriere chez les Indo Européens* Presses Univ de France (Bibl de l Ecole des Hautes Etudes, Sciences rel 68), Paris, 1956, VIII+115

Tullus and Indra

Rev G REDARD, *Kratylos* 1 135-44

32 DUMEZIL, G Religion indoeuropeenne Examen des quelques critiques recentes (John Brough, I, Angelo Brelich) *RHR* 152, 8-30

33 DUMEZIL, G Remarques sur les armes des dieux de "troisieme fonction' chez divers peuples indoeuropéens *St M St, R* 28 (1), Bologna, 1957.

34. DUMEZIL, G. *L'idéologie tripartie des Indo-Européens* Collection Latomus, Vol 31, Brussels, 1958

conception of a social structure based on the distinction and hierarchisation of three functions—priests, warriors, producers—gave rise to the threefold mythology this conception deduced from a comparison of the oldest I Ir, Celtic, Italic, and GK. sources mythological triplicity (1) the two antithetic and complementary divine rulers Mitra Varuṇa, (2) Indra (or Vayu), (3) Asvinau other aspects of triplicity injustice, war famine, harming by charms physical violence, theft, three types of medicine, tripartite eulogy of kings, triple juridical mechanism

Rev N TURCHI, *St M St R* 29

35. DUMEZIL, G L'idéologie tripartie des Indo Européens et la Bible *Kratylos* 4 (2), 97–118

(a propos J BROUGH, *BSOAS* 22, 69 85)

36 DUMONT, P E Indo Aryan names from Mitanni, Nuzi and Syrian documents *JAOS* 67, 251–53

list of 81 names of Indo Aryan origin (prepared by O CALLAGHAN and ALBRIGHT *Analecta Orientalia*) 13 from Mitanni, 23 from Nuzi, and 45 from Syrian documents D gives etymologies of some (1) names in the list belong to a lg more like Old Indic than Old Iranian, (2) most names are *tatpuruṣa* or *bahu vrihi* compounds, (3) initial *v* represented by *b*, (4) characteristic patronymic names with *vṛddhi*, (5) people who spoke that lg worshipped Indra, Vāyu, Svar, Soma, Devas, Ṛta, also a god called Yamin, and Vasus, (6) those people especially interested in horses and horse races

37 FRANKFORT, H. *The Birth of Civilization in the Near East* Williams & Norgate, New York, 1951, 116.

account of the rise of civilization in Egypt and in Mesopotamia

Rev L. MATOUS, *Arch.Or* 14, 627 30, L MYERS, *Man* (1951), 265, J B PRITCHARD, *AHR* 57, 653 55, D J W, *BM* 94, 332, L. WOOLLEY, *JRAS* (1952), 78

38 FRYE, R. N. Remarks on an outline of Near Eastern history. *Indo Iranica* 6, 39–43

..from Central Asia and the Iranian plateau we find horse borne nomads with a caste solidarity (as something different from tribal solidarity of the Semites), whose way of life was condi-

tioned by steppe and plateau a rhythm of invasions by these peoples established Mitanni Kassites—Aryans—Scythians .

39. FURLANI, G. *La religione degli Hittiti.* 1936.

40. GELB, I. J *Hurrians and Subarians.* Oriental Inst. of the Univ. of Chicago (*Studies in Ancient Oriental Civilizations*, 22), 1944, XV+128

41 GELB, I J. The double names of the Hittite Kings. *Rocz Or.* 17, 146-54

42 GELB, I J A contribution to the proto-Indo-European question *JKF* 2, 23-36

the P IE had lived in Western Asia before their migration to South Russia

43. GHURYE, G. S *Family and Kin in Indo-European Culture.* OUP (Bombay Univ Sociological Series–4), Bombay, 1955, VII+254.

. kinship pattern and familial organization information derived with particular ref to India, Greece, and Rome, and to ancient Celtic, Teutonic and Slav cultures original Indo Aryan family consisted of four generations , as families became extended, kinship began to be recorded in personal names clans came into being matriarchy was not a universal antecedent of patriarchy (*primacy of beliefs and ideas over economic factors is substantiated by the social hist of IE*)

Rev N K BASU, *CR* (Jan 1957), 96-98 , A D P , *JASBom* 30, 91-96

44. GIMBUTAS, M On the origin of North Indo-Europeans. *Am Anthrop.* 54 (4), 602-11.

45. GIMBUTAS, M *The Pre-history of Eastern Europe : Part I : Mesolithic, Neolithic and Copper Age Cultures in Russia and the Baltic Area.* Peabody Museum, Harvard Univ., Bull. No 20, 1956, IX+241+50 plates.

. discusses Corded Pottery and Battle axe cultures

Rev.: G GJESSING, *Man* 1958, 32.

46. GRABERT, H. *Die völkische Aufgabe der Religionswissenschaft.* Forschungen zur deutschen Weltanschauungskunde und Glaubensgeschichte, 1, Stuttgart-Berlin, 1938, 60.

..author favours Eur. home for the IE..

Rev.: H. KRAHE, *IF* 58, 95-96.

47. GRONBECH, K. The Steppe Region in World History. *AO* 23, 43-56.

48. GÜNTHER, H. F. K. *Die nordische Rasse bei den Indogermanen Asiens (zugleich ein Beitrag zur Frage nach der Urheimat und Rassenherkunft der Indogermanen).* J. F. Lehmann, München, 1934, 247.

..(See: *VBD* I-1468).

Rev.: H. KRAHE, *IF* 58, 82-84.

49. GURNEY, O. R. *The Hittites.* Pelicon Books, London, 1952, XVI+240+32 plates.

..(a summary of the art, achievements, and social organization of a great people of Asia Minor during the 2nd millennium B. C. as discovered by modern excavations)..

Rev.: R. A. CROSSLAND, *Bibl. Or.* 10, 121-23; E. Adelaide HAHN, *Word* 11, 437-52.

50. HANCAR, F. Urgeschichtliche Erkenntnisse zum eurasiatischen Viehzuchternomadentum. *Palaeologia* 4 (3-4), 264-73.

51. HANCAR, F. *Das Pferd in prähistorischer und früher historischer Zeit.* Herold (WBKL 11, 1955), Wien, 1956, XII+653+various tables, maps, etc.

Rev: H. G BENDI, *Anthropos* 52, 963-66, W. BRANDENSTEIN, *Kratylos* 4 (1), 80-81; R. HACHMANN, *OLZ* (1958), 319-26; A SALONEN, *Archiv fuer Orientforschung* 18, 131-32.

52. HARTMANN, H. *Der Totenkult in Irland: Ein Beitrag zur Religion der Indogermanen.* Heidelberg, 1952.

53. HAVERS, W. Die Religion der Urindogermanen im Lichte der Sprache. *Christus und die Religionen der Erde* (ed. by F. Konig) II, 1951, 697-748.

54. HAVERS, W. Geister-und Damonenglaube. *Die Sprache* 4, 23-38.

55. HEBERER, G. *Rassengeschichtliche Forschungen in indogermanischen Urheimatsgebiet.* Gustav Fischer, Jena, 1943.

56 HEINE-GELDERN, R. New light on the Aryan migration to India. *Bull. Am. Inst for Iran* 5 (1), 7-16.

57. HEINE-GELDERN, R Das Tocharerproblem und die pontische Wanderung *Saeculum* 2, 225-55.

58. HENCKEN, H. *Indo-European Languages and Archaeology.* American Anthropol Assn, Memoir No. 84, Menasha, 1955, VI+68.

an experiment in treating simultaneously the evidence of lg. and of archaeology beginning with the provenances of the various IE lgg at the start of the hist period, the author has in each case attempted to associate the arrival of the lg in that area with the attested arrival of the bearers of a new culture, then, by tracing these material cultures back to their place of origin, he has dealt with the problem of the original homeland acc. to him, an argument can be produced for IE lgg having originated among the agricultural people of SE Europe north of Greece and on the Southern Russian plain, perhaps both have something to do with it

Rev F R ALLCHIN, *Man* 1957, 124, W DIVER, *Word* 12, 145-48, M M, *Anthropos* 53, 326-27, P THIEME, *Lg* 33, 183-90

59. HERTEL, J Einwanderung der Indogermanen nach Indien *Arch. Or* 19, 207-12.

. Aryan migrations towards India began in the region of Po river in the first half of 7th cent B C ref to Mādhava (Madyes acc to Herodotus, Madys acc to Strabo) in *ŚPBr* I 4 1 10 ff.; in 520 B C, Mādhava of *ŚPBr* (whom Megasthenes refers to as Dionysos) entered India (M D and Harappa civil is purely Semitic acc to H) a major portion of the *ṚV* (including III 33; X. 75) must have been composed after 520 B C..

60. HOMMEL, H. Der Himmelsvater der Indogermanen. *DLZ* 63, 721 ff.

61 HUTH, O *Vesta Untersuchungen zum idg Feuer-kult* Beihefte zum ARW, 2, Leipzig Berlin, 1943

Rev P LAMBRECHTS *Ant cl* 14 412 14

62 JANAMEJAYA, Sastri Āryanam utpattisthanam trilokarahasyam ca *SS* 11, 12, 51–58

Meru mountain (Himalayas) as the cradle of the Aryans

63 JETTMAR, K Archaologische Spuren von Indo germanen in Zentralasien *Paideuma* 5 (5), 236 ff

64 JOHANNESSON A *Um frumtungu Indogermana og frumheimkynni* Reykjavik, 1943

65 KAIKINI, V M The myth of Aryan migration into India *SP* (15th AIOC), Bombay, 1949, 91–93

or g nal home of the Aryans was Ind a Veda composed some where bet the rivers Sarasvati and Drsadvati I V civil was predominently Ved c

66 KAPUR, K India, the home of the Aryans *PIHC* (1941), 119 ff

elucidates SAMPURNANANDA s theory that Saptasindhu was the or g nal home

67 KEDAR T J *Vedasthana or The Ancient Home of the Indo Aryans* Nagpur, 1959, 13+84+one map

68 KERN F *Grundlagen und Entfaltung der altesten Hochkulturen* A Francke Verlag (Historia Mundi II) Bern, 1953, 655+8 maps

69 KOPPERS W (Ed) *Die Indogermanen und Germanenfrage Neue Wege zu ihrer Losung* Inst fur Völkerkunde an der Univ Wien (WBKL 4) Wien 1936 787

(See *VBD* I 146 14) (The ent re Vol represents a sort of reaction against the Nord c hypothes s) (South Russ an home)

Rev *An hropos* 32 674–77 *BSL* 38 30–34 *GGA* 200 162 69 *G RM* 25 236 *IF* 56 138–43 *JPEK* 36 37 147 *Lg* 25, 195 96 *MIVAG* 67 355 60 *OLZ* 43 11 18 *Praeh Z* (1936) 292 96 *Rev Anthrop* 47, 249 *Rev Ger n* 29 168 71

70. KOPPERS, W. Das magische Weltschöpfungsmysterium bei den Indogermanen. *Melanges de Linguistique et de Philologie* (ed. by J. van GINNEKEN), Paris, 1937, 149–55.

71. KOPPERS, W. Urturkentum und Urindogermanentum im Lichte der völkerkundliche Universalgeschichte. *Bulleten* 20, Istanbul, 1941, 482–525.

72. KOPPERS, W. La question raciale et indo-européenne dans le lumière de l'histoire universelle. *Nova et Vetera* 19 (2), Fribourg, 1944, 167–94.

deals, among other things, with the composite char of primitive IE civil as reconstructed on the basis of linguistic, ethnological, and cultural relations

73. KRAUSE, W. Die Herkunft der Germanen. *JB.Ak. Wiss*, Gottingen, 1940–41, 18–36

Urheimat of Idg in mid Germany area

74. KRETSCHMER, P Inder am Kuban. *Anzeiger der Wiener Akademie* 80, 35–42.

middle-stop in the migration of Aryan Indians in a region to the north of Caucasus

75. KROGMANN, W. Das Buchenargument. *KZ* 72, 1–29, 73, 1–25.

"Buche" definitely indicates beech (cf SPECHT, *KZ* 66, 54); therefore, the Asian home for IE is out of the question. IE definitely knew beech, therefore they must have lived in a region where that tree grew, at any rate, it must have been 'somewhere in Europe' (cf E PASSLER MAYRHOFER, "Die Buchenfrage", *Fruehgeschichte und Spr*, 155-61)

76. KURYLOWICZ, J. Aspect et temps dans l'histoire du Persan. *Rocz. Or.* 16, 531–42.

77. LAVIOSA ZAMBOTTI, P. *Origini e diffusioni della civilta*. Publ dell' Istituto di Ricerche Preistoriche e Archeologiche presso la Soc Arch Comense 1, Milan, 1947, XV + 510.

78 LESNY, V. Indians in Asia Minor. *Golden Book of Tagore*, Calcutta, 1931, 290–91.

79. LJUNGBERG, H *Tor, Undersokninger i indoeuropeisk och nordisk Religionshistoria* Uppsala Univ Aers 1947–49, 251

researches in IE and nordic rel hist

Rev G DUMEZIL, *RHR* 139, 118–19

80 LOON, H W. van *The Story of Mankind.* George G Harrap (Pocket Book Ed), 1948, 420

ch 10 The IE

81 MAYRHOFER, M. Zu den arischen Sprachresten in Vorderasien *Die Sprache* 5, 77–95

examines DUMONT s views considers further advances in the subject material of a sure char Gods' names and appellations, Kikkuli s treatise on horses, Aryan elements in Kassite generally Indo Ir char of the gods of the Mattiuaza treaty in the appellations, the linguistic element is not only Indian, the sense is often nearer to Iranian a connection with the Indian migration is evidenced Western Asian traits in the Vedic lg are doubtful Hurrian Aryans and Indians had, with closely similar lgg., quite different historical futures

82 MERIGGI, P Der Indogermanismus des Lykischen *Hirt Festschrift* II, 257–82

83 MEYER, E *Die Indogermanenfrage* Elwert Gräfe und Unzer, Marburg, 1948, 28+3 maps

Rev J WHATMOUGH, *German Books* 1 (5), 294–95

84 MUNSHI, K M Early home of the Aryans *Bh Vid.* 4 (2), 133–36

Saptasindhu was the cradle of the Aryans Kashmir was at one time a lake colonized by migrating Aryans when it was drained off

85 MUNSHI, K M Kulapati's letter–No 145 *BJ* 4 (13), 26-1-1958, 6–13

in pre Vedic period, India was occupied by three distinct races (1) copper horde culture people in Ganga valley Vindhya region Bihar Orissa, (2) chalcolithic culture people in central and south India, (3) Harappan culture people in the river valleys of Panjab and Gujarat about 1400–1300 B C, Painted Grey Ware

culture people displaced Harappans at one place (Rupar) and copper horde people at the other (Hastinapur), the area occupied by PGWs in India was the very area occupied by Vedic Aryans about 1500 B C the Aryans, riding their horses recently domesticated, spread themselves in the belt bet Greeco in the West and North Persia in the East then they entered India via Seistan, overwhelmed the Later Harappans and occupied the river valleys of Panjab

86 NAG, Kalidas Iran's prehistoric civilization and after *Indo-Iranica* 7 (3), 23-30

87 NECKEL, G Die Frage nach der Urheimat der Indogermanen *Vom Germanentum*, No 505, 407 22

88 NEHRING, A *Die Problematik der Indogermanenforschung* Wurzburger Universitatsreden, 17, 1954, 24

(Rector s address) (1) Schnurkeramiker were not Idg they were indogermanized (2) in the neolithic period still no Idg people in Central Europe (3) religion hist and linguistic evidence suggests the foot of the Caucasus to the west of the Caspian sea as the original home

Rev W BRANDENSTEIN *Kratylos* 1 81

89 O CALLAGHAN, R T *Aram Naharaim A Contribution to the History of Upper Mesopotamia in the Second Millennium B C* Pontificium Institutum Biblicum, Rome, 1948, XV+164

(the author describes the relationship bet the Hurrians and the Indo Aryans as one of unusual symbiosis)

Rev E A SPEISER *JAOS* 70 307-09

90 PALMER, L R *The Homeric and the Indoeuropean House* T Ph Soc, 1948, 92+20

Idg people were familiar with strongly built houses advanced terminology relating to the subject (against the 'nomadism' of the Idg people J W HAUER *ARIV* 36 49 ff E MEYER *Indogermanenfrage* 8 P THIEME *Heimat* 26)

91 PALMER L R *Achaeans and Indoeuropeans* An Inaugural Lecture Clarendon Press, Oxford, 1955, 22

IE home in Danubian plains DUMEZIL s theory of tripartite IE ideology supported

Rev J BOUEUEAERT, *Ant Cl* 25, 508–09 H SCHMOLL, *IF* 64 218

92 PANDEY, R B The Puranas on the original home of the Indo Aryans *PIHC* (10th Session), Bombay 1947, 128 37 (also under the title "The Puranic data on the original home of the Indo Aryans , *IHQ* 24, 94–103)

(1) the original home of Indo Aryans was Madhyade a with centre bet Ayodhya and Pratisthana (2) from there they expanded towards east south and west (3) migrated beyond India towards north west (crit of PARGITER s inferences from *Puranas*) Purāṇic evidence wh is more trustworthy than that of philology (wh is highly speculative) is corroborated by Veda

93 PANDYA, A *Āryo kā bharata agamana* (Hindi) Vallabh Vidyanagar Res Bull 1 (1), 1957, 44

94 PARET, O *Die Bandkeramiker und die Indogermanenfrage*

Rev A. KUEHN, *Ipek* 15/16, 256–58

95 PARET, O *Das neue Bild der Vorgeschichte* Aug Schröder, Stuttgart, 1946 282+7 illustrations

IV Die Urheimat der Indogermanen

Rev E WAHLE *Homo* 1 (1949) 95

96 PASSLER MAYRHOFER, E Die Buchenfrage *Fruehgeschichte u Spw* (ed W BRANDENSTEIN) Wien 1948, 155–61

Buche argument is not sufficient to prove northern home of Idg people

97 PEAKE, H J E The fencing of early tombs *Man* (1944), 58–61

98 PETTAZZONI, R La ruota nel simbolismo rituale di alcuni popoli indoeuropei *St M St R* 22

99 PHILIPPSON, E A Der Stand der Indogermanenfrage und der Ursprung der Germanen *GQ* 14, 143 54

integrates the results of linguistic and arch researches crit bibliography given

100 PISANI, V *L'unita culturale Indo-Mediterranea anteriore* all'avvento de Semiti e Indo européi *Scritti in onore di Alfredo Trombetti*, Milan, 1936, 199–213

101 PISANI, V Aspetti della religione presso gli antichi Indoeuropei *Acme* I, 267–91

the significance of ' dio

102 PITHAWALLA, M B Physiographic divisions of the Iran Plateau *J Bom U* 14 (4), Jan 1946, 45–51

first phase more than fifty centuries ago the Peshdadyans established their power in the original Aryan home on the banks of the upper Syr Darya and the whole Aryan race lived together but apart from the nomads in the northern plains second phase civilization established at Balkh under the spiritual guidance of Zarathushtra, about 1500 B C

103 PITHAWALLA, M B *The Aryan Home* (being a Thesis on the Location of the original Aryan Home and other early Aryan Settlements) Karachi, 1946, 54+5 maps

(originally pub *Ind Geographical Journal* 20 [2] 37–62, 20 [4] 1 28) the Syr Amu Darya Doab is the most likely home region of the ancient Aryans before they migrated to other river valleys this is the Airyna Vaejo of the Zor scriptures

104 POKORNY, J Die Trager der Kultur der Jungsteinzeit und die Indogermanenfrage *Urgeschichte der Schweiz* (ed O TSCHUMI), *Frauenfeld*, 1949

105 POLAK V Problem indoevropskeho prajazyka se stanoviska jazykove interference *SS* 9, 1943, p 56

question of the IE from the pt of view of linguistic interference

106 POUCHA, P Zur Frage nach der Urheimat der Indogermanen *Anthropos* 31, 937–38

107 POUCHA, P Die synchronische Stellung des Tocharischen und die Frage nach der indogermanischen Urheimat *KZ* 68, 83–98

on arch and anthrop grounds the Urheimat must be in Europe, on sociological and economic grounds, it must be in

Asia..attempts to bridge the gulf bet. the two views by an investigation of Tocharian..

108. PRABHU, R. K. A pre-historic cry. *VBQ*' 7, pp. 18 (reprint).

. Bengali women's cry of *ulu-lu-lu* on auspicious and joyous occasions traced back to *Ch Up.* III: *ādityam jāyamānam ghoṣā ululavo 'nūttiṣṭhanti*; also *AV* III. 19 6. acc to author, the *Ch Up.* passage refers to a phenomenon in the circumpolar regions..(*ulu-lu* = it is rising; it is appearing)..

109. RAJA, C. K. In the land of the Hittites. *ALB* 16, 23-36.

110. RIEMSCHNEIDER, M. *Die Welt der Hethiter.* Gustav Kilpper Verlag (Grösse Kulturen der Fruhzeit), Stuttgart, 1954, 259.

Rev.: G. FURLANI, *RSO* 30, 147-48.

111. RONA, J. P. *El culto indoeuropeo del fuego.* -Univ. de la Republica, Facultad de Humanidades y Ciencias, Inst. de Filologia, Dept. Linguistica, Montevideo, 1957, 26.

..(first pub. in *Boletin de Filologia* 8)..

Rev.: F. B J. KUIPER, *Lingua* 8, 336.

112. SASTRI, P. S. South India, the original home of the Aryans. *SP* (14th AIOC), Darbhanga, 1948, 84-85.

..Ind. trad. speaks of migration only to the West..from S. I. Aryans migrated to N. I. and then to Western Asia and Europe. geology and anthropology support this .Yama is said to rule over the South, because it was the South that was subjected to a great disaster due to volcanic erruptions in 10,000 B. C..

113. SASTRI, P. S. The myth of Aryan migration into India. *Astrological Magazine* 46 (2), 235-38.

114 SASTRI, P. S. India, the original home of the Aryans. *Astrological Magazine* 46, 377-80; 463-68.

. migration from India to Central Asia or South Russia not impossible..Avestan, Lithuanian, GK, Latin, Teutonic literatures later than Vedic; therefore, Vedic people were a settled community even before other people; therefore, India must have been

the starting pt if Aryans had entered India from outside, Himalayas shd have featured prominently in the Veda, but they do not Vedic lg closest to the IE lg, therefore, nearest to the Aryan home Aryans seem to have had their original home in the river valleys of Central and Southern India seismic disturbances (*ṚV* II 12. 2) were perhaps respons ble for the Aryan migrations out of India

,115 SASTRI, S Srikanta The Aryans *Bh Vid* 8, 140-67

(1) Indo-Aryan lgg in Europe represent a late phase of Vedic SK (2) unanimous evidence of Vedic lit. proves that the original habitat of Vedic Aryans was Indus-Gangetic valley (3) Aryans never racially homogeneous, no correspondence bet race and lg., (4) few points of sim larity bet Vedic and Nordic cultures, (5) astronomical evidence determines the beginning of Vedic civil at 10 000 B C (6) arch evidence in favour of the home in Steppes is not conclusive (7) Hittites, Mitannians Iranians represent westward migrations of Vedic Aryans as early as 3000 B C, no evidence of any Dravidian Immigration into India, (8) proto Indic civil was a cosmopolitan culture developed primarily from Vedic sources

116 SATYA PRAKASH Die Beziehungen zwischen Indien und Iran in Altertum *Orientis* (Mar 1951), 42-44

117 SCHACHERMEYR, F *Indogermanen und Orient Ihre kulturelle und machtpolitische Auseinandersetzung im Altertum* Kohlhammer, Stuttgart, 1944, IX+635+52 tables

118 SCHERER, A [IE linguistics and prehist] *Prelim Reports 7th Internat Congress of Linguists*, 161 ff

119 SCHERER, A Das Problem der idg Urheimat vom Standpunkt der Sprachwissenschaft *Arch fur Kulturgeschichte* 33, 3-16

origin of the IE on Russian soil

120 SCHERER, A Hauptproblem der indogermanischen Altertumskunde (Seit 1940) *Kratylos* 1, 3-21

(1) existence of an idg Ur lg. and an idg. Ur volk, (2) problem of Urheimat of the Idg (3) culture of the idg. Ur period

121 SCHLERATH B Der Hund bei den Indogermanen *Paideuma* 6 (1), 25 40 (also in *Ethnologica I* Proc of IV Internat Cong of anthrop and ethn Sciences, Wien, 1952)

(summary in *Anthropos* 50, 441) mythology connected with dog can be divided into 3 types (1) peaceless souls in dog form, (2) two dogs as companions of the soul on its journey to the other world, (3) dog guarding the netherworld

122 SCHMIDT, W *Rassen und Volker in Vorgeschichte und Geschichte des Abendlandes* Two Volumes Stocker, Luzern, 1946-49

pre, proto-, and early hist development of IE.

Rev W RUBEN, *ABORI* 28, 308-12

123. SCHMIDT, W Die Herkunft der Indogermanen und ihr erstes Auftreten in Europa *Kosmos* 45, 116-18, 159-60

(French transl in *Scientia* 6 [43] 176 86, Polish transl in *Lud* 38, 35-49, Italian transl in *Acta Pontificiae Academiae Scientiarum* 12 [4], 13-14)

124 SCHMOKEL, H *Die ersten Arier im Alten Orient* Curt Kabitzsch, Leipzig, 1938, VIII+88

(See *VBD* I—148 17) about sources giving starting points re first Aryans in Asia Hittites are west Idg people, we have to assume east Idg people, namely, Hurri Mitanni author mentions specialities of this group of Idg

Rev BENINGER, *MAGW* 70, 377, W BRANDENSTEIN, *IF* 58, 309, ED, *Anthropos* 35-36, 397, MENGHIN, *WPZ* 27, 144.

125 SCHMOKEL, H *Geschichte des alten Vorderasien* E J Brill, Leiden, 1956, XII+342

126 SCHWARZ, E *Germanische Stammeskunde* Carl Winter (Germ Bibl 5 Reihe), Heidelberg, 1956, 248+24 illustr

a sedentary peasant people (northern megalith culture) and a warlike people from the South (single grave culture) are the two components from wh arose the new population wh can only be called Germanic

Rev O H PROFER, Erasmus 11 (13 14), 427-28

127. SEGER, H *Germanen und Indogermanen*

128 SHALPO, N A. Aryan conquest of ancient India. (Russian) *Vestnik Drevnei Istorii* 3, 40-48.

129 SHER SIMHA Pracina aryo ka mula sthana (Hindi) *GKP* (1950), 18–22

original home of the Aryans bet Indus and Jumna (based on botanical evidence also study of blood)

130 SINGH, Ramcharita Homeland of the Aryans *JBRS* 40, 155–70, 43, 140–49, 177 87, 44, 118–27

the word *arya* originally meant agriculturist Aryans lived in *and about Kashmir some time about 12 000 yrs ago did not* come from the West Iranians migrated from India because of rel differences Indra Varuṇa confl ct I V civil conquered and destroyed by Aryans many Aryan tribes settled in H and M D and gave birth to the compos te culture wh spread throughout India the Bhārgavas most imp among them

131 SIVAKAMESWAR RAO Kopalle *The Aryan Home* Kakinada, 1957 152

Himalayan home

Rev M SIVAKAMAYYA *Tri ent* 28 315 16

132 SODEN, W von Die Indogermanen im Alten Orient *Forsch und Fortschr* 15, 41–43

evidences for Idg people in Orient begin cir 2000 B C.

Rev ED *Anthropos* 35/36 396 97

133 SOLTA G Gedanken zum Indogermanenproblem *Festschrift zum 400 jahrigen Jubilaum des humanist Gymn in Linz*, 1952, 153–66

(a propos TRUBETZKOY s views)

134 SOMMER, F *Zum Zahlwort* SBBAW Philos hist Kl 7, 1951

controverts the thesis of J SCHMIDT (*D e Urheimat der Idg* AKAW, Berlin 1890) re influence of Mesop Doab reg on on Idg numbers in particular

135 SORLEY, H T The puzzle of the Aryans *J Anthrop Soc Bombay* 2 (1), 1–14

orig nal speakers of IE group of lgg were some kind of proto Europeans a w ng of these proto Eur went eastwards and reached India problem of Aryan origins is a problem of neolithic age

proto-Aryans on the move by about *5000 B C.* Proto-*IE* were spilling out of South Russia and Caspian areas very early (even before horse was tamed); later pierced battle-axe became the *means of predatory raids..Aryans were not pioneers in culture* and civilisation; but they evolved a lg. wh. conquered almost everywhere it has penetrated..

136. SPECHT, F. [IE]. *KZ* 62, 102 ff.

..distinguishes bet. "Older IE" having no deverbative verbs in *e* and *more recent IE, that is,* "Schnurkeramiker"..cf. *KZ* 66, 3, 72 (*VBD* I-146 26)..

137. SPECHT, F. Die Indogermanenforschung. *Revaler Zeitung* 3 (50), 29-2-1944.

138. SPECHT, F. *Die Ausbreitung der Indogermanen.* Vorträge und Schriften (Preuss. Akad. der Wiss.) 20, Berlin, 1944, 36+5 maps.

..reiterates Nordic home theory..

139. SPECHT, F. Erwiderung. *KZ* 66, 196-97.

..reply to BRANDENSTEIN's crit. (*KZ* 66, 195-96) of S.'s article (*KZ* 66, 1 ff.: *VBD* I-146 26)..

140. SPECHT, F. Der indogermanische Himmelsgott im Baltisch-Slavischen. *KZ* 69, 115-23.

..climate considerations suggest the Urheimat to have been in Middle and North Europe..

141. SPEISER, E. A. "Hurrians and Subarians". *JAOS* 68, 1-13.

..(a propos GELB's book on the subject)..

142. SPEISER, E. A. The Hurrian participation in the civilizations of Mesopotamia, Syria, and Palestine. *JWH* 1, 311-27.

143. STRUVE, V. V. The Aryan problem. (Russian). *Soviet Ethnography 6/7, 117-24.*

144. TARAPOREWALA, I. J. S. The Holy Word of the religion of Zarathushtra and the Holy Immortals. *NIA 8, 98-106.*

..*Ahuna-Vairya* is the most sacred verse of Z..

145. THIEME, P. *Studien zur indogermanischen Wortkunde und Religionsgeschichte.* Akademie-Verlag (Berichte uber die Verh. d. SAW zu Leipzig, Phil.-hist. Kl., 98, 5), 1952, 77.

> ..five studies on words relating to concepts belonging to the field of beliefs re death and immortality among Greeks and Aryans: (1) Nektar; (2) Ambrosia; (3) Hades; (4) Die Totenseele; (5) Hekatombe..

> Rev.: O FRIS, *Arch. Or* 20, 659-61; J GONDA, *Museum* 58, 193-95, W MEID, *IF* 64, 187-91, V PISANI, *OLZ* (1953), 120-22; W PORZIG, *ZDMG* 104, 529-31

146. THIEME, P. *Die Heimat der indogermanischen Gemeinsprache.* Franz Steiner Verlag (Akad. d. Wiss. u. Lit. in Mainz: Abh. geistes-und sozialwiss. Kl., 1953, 11), Wiesbaden, 1954, 79.

> ..(1) there was a common IE lg, (2) it is possible within limits *to reconstruct it, (3) it was spoken in the basins of the salmon*-supporting rivers—Vistula, Oder, Elbe, and perhaps Weser.. considers words like *lakṣā, lakṣa, sphya*..IE-speakers knew not only beech and birch but also aspen .IE designation of goat.. *argument against* TRUBETZKOY's view .

> Rev.: H. M. HOENIGSWALD, *Lg* 32, 313-16, H. KRAHE, *OLZ* (1956), 205-08.

147. TOLSTOV, S. P. The problem of the origin of the Indogermans and the ethnological linguistics of today. *Kratkije soobscenija Inst. Etud* 1, 1946, 13–19.

148. TOVAR, A Linguistics and prehistory. *Word* 10, 333–50.

> ..linguistic reconstruction suffers from abstraction with no connection in reality .if it were possible to ascertain the linguistic nature of Nordic culture, Schnurkeramiker, and Bandkeramiker, the theme of IE origins wd gain in precision and clarity..

149. TRUBETZKOY, N. S. Gedanken uber das Indogermanen-problem. *Acta Linguistica* 1, 1939, 81–89.

> ..IE lgg. may owe their common (more properly, their systematically correlated) traits to later contact just as well as to common descent original disunity of IE lgg is possible..(Russian version in *Voprosy Jazykoznanija* 7, 1958, 65–77)..

150. WEIR, C. J. M. Problems of Western Asiatic Prehistory. *Glasgow Univ. Oriental Soc Trans* 13, 44-48

151. WEISWEILER, J Das altorientalische Gottkönigtum und die Indogermanen. *Paideuma* 3 (3-5).

152 WISSMANN, W. *Der Name der Buche.* Vortrage und Schriften (Berlin Akad) 50, 1952

against E. PASSLER MAYRHOFER and W KROGMANN Gall *bāgos = Buche is uncertain

153. WOLFF, K F. [North-Eur Urheimat] *Ammann Comm. Vol (Innsbrucker Beitrage z. Kulturwiss 2)*, 1954.

blonde men and Idg

154 WÜST, W *Das Reich, Gedanke und Wirklichkeit bei den alten Ariern* Munchen, 1937, IV+9

includes OIA facts.

155. WÜST, W. *Deutsche Fruehzeit und arische Geistesgeschichte* Deutsche Akademie, Munchen, 1939, 30

ref to Vedic facts

156 WÜST, W *Indogermanisches Bekenntnis* Ahnenerbe-Stiftung, Berlin / Dahlem, 1943, VIII+192

(2nd ed, 1st ed, *1942, VIII+160*) ref to many Vedic facts

Rev DE VRIES, *Museum* 50, 185

157 YOSHIKAWA, Mamoru Recent activities in European palaeology (4) Problems on the original home of the Indo-Europeans *Palaeologia* 4 (1), March 1955, 76-85

158 ZIYA, Yusuf *Arier und Turanier.* Otto Harrassowitz, Leipzig, 1932, 546

prehist. of Idg peoples just as the culture of the whole world is the work of Turanian peoples, so too are the lgg of human communities derived from the Turkish lg ,

82 History and Culture of India

1. *Indijskij sbornik* Academy of Sciences USSR (Scientific Contributions of the Pacific Inst, Vol 2), pp 216.

articles in Russian on India. SULEJKIN, "Periodization of Ind Hist

2. ACHARYA, P K *Glories of India* Allahabad, 1952

(2nd revised and enlarged ed)

3 AGRAWALA, V S Presidential address Ancient India Section *PIHC*, 1949, 23-44

(also in *JUPHS* 22 36-73 under the title, Indian Historical Studies, Some Problems) cultural synthesis is the truth of Ind hist a world of new motifs of thought lies concealed in Vedic lit three great revolutions (1) culture of *tray* synthesised with that of *AV* Vedavyāsa was the chief architect of this synthesis, (2) synthesis of *Up* intuition and Buddhist rationalism also synthesis of philosophy and popular religion represented in *BG*, (3) all comprehensive Hinduism—13th cent onwards imp of place names for hist

4 AGRAWALA, V S Naming the country *AP* 22 (7), 314-16

5 AGRAWALA, V S Madhyadeśiya saṃskṛtikā sutra (Hindi) *Hindi Anusilana* 2 (1), Jan-Mar 1948

6 AIYAPPAN, A The megalithic culture of southern India *J Ind Anthrop Inst* (Calcutta Univ) 1, 1945, 31-47.

7 AIYAR, C P. Ramaswami The genius of Hindu civilization *BJ* 6 (1-2), Aug 1959

8 ALBRIGHT, W F and others (Ed) *Grundlagen und Entfaltung der ältesten Hochkulturen* Francke, Bern, 1953, 655

von FUERER HAIMENDORF on *Ancient India* WALDSCHMIDT on the early Vedic Period

Rev W SCHUBART, *OLZ* (1956), 203-04

9 ALLCHIN, F R Neolithic cultures in India a re-survey of evidence. *PAIOC* (18th Session), Annamalainagar, 1955, 319–24

10 ALSDORF, L *Indien* Deutscher Verlag (Weltpolitische Bucherei), Berlin, 1940, 247+8 maps

(2nd revised ed)

Rev H von GLASENAPP *OLZ* 47, 144 W KOPPERS *Anthropos* 37/40 416 17

11 ALSDORF, L *Indien und Ceylon* Junkor & Dunnhaupt (Kleine Auslandskunde 29–30), Berlin, 1943, 159

Rev G JAESCHKE *Welt d Islams* 1, 310–11

12 ALSDORF, L *Deutsch Indische Geistesbeziehungen.* Heidelberg, 1944

13 ALSDORF, L *Vorderindien Bharata Pakistar-Ceylon.* (Eine Landes- und Kulturkunde) Georg Westermann Verlag, Berlin, 1955, 336

Rev R N DANDEKAR, *Erasmus* 11, 618–19

14 ALTEKAR, A S The ups and downs in Indian history and culture their causes and cures *PAIOC* (15th Session) Bombay, 1951, 143–58

(Pres address History Section) military supremacy and racial and cultural synthesis constituted the key to Aryan success in early and later Vedic periods

15 ANDRAE, W Untergegangene Stadte im Alten Orient *Welt d Orients*, 1947, 72–77

16 APTE, V M Local factors in ancient Indian history and culture *Pr Bh* 60, 264–67, 304–09

isolation, vast size geographical neighbours rivers climate, flora fauna minerals, etc., have *all* played a notable role in shaping India s cultural life

17 AROKIASWAMY, M The problem of Dravidian origins *TC* 2, 334–39

Dr were natives of S I from the earliest times and have gone out from this their home

18 AROKIASWAMI, M Stone age in South India *QJMS* 46 (1), 43–48.

. a brief evolution of the civil of S I during three stone ages bet 35,000 and 5,000 B C

19. AUBOYER, J. *La vie publique et privée dans l'Inde ancienne* (Fascicule VI) Presses Univ. de France, Paris, 1955, XI+51+15 plates

(first fasc. to appear out of ten in wh the *realia* of ancient India, as depicted in sculpture and painting, are to be classified, illustrated, and discussed this fasc. relates to the period from 2nd cent B C to 8th cent A D)

Rev A L. BASHAM *JRAS* 1958, 95-97

20 AUROBINDO, Sri *The Foundations of Indian Culture.* Sri Aurobindo Ashram, Pondicherry pp 450

Rev P NAGARAJA RAO, *BJ* (12-7-1959), 75-77

21. AYMARD, A , AUBOYER J *Histoire générale des civilisations Tome 1 L Orient et la Grece antique* Presses Univ. de France, Paris, 1953, XII+704+48 plates

Ind civilizations pp 537-64, 603-25

Rev A E. RAUBITSCHEK, *Erasmus* 9, 302-03

22 AWDIJEW, W I. *Geschichte des alten Orients.* Volkseigener Verlag, Berlin, 1953, 544

ch 19 about India

Rev G GOOSSENS, *B bl Or* 13, 114-15

23 BAGCHI, P. C. Foundations of Indian civilization. *BRMIC* 3 (9), 177-79

24 BAGCHI, P. C Foundations of Indian civilization. *I-AC* 8 (2), 129-39.

three main constituents Austric, Dravidian, Aryan I V civil . Aryan infiltration IE influences

25 BAHADUR MALL *A Story of Indian Culture.* V. V. R I, Hoshiarpur, 1956, XVI+359

Rev S M CHINGLE *Phil Quart* 30, 207-08, S R. DAS, *U in I* 37, 243-44, Hilla C. VAKIL, *AP* (June 1957), 273

26 BARROW, G *India Our Finest Monument* King Bros & Potts, St Leonards on Sea

Rev G M R, *JRCAS* 38, 87 88

27 BARUA, B K *A Cultural History of Assam* (Vol I. Early Period) K K Barooah, Nowgong, *1951*, *XVI*+223

Vedic Aryan influence on Assamese culture

28 BARUA, B K Trends in ancient Indian history *CR* (Feb *1946*) (*also in PIHC*, 9th Session, 1947, 1–19)

(Pres add Ancient India Section, 9th IHC) tries to read (acc to Tantric code) the inscr ption on the Pa upati seal of M D as *acala upassa* (= mountain worshipped one) I V seal showing two prominently beaked hook nosed and dragon bodied creatures remaining poised in the air from the trunk of the *asvattha* tree this may be representation of the Vedic imagery of *dvā suparna* *RV* shows contempt for rel beliefs and practices associated with Siva Sakti flora and fauna of I V civil are on the whole the same as those of *RV*

29 DE BARY, Wm Theodore and others (Ed) *Sources of Indian Tradition* Columbia Univ Press, 1958, XXVII+961

Part I Chh 1–3 Brahmanism (R N DANDEKAR), *Part III* Ch 10 Dharma (R. N DANDEKAR), Part III Ch 11 Artha (R N DANDEKAR)

Rev ANON *JORM* 27 175–79 B N DAS *IAC* 8 194–95, M FOWLER, *JAOS* 80, 64–66, A D P, *BJ* (21–2 1960)

30 BASHAM, A L *The Wonder that was India* (A Survey of the Culture of the Indian Sub Continent before the coming of the Muslims) Sidgwick & Jackson, London, 1954, XXI+568+89 plates

Rev L. ALSDORF, *ZDMG* 107 225–27, W Norman BROWN, *JAS 16*, 459–62, T BURROW, *JRAS 1955*, 184–85, E C. CEMEKA *CB* 1957, 186–92, H D GHOSH *M in I* 35, 83–85, L. LAMOTTE, *Le Muséon* 69 216–17, V RAGHAVAN *JORM* 24, 111 15, H G RAWLINSON, *As Rev* (Oct 1954), 327, O H de A W, *UCR* 12, 274.

31 BASHAM, A L *The Indian sub-continent in historical perspective* SOAS, Univ of London, 1958, 23

(German transl in *Saeculum* 10, 196–207)

32. BASHAM, A. L. A new interpretation of Indian history. *JESHO* 1, 333-47.

..(a review-article on D. D. KOSAMBI'S *An Introduction to the Study of Ind. Hist*, Bombay, 1956)..

33. BEMONT, F. *Histoire de l'Inde*. Richard-Masse (Collection Triptyque 1), 1946, 120.

Rev.: J. P. DUGNOILLE, *RBPhH* 26, 1252-53.

34. BERGER, H. Deutung einiger alter Stammesnamen der Bhil aus der vorarischen Mythologie des Epos und der Purāna. *WZKSO* 3, 34-82

35. BHANDARKAR, D. R. Presidential address *PIHC* (2nd Session), 1938, 9-21.

(See: *VBD* I-1497) antiquity of *itihāsa-purāna* from the Vedic times

36. BHAGAVAD DATTA *Bhāratavarsa kā brhattara itihāsa*. Vol I. (Hindi). Bharatiya Sahitya Bhavan, Delhi, *1952*, 16+338.

Rev: ANON, *JGJRI* 8, 445-46

37. BHAGAVAN DAS. Essentials of Hindu culture. *JGJRI* 7 (2-4), 313-21

38. BHARATIYA, L. Sammisra bhāratīya samskritici vātacāla. (Marathi). *Navabhārata* 10 (9), June 1957, 48 ff.

..(march of the composite Indian culture)

39 BHATTACHARYA, H. D The legacy of India spiritual contribution. *Pr Bh.* 53 (12), 482-85.

40 BROWN, W. Norman (Ed.). *India, Pakistan, Ceylon*. Cornell Univ. Press, Ithaca, 1951, XIV+234.

..(collection of fifteen articles contributed to *Encycl Amer.* anthropology, sociology, lgg, lit, etc, of these countries)..

Rev: D. H. H INGALLS, *JAOS* 72, 85.

41. BRUNS, F. *Geschichte Indiens*. Dusseldorf, 1957, 336.

, (German transl. of K. M. PANIKKAR's book)..

42 BUDHA PRAKASH Vyasa a study in Indo Babylonian cultural contact *JBRS* 37 (3–4) 32–42

> suggests identity of Vyāsa with Berosus or Brāsu (who was a learned priest of Babylon about 300 B C.)

43 BUDHA PRAKASH Hamare deśa ka nama (Hindi) *Śodha-Patrikā* 4, Sept 1952, 47 63

> *sindhu* connected with *indra* (both to be derived from √*ind*) *s ndhu* = life force

44 BUDHA PRAKASH Govardhana P ija its historical and cultural significance *PO* 18 13–18

> *govardhana* episode represents the antagonism bet. Aryans and non Aryans mountain had special significance in the rel of Vṛtras (who were pre-Aryan priest kings of NW India) mountain-cult repugnant to Aryans

45 CHAKRABARTY, Chandra *The Cultural History of the Hindus* Vijaya Krishna Bros Calcutta, 1946, 376

> Rev J BROUGH *JRAS* 1947, V R R DIKSHITAR *JIH* 25 (3), P K. GODE *ABORI* 27, 160

46 CHAKRAVARTI, K C *Ancient Indian Culture and Civilization* Vora & Co, Bombay, 1952, 342+XXVI+4

> Rev R. BANGARUSWAMI *AP* (Mar 1953) 135–36 P SESHADRI *Pr Bh* (May 1953) 231

47 CHAKRAVARTI N P Some problems in Indian history *I AC* 4, 65–83, 154–66 (also *PIHC*, 17th Session, 1954, 13 34)

> (Pres add) Harappa civilization Harappans had probably started moving out of Panjab eastward and southward before the "painted grey ware people came contribution of Dravidians to Indian cult

48 CHATTERJI, Suniti Kumar *Kirata jana krti* The Indo Mongoloids their contribution to the history and culture of India *JASBL* 16 (2), 1950

49 CHATTERJI, Suniti Kumar The Indian synthesis and racial and cultural intermixture in India *PAIOC* (17th

Session) Ahmedabad, 1953, 15-60 (also in *TC* 8, 267-324, *I-AC* 2, 329-45, 3, 107-23, 211-24)

50 CHATTERJI, Suniti Kumar *Sanskrit culture* *Prajñā* 1, 1-8

51 CHATTERJI, Suniti Kumar The culture and literature of Asia a brief general survey *I AC* 4 (3), 248-60

52 CHATTERJI, Suniti Kumar Indianism and Sanskrit *ABORI* 38, 1-33

> Indianism expressed thro Sanskrit a culture of composite origin international implications of SK

53 CHATTERJI, Suniti Kumar *Indianism or the spirit of India* *I AC* 8 (2), 116-28

> belief in an Unseen Reality in oneness of life and being in one single principle running thro the universe realisation of the tragic fact that there is sorrow and suffering in this world sense of sacredness of all life compassion and sympathy as well as active service and good doing note of intellectualism and spirit of tolerance

54 CHATTERJI, Suniti Kumar *Bharata me ārya aura anārya* (Hindi) Madhya Pradesh Sahitya Parisad, Bhopal, 1959, 107

55 CHATTOPADHYAYA B K Fusion of cultures in India *KKT* 18 (10), 614-20

> (a propos S K CHATTERJI Kṛṣṇa Dvaipāyana Vyāsa *JASB* 16 1 ff) acc to author Kṛṣṇa and Vyāsa both supported pure Vedic culture

56 CHAUDHURI N M The Dravidian theory *SC* 13 (9), 361-66

> anthropologically (and also linguistically), there is no essential difference bet. the people to north of the Vindhyas and those to the south

57 CHOUDHURY, Pratap Neolithic culture in Kamarupa *J Assam RS* 11 (1-2), 41-47.

58. CHOUDHARY, R. K. *Some Topics from Ancient Indian History*. Patna, 1949, 43.

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to develop city-civilization in 3rd mill. B C, Dr. lived on a footing of equality with both the Aryans to the West and the Mongolians to the East; it was during this period that Aryans and Dr. loaned words from each other..first Dr. settlements in India at Mehi, Kulli, Nal, and Amri, cir. 2900 B. C..

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in India different communities live side by side interchanging *ideas and goods* but not blood *caste system is a result of this* peculiar cultural process caste system was *not* a creation of the Aryans or the Brāhmanas clan system of the pre-Aryans was borrowed to a great extent by the Vedic Br K accepts the thesis of FUERER HAIMENDORF that Dravidians entered India at about the same time as Aryans (2000–1000 B C) the pre Aryan Dravidian inhabitants of India were pushed northwards by Drav dians, and southwards and eastwards by Aryans and so came to occupy the Central Indian forest and hill belt pre A. D cultural synthesis seems to have centred in the word "Nāga ', the once ruling Nāgas are reduced to the present status of primitive forest dwellers due to "progressive primitivisation '

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—being a class phenomenon after the conquest)..layer of cultural trad common to I. V. and Sumeria..K.'considers the motifs of *gaja-vṛṣabha*, seated three-faced god surrounded by animals (acc. to K, he is not Paśupati but Tvaṣṭā), the bird-goddess, the seven sages, the Bhārgavas..

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Rev J W SPELLMAN, *JRAS* (1960), 86–87

177 MOOKERJI, R K *Hindu Civilization* BVB, Bombay, 1950, XI+369+11 plates

. (2nd revised ed) from the earliest times to the establishment of the Maurya empire

178 MOOKERJI, R K *Fundamental Unity of India* Bhavan's Book University 23, Bombay, 1954, 122

consciousness of India s geographical unity expressed in Veda and subsequent lit river hymn in *RV* .

179 MOOKERJI, R K *Ancient Indian Civilization* Chunilal Gandhi Vidyabhavan, Surat, 1956, 20

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180 MORELAND, W H, CHATTERJEA, A C *A Short History of India.* Longmans, Green & Co, 1958, XIV+594

. (4th ed, 1st ed pub in 1936 See *VBD* I—149 32)

Rev (2nd ed) P R CADELL *JRAS* (1945)

181 MOTWANI, Kewal *India A Synthesis of Cultures* Thacker & Co, Bombay, 1949, 319

Rev P C BAGCHI *VBQ* 15, 230-31

182 MUJEEB, M *Indian Culture* Quaker Centre, Calcutta, 1945, 32

183 MUKERJI, D P Synthesis of Indian culture *The Social Welfare*, July Aug 1947

(a series of articles)

184 MUKHERJEE, Bijan Kumar Indian culture through the ages *BRMIC* 6 (12), 280-82

185 MUKHERJEE, P N Chief characteristics in the history of our culture *MR* (June 1957), 464 68

186 MUNSHI, K. M The historical value of the Parasu rāma tradition *NIA* 6, 217-24

legends of P represent the first phase of the Aryan advance down to the Narmadā valley on the one hand and the boundaries of Magadha on the other—an advance led by Bhrgus

187 MUNSHI K M Bharatīya culture *QJMS* (Culture and Heritage Number) 1956, 43-59

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188 NAGARAJA RAO, K *The bibliography of Indian culture and its preparation.* Library in India Series No 2, Annamalainagar, 1945

189 NAGARAJA RAO, P The spirit of Indian culture *Pr Bh* 57, 99-102

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190. NAMBIAR, K G *A Cultural History of India and Pakistan.* Vol I Nileshwar, 1957, VIII+266

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Rev H C. VAKIL, *AP* (Jan 1958) 42

191. NAWRATH, A *Eternal India* the land, the people, the masterpieces of architecture and sculpture of India, Pakistan, Burma and Ceylon Crown Press, New York, 1956, 150+118 figures.

Rev R L. P, *JAS* 16 (3), 485-86

192 NEHRU, J *The Discovery of India* Meridian Books, London, 1951, X+542

(3rd ed, first pub in 1946) ch 4 about ancient India

193 NIKHILANANDA, Swami Foundations of Indian culture *CR* 114 (2), Feb 1950, 77-98

confines to Vedic period

193a NILAKANTA SASTRI, K A *History of India* Part I Ancient India S Viswanathan, Madras, 1950, VIII+330

ch II The Vedic civilization, Aryanization of India

194 NILAKANTA SASTRI, K A *South Indian Influences in the Far East* Hind Kitabs, Bombay, 1952

195 NILAKANTA SASTRI, K A *A History of South India* (from prehistoric times to the fall of Vijayanagar) OUP, 1955, XII+486

ch 4 Aryanization of S I and Agastya legends (Lycians of Asia Minor who called themselves Trimmili in their inscriptions were probably the ancestors of Tamil section of Dravidians)

Rev K. K PILLAY, *JIH* 33 251-54 H C R *UCR* 15, 105-07, L RENOU, *Diogenes* 30, 125-29, K ZVELEBIL, *Arch Or* 24, 496-98

196 ORTA NADAL, R La doctrina de las edades del mundo en la tradicion cultural de la India *Univ Argent* 36, 1958, 251-83

(the doctrine of the ages of the world in the cultural trad of Brahmanic India)

197. OSTROV, A M. *Short Essays on the History of India to the 10th Century.* (Russian) Moscow, 1949, 99.

198 *A Short History of Hind-Pakistan*, published by Pakistan Hist. Society, Karachi, 1955, XX+484

(from the very earliest times to the death of M A JINNAH)

Rev . L. ROCHER, *Bibl Or* 14, 256–57

199 PANDIT, Vijaya Lakshmi *The Evolution of India.* OUP, London, 1958, IX+46.

(The Whidden Lectures, McMaster Univ, Hamilton, Ontario, 1957) India's response to external and internal challenges has been one of gradual adaptation rather than violent opposition .

Rev K BALLHATCHET, *BSOAS* 22, 407, J FILLIOZAT, *JA* 247, 262–63

200 PANDYA, A V Pre historic cultures discovered on the Narmadā *PIHC* (10th Session), Bombay, 1947, 179–94

Aryans were present in India even at the time of the beginning of the Narmadā culture (3700–3800 B C)

201 PANIKKAR, K M. Problems of Indian History *JIH* 29 (3), 219-27

202 PANIKKAR, K M *A Survey of Indian History.* Asia Publishing House, Bombay, 1954

(2nd ed , 1st ed in 1947) German transl by F BRUNS *Geschichte Indiens* Progress Verlag Duesseldorf, 1957, 336 French transl by J BRECARD *Histoire de l Inde*, 1958

203 PANIKKAR, K M Indische Geschichte neu geschrieben *Bulletin der Botschaft* 6 (5), Bonn, 1956, 4–6

204 PATI, T India's contribution to world culture *Allahabad Univ. Mag* 30 (2), 23–32

205 PATIL, D R *The Cultural History from the Vāyu Purana* DCRI, Poona, 1947

(abstract of this work in *BDCRI* 6, 143-50)

206 PATIL, D R The historical value of the Puranas *AP* 19, July 1948, 302 05

207 PHILIPS, C. H (Ed). *Handbook of Oriental History*. Royal Hist Soc, Guides and Handbooks, No 6, 1951.

. deals, among other things, with romanization of Oriental words, personal and place-names, *systems of dating*, list of dynasties and rulers (covers whole field of Oriental History from ancient to modern times, and from Arabia to Japan)

Rev R. S, *JIH* 29, 325-26

208 PISANI, V India contemporanea e India pre istorica *Giornale della Soc Asiatica Italiana* 3, 319 ff

209 POWELL PRICE, J C *A History of India* Thomas Nelson & Sons, London, 1955, XV+679+25 maps

(*from I V civil up to 1939*)

Rev S FUCHS, *Anthropos* 53, 300 J van LOHUIZEN DE LEEUV, *Bibl Or* 14 90-91, K A N, *JIH* 33, 229-34, C H PHILIPS, *Art As* 20, 219-20

210 PRASAD, Surendra India through the ages (a socio-economic glimpse) *Allahabad Univ Mag* 30 (1), 18-30

brief ref to Vedic civilization

211 PUSALKER, A D The Brāhmaṇa tradition and the Kṣatriya tradition *Hiriyanna Comm Vol*, 1952, 151-55.

controverts PARGITER's hypothesis of two such distinct trad.

212 PUSALKER, A D Presidential address History Section *PAIOC* (18th Session), Annamalainagar, 1955, 58-72

reiterates his view that I V civil is a later phase of *ṚV*-culture discusses the concept of *itih isa purana* no distinction bet *i* and *p* in Vedic lit., *Nirukta* first speaks of the two separately

213 RADHAKRISHNAN, S *East and West Some Reflections* Harper & Brothers, New York, 1956, 140

pp 1-22 I V civil, Vedic culture, Buddhism 'man is most human when he is most alone' 'asceticism is opposed not to *enjoyment but to attachment*' '*caste-system* was originally intended to encourage a wide range of individual *difference, but it has* come to denote privilege and snobbery' 'at its depth, rel in its silences and expressions is the same'

214. RAGHAVA, Rangeya. *Prācīna bhāratīya paramparā aura itihāsa.* (Hindi). Atmaram & Sons, Delhi, 1953, 518.

..(from prehist. times up to the end of the 6th cent. A. D.)..

Rev.: R. B. PANDEY, *NPP* 59, 177-82.

215. RAGHAVAN, V. Variety and integration in the pattern of Indian culture. *The Far Eastern Quarterly* 15 (4), Aug. 1956.

216. RAJA, C. K. India's cultural role in the world. *ALB* 13 (4), 205-25.

..the genius of Ind. nation is the equation, or rather the identification, of the three values in life—*satyam, śivam, sundaram*..

217. RAJA, C. K. Elements in human civilisation, materialistic and moral. *AP* 14, 195-200.

..perfect balancing in Veda, *Up*, and epics bet. man's spiritual life and the demands of his physical existence..

218. RAJAN, K. V. Psychological evaluation of certain trends in Indian culture. *Ind. J. Psychology* 32 (3-4), 1957, 125-32.

219. RAJU, P. T. The plastic spiritual basis of Indian culture. *Ved. Kes.* (April 1954), 492-500.

220. RAJU, P. T. *India's Culture and her Problems.* Univ. of Rajputana, Jaipur, 1956, VIII+106.

..four lectures: (1) The formative period of Ind culture; (2) Ind culture as completed; (3) The period of cultural conflicts and transformation; (4) Our present problems .some of the fundamental aspects of Hinduism are . its universality (philosophical and psychological; its inwardness; its subordination of all values to the spiritual values; recognition of the right to life of every creature, however humble; assertion of spiritual identity of all men; its plasticity and consequent indetermination .

Rev.. H. C. VAKIL, *AP* (Mar. 1957), 132-33; J. WILD, *PEW* 3, 271-75

221. *The Cultural Heritage of India* : Vol. I : The Early Phases (*Pre-historic, Vedic and Upanisadic, Jaina, and Buddhist*), published by R. K. Mission Inst. of Culture, Calcutta, 1958, LXIV+652.

. (Vol III The Philosophies, Sept 1953, Vol. IV The Religions, Oct 1956) Part II Prehist India (M S VATS, "Indus Valley Civilization", B K GHOSH, "Home of the Indo-Aryans")
Part III Vedic Civilization (T M P MAHADEVAN, "The religiophilosophic culture of India", Swami GHANANANDA, "The dawn of Ind philosophy", Swami MADHAVANANDA, "A bird's-eye view of the *Up*", Swami SHARVANANDA, "The Vedas and their rel teachings", C. K RAJA, "Vedic culture", A. S. ALTEKAR, "Vedic society", V M APTE, "Vedic rituals" and "The Vedāngas", V S AGRAWALA, "Yāska and Pāṇini", ANIRVAN, "Vedic exegesis", *M N SARKAR, "Mystical approach in the Up"*, Swami GAMBHIRANANDA, "*Up* meditations")

Rev P K GODE, *AP* (June 1959), 271–72, L. RENOU, *Diogenes* 30 129–31, M S, *Pr Bh* 64, 314–16, P SANKARA NARAYANAN, *Ved Res* 46 117-20, U P SHAH, *JOIB* 8, 208–10

222 RAMAKRISHNAIYA, K Ourselves our home, race, and language *JSVOI* 14, 1–20

study of the Āndhras (ref S RAMAKRISHNA SASTRY, "Āndhras and Telugus—their origin, home, and language", *AORM* 9) *acc. to author, Āndhras were Dravidians*

223 RAMASWAMI SASTRI, K S *Hindu Culture and the Modern Age* Annamalai Univ, 1956, 426

224 RAMAYYA, S The rise, growth, and decay of civilization in India *JGJRI* 14, 107–50

225 RAO, V D, GOKHALE, B G *Ancient Indian History and Culture.* Bombay, 1958, 258

(from the earliest times to 1000 A D)

226 RAWLINSON, H G *A Concise History of the Indian People* OUP, 1950

(2nd ed)

227 RAY, S K *Prehistoric India and Ancient Egypt* P K Ray Publishers, New Delhi, 1956, 42

Egyptian colonization in Bengal Bengal conquered and occupied by a group of refugees from the collapse of the Atonist movement around 1350 B. C.

228. RENOU, L.; FILLIOZAT, J. *L'Inde classique.* Payot (Manuel des études indiennes, I), Paris, 1947, 669+28 illustr.

..(in collaboration with P. MEILE, A. M. ESNOUL, L. SILBURN).. geography and races (MEILE, 19–51); Sanskrit (RENOU, 52–74); history from the earliest times up to 7th cent. A. D. (FILLIOZAT, 120–269); Vedism (RENOU, 270–380); Brahmanism: Sanskrit sources (RENOU, 381–445); Brahmanism: non-SK. sources (MEILE, 445–80); forms of rel. (RENOU, 480–620); sects (RENOU, 620–61)..Vol. II, Bibl. de EFEO, 3, 1953, XIX+758; deals, among other things, with sciences like medicine, astronomy (FILLIOZAT)..

Rev.: A. L. BASHAM, *BSOAS* 18, 382–83, W. BELARDI, *Ric. Ling.* 1, 159; G. M, *AO* 22, 86; F. O. SCHRADER, *OLZ* (1954), 251–54.

229. RENOU, L. *Le civilisation de l'Inde ancienne* (d'après les textes sanskrites). Flammarion (Bibl. de philosophie scientifique), Paris, 1950, 264.

. deals mainly with ancient Indian society..rel, phil, caste, family. (English transl of this work by P. SPRATT: *The Civilization of Ancient India*, Sushil Gupta, Calcutta, 1954, 196)..

Rev: B. P. GROSLIER, *BSEIC* 26, 225–26; G. M, *AO* 22, 87.

230. RENOU, L The civilization of India according to Arnold Toynbee. *Diogenes* No. 13, Spring 1956, 69–80.

. (French version in *Diogène* 13, Jan 1956)..crit observations on T.'s treatment of India in the various volumes of his History..

231. RIENCOURT, A. de. *The Soul of India.* 1960, XVI+431.

232. RUBEN, W. *Indien im Rahmen der Weltgeschichte.* Istanbuler Schriften 9, Zurich, 1946.

Rev.: E. A, *MSOK* 8.

233. RUBEN, W. *Einfuhrung in die Indienkunde* (Ein Uberblick uber die historische Entwicklung Indiens). Deutscher Verlag der Wissenschaften, Berlin, 1954, IX+390.

. hist. of Indology; geography and ethnography; Indian Ur-society, oldest slavery-state in NW India (3rd mill. B C), *ṚV*: social relations (1000 B C.); lgg; *Br.* and *Up*.

Rev J FILLIOZAT, *OLZ* (1955) 464-65, O FRIS, *Deutsche Zeitschrift fuer Philosophie* 3, 397-401

234 RUBEN, W Bemerkungen zu einer Einfuhrung in das Studium der indischen Geschichte *MIO* 5 (3), 1957

235 RUBEN, W Indien und die Weltgeschichte *Rev d Hist de la Civilisation Mondiale* 4, Moscow, 1958

236 SAHA, M N The age of the Mahābhārata *SC* 4

(a propos P C. SENGUPTA Some astronomical references from the MBh and their significance *JASBL* 3-1) acc. to SAHA the striking consistency of these ref suggests that they were all later additions made by the epic compiler of about 400 B C, with the help of an astronomical assistant of his time

237 SALETORE B A *Ancient Indian History and Culture* Kannada Res Inst, Dharwar, 1957, 11

(inaugural lecture)

238 SANKALIA, H D Stone age tools in the Baroda Museum *Bull of the Baroda State Museum and Picture Gallery* 2 (1), 15-23

239 SANKALIA H D *Studies in the Historical Geography and Cultural Ethnography of Gujarat* DCRI (Monograph Series, 3), Poona 1949, XIV+245

(summary in *JGRS* 7 147-63) Lecture 5 Aryanization of G

240 SANKALIA, H D Ancient and prehistoric Mahārāṣtra *JBBRAS* 27, 99-106

241 SANKALIA, H D The personality of India a history of the material culture in India PIHC (18th Session), 1955, 25-28

(Presidential address Ancient Period Section) synopsis

242 SARMA, D S *The master key of Hindu* civilization *Ved Kes* 35, 46-50

the law of spiritual progression is the master key

243 SARMA, D S The characteristics of Indian culture *AP* (Oct 1951), 447-50

244. SASTRI, P. S. Indian culture and the west. *Pr. Bh.* 58, 134–36.

245. SATYA VRAT. Indian culture in the light of Sanskrit language. *PO* 21, 3–11.

246. SATYA VRAT. Prāgaitihāsika bhārata me jātīya sammisrana. (Hindi). *NPP* 64 (1), 35–46.

..(based on S K. CHATTERJI's presidential address at the 17th AIOC, Ahmedabad).

247. SCHWAB, R. *Le renaissance orientale.* Payot (Bibl. hist.), Paris, 1950, 528.

. detailed hist of the effect upon the West of the discovery of oriental civilizations..discovery of SK...Hinduism and Christianity. (in the preface, RENOU says that S. stresses not so much the "exoticism" as the "spirituality" of Asia)..

Rev.: J. D. M. DERRETT, *JRAS* (1951), 222–23; G. M, *AO* 22, 85.

248. SEIDENFADEN, E. The cultural process in India. *Man* (1952), 295.

. (a propos *Man* 1951, 232). ref. to Nāgas in Thai myths..origin to be sought for in ancient India .

249. SEN, Dharani Lower palaeolithic culture-complex and *chronology in India. M in I* 34 (2), 121–50

250. SEN, Gertrude E. *The Pageant of India's History.* Vol. I. Longmans, Green & Co., New York, 1949, 431.

..(from the earliest times to the time of Harsa) acc. to author, if the tall fair-skinned Aryan of the North was the father of Ind culture, the slender dark Dravidian of the South was certainly its fertile mother. continuity and depth of Ind civilization

Rev.: P. C. BAGCHI, *VBQ* 15, 231–32; D. MITRA, *Pr. Bh.* (Sept. 1949); S. A. A RIZVI, *Med Ind. Quart* 1, 79–81

251. SEN, Gertrude E. *Cultural Unity of India.* Govt. of India (Publications Division: Information Ministry), 1956, 71.

..(1) Homeland; (2) We the people; (3) Roots of Ind. culture; (4) Cultural continuity and synthesis .

252. SEN, Kshitimohan. *Bhārater saṁskṛti.* (Bengali). Visvabharati Book Depot, Calcutta, 1943, 76.

Rev.: M. M. GHOSH, *IHQ* 19, 88-89.

253. SENGUPTA, Padmini. *Everyday Life in Ancient India.* OUP, Bombay, 1950, 203.

..a brief outline of the domestic and social life of the ancient Indians..

Rev.: R. K. DIKSHIT, *Pr Bh* (April 1951), 190; A. MUKERJI, *Quest* 1 (1), 64-65; O. H de A. W., *UCR* 8, 277.

254. SENGUPTA, P. C. The age of the Mahābhārata *SC* 5, 26-29.

..(a propos M N. SAHA's paper on this subject, *SC* 4). SENGUPTA controverts SAHA's views and reiterates that *MBh* war was fought in 2449 B. C bet 4th and 21st Nov

255. SENGUPTA, P. C. *Ancient Indian Chronology.* Calcutta Univ, 1947, 287.

Sect. II: Vedic antiquity

256. SHAH, U. P. Lothal-a port? *JOIB* 9 (3), 310-20.

..no conclusion can be drawn at this stage *

257. SHAMSUDDIN. Ancient Indian Universities. *Pr. Bh.* 62, 504-07.

258. SHARMA, D C *Our Indian Heritage* Blackie & Son, Bombay, 1943, 144.

259. SHARMA, D. C. The Indian way of life. *AP* 21, Mar. 1950, 115-18.

..made up of the synthesis of the four *puruṣārthas*.

260. SHARMA, S. R. *Our Heritage.* Hind Kitabs, Bombay, 1947.

261. SHARMA, S. R. *Ancient Indian History and Culture.* Hind Kitabs, Bombay, 1947.

262. SHARMA, S. R. *India as I see Her.* Agra, 1956, 251.

. (a survey of India's cultural hist. from the days of I. V. civil. to the present day)..

263. SHASTRI, Haridatta. *Bhāratīya sāhitya aura saṁskṛti: prathama bhāga: Vaidika kāla tathā kalā.* (Hindi). Delhi, 1959, 46+338.

..Sect. I: Vedic culture, Sect. II: Indian art, sculpture, etc...

264. SHEJWALKAR, T. S. The Mahābhārata data for Aryan expansion in India. *BDCRI* 5, 201–19.

..(See: *VBD* I-148.17a). the Aryans, before going eastward, crossed over into the Deccan; the southern land-route lay along the east coast and thro' the centre of the peninsula..

265. SINHA, N. K.; BANERJEE, A. C. *History of India.* Mukherjee, Calcutta, 1958, 695+25 illustr.+15 maps.

..(revised and enlarged 6th ed.)..(from the earliest times)..

266. SIRCAR, D. C Spread of Aryanism in Bengal. *JASBL* 18 (2), 1952.

. Aryanism entered Bengal thro' the northern region of the country and spread its influence first in Vanga or East Bengal..

267. SIRCAR, D. C. The Dravidian problem. *M in I* 35 (1), 31–38.

..there is evidence re. movement of at least some Dravidian tribes from North to South, e g, Āndhras (*Ait Br* VII. 18; *ŚāṁkhŚS* XV. 26)..some Vedic schools are Āndhra. cerebral consonants believed to have been borrowed by the Aryans from Dravidian speech .the suggestion that the highly civilized pre-Aryan people of I. V. civil. were Dravidian-speakers accords well with the subsequent trend of Ind. hist and civil .

268. SIVAPUJANA SIMHA. "Bhāratīya sāhitya aura saṁskṛti"—eka mūlyāṅkana. (Hindi). *Vedavāṇī* 12 (6), 7–10.

..(criticism of certain observations in Haridatta SHASTRI's book)..

269. SMITH, R. M. Contrasting factors in Indian and Western history. *AL* 31 (2), 24–33.

270. SMITH, Vincent. *The Oxford History of India.* OUP, 1958, 914

. (3rd completely revised ed. by P. SPEAR: first ed. pub in 1919) . 'Prehistory', revised by R. E. M. WHEELER; Part I (Hindu Period), revised by A. L. BASHAM..

Rev.. S. C. MISRA, *JMSUB* 8, 76-80, L S P, *UCR* 17, 58-59; L. PETECH, *RSO* 34, 105-06.

271. SPIERS, John. From wisdom's antique home *TC* 6, 176-94

. (the spirit of North India has been flattened by a succession of overlapping, devastating invasions, the result is psychic anaemia; therefore, wisdom of South India) *yogin* ideal of the South. Aryans were pillaging destructive invaders, they were of extroverted type common to all aggressors, their gods were their hypostatised values, as far as concerns the life of wisdom, the Aryan contribution has just been *damnosa hereditas* in all ancient civilizations, there is a common rel attitude wh is ecstatic and virile (the bull, phallus, leafy glade, sacred tree, wild animals—all belong together high place for worship, use of oil for anointing, temple pool for ritual bath the worshipper is alternately in a frenzied abandon of terrible dancing joy and at other times sunk in deep mystical union with the moon crowned or horned god) this prehist rel is still the dominant rel of India

272 SRIKANTAYA, S India through the ages. *QJMS* 36 (1), 33-48

273. SRINIVAS, M N Sanskritization and Westernization. *Society in India* (Social Science Assn Publ), Madras, 1956, 73-115

Sanskritization meant adoption of Brahmanic way of life by a low caste—a process wh seems to have occurred frequently in Hindu society it also included exposure to new ideas and values embodied in SK lit..

274 SUBBARAO, B *The Personality of India* (A study in the development of material culture of India and Pakistan). M. S Univ. Archaeology Series 3, Baroda, 1956, XII + 135 + 8 plates + 18 maps + 15 fig.

attempts reconstruction of prehistory and proto-hist of India.. indicates present state of knowledge in the field.

Rev. F R ALLCHIN, *BSOAS* 21, 213, A L BASHAM, *JRAS* (1959), 184-85, A H DANI, *JASP* 2, 201-02, S FUCHS, *Anthropos* 53, 660-61, A. SALMONY, *Art As* 20, 222

275 SULEIKIN, D. A. Principal questions of the periodisation of the ancient history of India (Russian). *Scientific Reports of the Pacific Inst* (Acad of Sciences USSR), 1949, 117-92.

276 SYED, M Hafiz. Spiritual ideals of ancient India *Kashi Vidyapitha S J Vol*, Banaras, 1947, 1-8

277 TALASIKAR, V R Should history be written at all? *Pr Bh* 52 (7), 286-89

278 TARA CHAND Presidential address *PIHC* (9th Session), 1945, I-XVIII

279 TARA CHAND Ancient Iran and India *Indo Iranica* 12 (4), 1-16

> discusses Zoroastrian rel linguistic and conceptual identity bet *ṚV* and *Avesta*

280 TOUSSAINT, G Unité de civilisation indienne *France Asie*, No 81 99 102

> (comments on H ZIMMER *Mythes et symboles dans l'art et la civilisation de l Inde* [French transl of Z.s book by Mrs S RENOU Payot Paris 1951] and similar books and articles)

281 TOYNBEE Arnold J The value of Oriental history for historians *J of Siam Society* 45 (2), 73 88

282 TRIVEDA, D S *The pre Mauryan History of Bihar* Motilal Banarasidass Banaras, 1953 171 + V

> (originally pub serially in *JBRS* 36-38) Ch. 1 Aryans and Vrātyas Vedic and Vrātya religions Vedic evidence re kings and peoples of Bihar

283 TUCCI G (Ed) *Le civilta dell oriente* Gherardo Casini, Rome

> Vol I (History of the various Asian countries and peoples India by L. PETECH) 1956 XXVII + 1310 Vol II (Literatures Ancient Ind Lit by L. SUALI Med and Modern Ind Lit by S K CHATTERJI) XVII + 1171 + 502 illustr + 12 coloured plates (Vol III will deal with Rel phil and science Vol IV with Arts)
>
> Rev (Vol I) G GOOSSENS, *Bibl Or* 15 220-21 L. LANCIOTTI *EW* 7 377 78 (Vol II) J E van LOHUIZEN DE LEEUW *B bl Or* 16 159-60.

284. *Interrelations of Cultures : Their Contribution to International Understanding*, published by UNESCO, Paris, 1953, 387.

..a symposium on cultures characteristic of different peoples.. ("Spiritual, moral, and social aspects of Ind. culture" by B. L. ATREYA; "Origins and meaning of Ind. culture" by S. K. CHATTERJI [acceptance of unity in diversity or a harmony of contrasts is the unique Ind way of life]; "Indian trad arts" by A. DANIELOU).

Rev · K R Srinivasa IYENGAR, *AP* (Jan. 1955), 34.

285. UNVALA, J M. Political and cultural relations between Iran and India. *ABORI* 28, 165–89.

in prehist times (I V civil and Elam, Sumer, Anatolia, etc.).. in proto-hist times (Vedic Aryans and ancient Iranians).

286 UPADHYAYA, Baladeva *Ārya samskrti ke mūlādhāra*. (Hindi). Sarada-Mandir, Banaras, 1948.

Rev. H P PODDAR, *NPP* 53 (1)

287 UPADHYAYA, Ramji. *Bhāratasya sāmskrtika-nidhih*. Sagar, 1958, 2+5+510.

..Sanskrit treatise on ancient Ind cultural trad

288. VAKANKAR, V. S. Āhatamudrāo kā prāgaitihāsika srota evam Ujjayinī kī prācīna mudrae (Hindi) *SP* (16th AIOC), Lucknow, 1951, 269–72.

289. VIDYARTHI, M. L. *India's Culture through the Ages*, Tapeshwari Sahitya Mandir, Kanpur, 1951, 382+XVII.

Part I deals with the ancient period spirituality is the *motif* and *master-key* of the Indian mind .

Rev · J. M GANGULI, *Pr Bh.* (Aug 1951), 350-51, G M, *AP* (Aug. 1951), 380.

290. VIDYARTHI, P. B. The fundamentals of Indian culture. *KKT* 18, 457–59

291. WADIA, B. J. Some ancient civilizations of the world. *Bh Vid.* 4 (2), 127-32.

. a rapid survey of civilizations of antiquity—Egyptian, Indian, Chinese, Greek, and Roman..much in common.

9 APTE, V M. Contributions to the *History and Culture of the Indian People, Vol I, Vedic Age* BVB, Bombay, 1951

(1) Political and legal institutions in the age of the *Ṛk Saṁhitā* (pp 352-59), (2) Religion and philosophy in the age of the *Ṛk Saṁ* (360-83), (3) Social and economic conditions in the age of the *Ṛk Sa h* (384-99), (4) Political and legal institutions in the age of the later *Sa ı* (425-37), (5) Religion and philosophy in the age of the later *Sa h* (438-48), (6) Social and economic conditions in the age of the later *Sam* (449-63), (7) Political and legal institutions in the age of the *Up* and *Sutras* (482 92), (8) Religion and philosophy in the age of the *Up* and *Sūtras* (493-505), (9) Social and economic conditions in the age of the *Up* and *Sūtras* (506-26)

10 APTE, V M *Social and Religious Life in the Gṛhya Sūtras* Popular Book Depot, Bombay, 1953, XXXII+280

(2nd revised and enlarged ed)

Rev B BHATTACHARYA, *Pr Bh* 62, 115, SACHCHIDANANDA, *M in I* 35, 78-80

11 BHARGAVA, P L *India in the Vedic Age A History of Aryan Expansion in India* Upper India Publishing House, Lucknow, 1956, 202

establishes agreement bet Vedic and Purāṇic trad present 18 *Purāṇas* grew out of the Vedic *Purāṇa*, with alterations here and there by uneducated temple-priests Aryan home in some mountain range to the north of Saptasindhu families of Vedic *ṛṣis* political expansion of Indo Aryans their social conditions and rel beliefs

Rev K MAMMEN, *JIH* 34, 339-40

12 BHATTACHARYA, V C Puranic tradition—is it Vedic? *JGJRI* 15 (3-4), 109-33

Purāṇa trad is basically founded on Vedic heritage

13 BISWAS, S N Uber das Vratyaproblem in der vedischen Ritualliteratur *ZDMG* 105 (2), *53*-*54*

(summary) Vratyas did not belong to a foreign rel they had been Brāhmaṇas who became impure thro certain practices, were purified thro *vrātyastoma*

14 BISWAS, U N *Bhāratabarsa o brhattara bhāratera purābrtta* Vol I (Bengali) B Sircar & Co, Calcutta, 1950, 554

> attempts a new study of Vedic *mantras* inner mean ng of alle gorical stories in the code lg of Veda 'white' Aryans penetrated into India and advanced as far as Ceylon bet 8000 and 7500 B C

15 BOSE, A C Vedic Rishis their contribution to civilization *BJ* 2 (1), 14-8-1955, 74-79

16 BRANDENSTEIN, W Die alten Inder im Vorderasien und die Chronologie des Rigveda *Fruhgeschichte und Spw*, Wien, 1948, 134 45, 186 (Nachtrag)

> *ancient Indian Aryans must have definitely occupied Kuban on the Derbent pass bet Caucasus and Caspian Sea (cf evidence produced by* KRETSCHMER HANCAR WEIDNER) *Indian rulers of Mitanni (cir 1250 B C) driven out by Salmanassar I over Euphrates and downwards and further eastwards RV composed not long before 1000 B C*

17 BUDDHADEVA Vaidika (bharatiya) samskrti ka sva-rupa (Hindi) *GKP* 4 (9), 2-9

18 BUDHA PRAKASH Veda—eka aitihasika adhyayana (Hindi) *NPP* 63, 317-36

> mainly based on Indra mythology

19 BUDHA PRAKASH Vrtra (a study in the impact of the Aryans on Indian culture) *ABORI* 30, 163-214

> Vrtras were Dasyus aboriginal people of India their habitat was the H malayan ranges of NW worship of Agni and Soma prevalent among them lit of Vedas was cultivated by them before the advent of the Aryans who adopted it after settling in India Vedic ritual and rel were non Aryan in origin Brahmanization of Aryans impact of Aryans on Indian culture resulted in its humanization and spiritualization

20 CHAPEKAR, N G Panis *OT* 2 (2-3), 61 66

> P, a distinct community has a hist basis

21 CHATTOPADHYAYA, B K Vedic civilization *KKT* 12, 615-17

22 CHATTOPADHYAYA, B K Ideals of Vedic civilization *KKT* 13 (3), 302 04

23 CHATTOPADHYAYA, K P *Culture contact and changes* in the Vedic age *Ethnologica* 1 (Proc of 4th Internat Congress of anthrop and ethnol Sciences, Vienna, 1952)

24 CHATTOPADHYAYA, Sudhakar The rule of Achaemenids in India *IHQ* 25, 184–204

> *I V civil shows India s intimate relationship with Sumer RV* alludes to Iran *Ait Br* (VIII 14) refers to the twin tribes of Uttara Kuru and Uttara Madra as *living beyond the Hima* layas all this shows that India maintained close relationship with Western and Central Asia

25 CHAUDHURI, N M Were the Rigvedic Aryans proto-Nordics? *SC* 11 64 69

> author controverts the view that *RV* Aryans were a fair skinned, fair haired dolicocephalic leptorrhine race wh came to India from the distant Eurasiatic steppe about 2000 B C., acc to him neither anthropolog cal nor linguistic evidence supports such view evidence of *RV* also goes against that view *RV* people classi fied on *cultural* and not *ethnic* basis

26 CHAUDHURI, N M The Ṛgvedic people *CR* 128, 261–85, 129, 53–74, 138–54, 239 52, 130 27–41, 173–85

27 CHOUDHARY, R K Early history of Mithila *JBRS* 38 (2), 350–56

> cultural continuity preserved in M since the beginning of the Aryan civilization

28 DANDEKAR, R N *"Enter the Aryans' Battle of* ten kings *ER* 52 (4), 101–03

29 DANDEKAR, R N The antecedents and the early beginnings of the Vedic period *PIHC* (10th Session), 1947, 24–55

> (Pres add Anc ent Period Section) home of the IE-speaking people, Hittite problem secondary Urhe mat in Balkh (and Pripet region) migrations from Balkh to Asia Minor Iran, and India, I V civil. and Vedic civil

30. DANDEKAR, R. N. The cultural background of the Veda. *UCR* 11 (3-4), 135-51.

31. DANDEKAR, R. N. Brahmanism. *Sources of Ind. Trad.* (Columbia Univ. Press), 1958, 1-36.

> . (1) Cosmic order in Vedic hymns; (2) Ritual order in *Br.*; (3) Ultimate reality in *Up* ..

32. DANDEKAR, R. N. Indian pattern of life and thought –a glimpse of its early phases *I-AC* 8 (1), 47-59.

33. DAS, Matilal. The essence of Vedic culture. *IPC* 2 (3), 171-73.

34. DAS, Matilal. *The Soul of India.* Aloka-Tirtha, Calcutta, 1958, 341.

> ..Part I: Vedic culture poetry of *ṚV*, Vedic ideal of progress; message of Vedas; Vedic view of future life, essence of Vedic culture, *Avesta* from the Hindu pt of view, message of *IśaUp.*; *Up.* ideal of education

35. DEB, H. K Vedic India and the Middle East. *JASBL* 14 (2), 1948

> ..acc. to author, *ŚPBr.* mentions rulers of Egypt, Assyria, and Babylonia, who flourished in 7th cent B C phonological correspondence bet four of the tribes wh. assailed Egypt, circa 1200 B C. and four of the tribes wh made a combined attack on Sudās in the battle of ten kings

36. DESHMUKH, P. R The Indus civilisation in the Rigveda. *PIHC* (17th Session), 1954, 115-22.

> ..I. V. civil. was prior to the early *ṚV* civil, and was destroyed by the pioneer Aryan invaders .internal evidence from *ṚV* produced .

37. DESHMUKH, P. R. Prācīna bhāratiya itihasa va Ṛgveda. (Marathi). *Navabhārata* 10 (9), June, 1957, 1-11.

> ..*ṚV* contains hist. of Vedic Aryans for about 2 centuries..their enemies were I. V people .*ṚV-mantras* composed in India, 400 yrs after the conflicts bet Pūrvāryas and Dāsas; *mantras* of primary and intermediate stages are lost..

38. GAMPERT, V. Zur Problematik des Alters des Ṛgveda. *Arch Or.* 20, 572-83.

. author seems to approve of PIGGOTT's thesis presented in *Prehistoric India to 1000 B C*

39. GHULE, Krishnasastri Dasarājña yuddha (Marathi) *Ghule-Lekha-Samgraha*, Nagpur, 1949, 294-323

d y = symbolical fight among *nakṣatras* in the mid region .

40 GYANI, S D Misconception about certain kingly *names occurring in the Ṛgveda* *PIHC (20th Session)*, 1957, 36–43

. Puru, Anu, Dṛhyu, etc are not names of tribes, they are proper names of kings, they are the five sons of Yayāti *RV* Aryans under these five sons had colonised whole of India, not only Saptasindhu

41 HARSHE, R. G Vedic names in Assyrian records *ALB* 21, 1-36 (also in *SP*, 18th AIOC, Annamalainagar, 1955, p 8)

we must look for the remnants of Vedic civil not so much in India, but in Middle East countries attempts identification of over 100 names of Vedic and post Vedic antiquity with names preserved in Assyrian records of Kouyunjik collection of Brit Mus Vedic Aryans must have lived in that region in high antiquity

42 HEINE GELDERN, R von Archaeological traces of the Vedic Aryans *JISOA* 4(2), 87-115

mentions such objects as (1) the trunnion axe from the Kurram valley, (2) an axe adze from Mohenjo daro, (3) a bronze dagger from Panjab, (4) antennae swords from the Ganges plain, (5) harpoon heads from the Ganges plain—all belonging to a period later than I V civil and traced to the regions from Caucasus to Luristan their dates fixed bet 1200 and 1000 B C supported by hist facts Indo Aryan colonisation of West Asian regions in the first centuries of 2nd mill B C (Mitanni Kassites) were the Indo Aryans of Western Asia in 15th 14th cent B C direct ancestors of Vedic Aryans of India, or did they represent only a side branch? greater probability in respect of the first alternative (WUEST suggests that *8th maṇḍala of RV was written in Mitanni in 15th 14th cent* B C) Indo Aryans lived in the Northern parts of SW Asia *for 300-500 yrs before they migrated to India main bulk of*

Indo Aryans had lived since the first half of 2nd mill B C in Kurdistan, Armenia, NW Persia about 1200 B C, an ethnical wave pressing forward from South Russia across Caucasia struck *the main body of Indo-Aryans, tearing them from their abodes* and occasioning migrations wh led them thro North Iran to India conglomerate of cultural elements from South Russia, North Caucasia, Transcaucasia and West Persia can be seen in North Iran and India

43 HEINE GELDERN, R von The coming of the Aryans and the end of the Harappa civilization *Man* 1956, 56, 151

a new review of archaeological implements from the Ganges Indus and Near East (celts daggers swords etc) confirms the author s previous conclusion that Aryans coming from the West invaded India bet 1200 and 1000 B C it also confirms WHEELER s *assumption that it was Aryans who destroyed the cities of* Harappa civil, except that the date of this destruction wd have to be shifted from 15th cent to around or after 1200 B C no reason for assuming that any substantial hiatus separates the Juhkar occupation of Chanhudaro from the preceding Harappan level

44. HERAS, H The Dravidian tribes of northern India *PIHC* (10th Session), 1947, 75-84

Dāsas or Dasyus mentioned in *ṚV* were Dravidians (= inhabi*tants of I V cities*), *the Dravidians then occupied* the whole of N I from Afghanistan to Burma in *RV* the Dravidian *tribes* are mentioned also by other names (derived from the symbol of each tribe) e g Paṇi (palm tree) Al na (squirrel), Siva (partridge) Mina (fish) Kudaga (monkey) etc

45 IRWIN, J The class struggle in Indian history and culture *The Modern Quarterly* 1 (2), 73-88

original Aryan settlers (cir 1500 B C) represented a relatively advanced stage of culture lop sided city-cultures of M D and H Aryans, developing as a ruling class *without* any direct interest in productive activity, developed their rel in the *direction* of metaphysics and speculation the indigenous peoples were familiar with a myth and ritual culture of the soil wh centred *almost entirely around dramatic identifications* of desire mixed culture pattern of Hinduism evolved gradually *at the pt* of con tact or adjustment bet the dynamic uprush of these *indigenous* mass forces on the one hand and the abstract intellectualising of the Aryan mind on the other

46. JAYATALLA, K. Panayo balocasthanañca. *Kaumudī* 3 (1), 1946.

. Baluchistan as the land of Bala, king of Paṇis (*ṚV* X. 108)..

47. JOSHI, Lakshmana Sastri. *Vaidika saṃskṛtīcā vikāsa.* (Marathi) Prājña Pāṭhasala, Wai, 1951, 10+260.

48. KAEGI, A. *Life in Ancient India Studies in Rig Vedic India.* Susil Gupta, Calcutta, 1950, 120.

(reprint)..

Rev.: E M. H, *AP* (Aug 1950), 379-80.

49. KARAMBELKAR, V. W. *Atharvavedic Civilization : Its Place in the Indo-Aryan Culture.* Nagpur Univ., 1959, XIV+315.

Rev.: N. KRISHNA MURTHY, *QJMS* 49, 208.

49a. KARANDIKAR, A. J. *Dāsarājña-Yuddha.* (Marathi). Mangala Sāhitya Prakāśana, 26, Poona, 1946, 7+126.

,,acc. to K., D.-Y. was fought bet. Iranian Emperor Cāyamāna and Pāñcāla king Sudās .

50. KARMARKAR, A. P. The Paṇis, and their cattle-raids described in the Ṛgveda. *Bh. Vid.* 8 (9-10), 139-40.

. Paṇis have made a mark as the most heroic and cultured race in the hist of India .

51. KARMARKAR, A. P. The Kāpālikas. *J. Kalinga HRS* 1 (3), 237-40

..earliest ref. to K. in *Maitri Up.* VII. 8 .

52. KENY, L. B. The Vrātyas and their reference in Brahmanical and Buddhist literature. *PIHC* (9th Session), 1946, 106-13. (*also in SP, 8th and 9th IHC.*)

Magadha brought into significant connexion with the Vrātya (*AV* XV. 2.1-4), but V. can't be considered to be Māgadhas . conception of V. had been changing *from* Vedic *times* · In the beginning, V. were Aryan nomadic hordes, later on, the term came to signify those Aryans who forgot their duties and indulged in luxuries with Non-Aryans, later on, the term was applied to other Non Aryans like M gadh-s..

53 KENY, L B Who were the Vrātyas? *PIHC* (10th Session), 1947, 119-26

54 KOSAMBI, D D Early Brahmins and Brahminism *JBBRAS* 23, 39 46

Brāhmaṇa means a follower or descendant of Brahmā the entire Br cult is pre-Aryan *cult of Brahmā cd not survive the attack of* Indra-cult *Up* represent a long process of assimilation and adoption of foreign ritual and philosophy by the indigenous Br who cd not all have been associated with Kṣatriyas from the earliest times all Br had not always been Aryan priests (*Ch Up* V 3 7 *BAUp* VI 2 8) (*Up* did not precede Buddhism no mention of any *Up* in Pāli lit Brahmā represented in that lit. as just a divine admirer of Buddha)

55 KULKARNI, B R The "Pusya Period" in the Vedic culture *PIHC* (10th Session) 1947, 126-28

existence of Vedic sacrificial culture can be taken back to 7000 yrs B C thro' the evidence of *Kat Sulbas tra* (vs 35) list of *stars used for the orientation purposes in sacrificial architecture* includes Pusya this fact pushes back the antiquity of Veda to a period at least 4000 yrs prior to the date calculated on the basis of Kṛttikā by TILAK and others

56 MADHAVANANDA, Swami *Vedic Culture* Calcutta, 1947, 457

57 MAJUMDAR, R C, PUSALKER, A D *History and Culture of the Indian People Vol I The Vedic Age.* BVB, Bombay, 1951, 565+8 tables+2 maps

Rev ANON., *JGJRI* 8 438-41 (on second impression 1952), A. L. BASHAM *JRAS* (1957) 129-32 (ref to the project as a whole), C C. DAVIES *AP* (Aug 1951) 374-75 D H H INGALLS, *Am.Hist Rev* 57 408 ff M MAYRHOFER, *Erasmus* 7, 489-93, M F A. MONTAGU *Isis* 43, 75-76, K. A. NILAKANTA SASTRI *JIH* 30 91-96

58 MAKODAY, G B The spirit of Vedic culture *SP* (18th AIOC), Annamalainagar, 1955, p 12.

59 MANGALADEVA, Sastri Vaidika adarsa aura visva bandhutva (Hindi) *GKP* 2 (8-9), 24-36

60. MANGALADEVA, Sastri. Bhāratīya saṃskṛti me vaidika dhārā kī vyāpaka dṛṣṭi. (Hindi) *Vedavāṇī* 7 (11), 7–11 (and in further issues).

61. MANGALADEVA, Sastri. *Bhāratīya saṁskṛti kā vikāsa –Vaidika dhārā.* Vol. I. (Hindi). Kashi Vidyapitha, Varanasi, 1956, 26+318.

..three periods: *mantra-kāla, mantra-pravacana kāla, pravacana-śravana-kāla*..

62. MAYRHOFER, M. Arische Landnahme und indische Altbevölkerung im Spiegel der altindischen Sprache. *Saeculum* 2, 54–64.

..Austro-Asians once extended their sway up to the West, had political and cultural overlordship .enemies of Vedic Aryans under Austro Asian princes; their names found in *ṚV*, their subjects were perhaps Dravidians .with the Aryan conquest, Dravidians merely changed their masters however, Dr. culture completely transformed the foreign Aryan culture..

63. MITRA, S. K. The age of the spirit : life in Vedic times. *Mother India* (June 1953).

64. MOOKERJI, R. K. Vedic culture and its democratic outlook. *C. K. Raja Comm. Vol*, 1946, 13–23.

65. MUNSHI, K. M. Presidential address *PIHC* (20th Session), 1957, 11–18.

..hist. of pre-Vedic and Vedic periods..

66. NILAKANTA SASTRI, K. A. Who first colonised the East? *I-AC* 1 (1), 43–47.

..process of the Indianization of the eastern lands is but a natural continuation of the process of the Aryanization of India..

67. NIYOGI, B. S. Merchants of ancient India. *MR* (June 1953), 479–80.

68 PANDEY, R. B. The historical interpretation of the *nadi-stuti* hymn in the Ṛgveda. *PIHC* (12th Session), 1949, 93–96. (also in *IHQ* 26, 320–24.)

. ṚV X. 75 : the order of the rivers in the hymn is from the east to the west , this shows that the author of the hymn belonged to the Gangetic valley (that is to say, the Aryans were not foreigners who had come into India from outside, nor were they originally inhabitants of Saptasindhu) the author of the hymn, Praiyamedha Sindhukṣit, was, acc to Purāṇic trad., a descendant of Ajāmiḍha and therefore a Pāñcāla , he later crossed the rivers of Western U P. and Panjab, and arrived on the banks of the Indus ..Aryan expansion from Gaṅgā to Kubhā..

69. PANDEY, R. B. Ṛgveda me nadistuti sukta ki aitihasika vyakhyā. (Hindi). *Jñānodaya* (Jan. 1950).

70. PANTULU, N. K V. The culture of Vedas. *Siddheshwar Varma Comm Vol. II*, 1950, 184–89.

71. PUSALKER, A. D. Ārya in the Ṛgveda. *SP* (13th AIOC), Nagpur, 1946.

..the word, Ārya, does not imply any specific race..

72. *PUSALKER*, A *D. Dāśarājña, a new approach Bh. Vid.* 10.

.Vedic description of the battle more reliable than the epic or the Purāṇic..

73. RAGHAVAN, V. The expansion of ancient Indian culture. *Ved. Kes.* 42 (2), 88 95

Vedic Aryans had gone from India to Asia Minor as early as 1400 B C.

74. RAJA, C K The contribution of the Vedic sages to cultural unity. *Ved. Kes.* 32. 194–97.

75. RAJA, C. K. Vedas as the foundation of Indian civilization : what it actually means. *ALB* 15 (4), 178–98.

.I. V. civil represents a period of decadence in the civil of India ..Vedic *Sam* prior to I V civil *Br* and *Up* were products of the time of the revival of Vedic civil .Buddhism may be regarded more or less as continuation of I V civil , lot of similarity bet. Buddhism and *Purāṇa*-civil origin of Vedic civil to be traced back to Yama the doctrine that Vedas form the foundation of Indian civil. means nothing more than that in the State there is scope for various rel. practices, phil. systems, sciences.,

76 RAJA, C K *A Cultural Study of the Vedas.* Waltair, 1957, VIII+210

Veda as a record of great civil founders of that civil were poets, not priests

77 RAMACHANDRAN, V G. The age of the Vedas *KKT* 17 (4), 371–77

geographical evidence in *ṚV* points to a vast sea cutting off South India from Panjab, Kashmir and Gandhar, and connecting Bay of Bengal many ref in *RV* to glacial epoch H G WELLS has depicted a map of India of 50 000 to 25 000 yrs ago wherein such a sea is shown, in this event, *ṚV* hymns must be at least as old as 25 000 yrs

78 RAM GOPAL *India of Vedic Kalpasūtras* National Publishing House, Delhi, 1959, XVI+504

attempts to give a comprehensive and systematic account of ancient life and culture as depicted in *ŚS GS DS*

Rev L RENOU, *JA* 247, 516–17

79 RAYCHAUDHURI, H C. Presidential address *PIHC* (13th Session), Nagpur, 1950, 9–15

devastation of crops in the Kuru country caused by *ma aci* (*Ch Up*) Kuru people migrated to other seats of power

80 RENOU, L *Vedic India* Susil Gupta, Calcutta, 1957, VIII+160

(Vol 3 from *Classical India* ed by RENOU and FILLIOZAT) (1) texts, (2) beliefs, (3) speculations, (4) ritual public rites, domestic rites, magic, (5) civilisation

81 RÖNNOW, K Kirata *Le Monde Oriental* 30, 90–170

an exhaustive essay on K and kindred problems data about K with ref to relation bet. Aryans and non Aryans in *Br* (*ŚPBr* I 1 4 14 ff, *Pañcavimśa Br* XIII 12 5, *JBr* 190) we find the story of the two Asura priests, Kirāta and Ākuli etymologically *K r ta* is connected with *krmu, krimi* (= worm, snake), also with *krivi* (= snake) owing to totemistic ideas, *krivi* = Kuru Pañcālas

82 SALETORE, B A The art of cutting off noses *J Bom U* 14 (4), Jan. 1946, 52–56

traced back to Vedic age *anas* in *ṚV* does not indicate any deficiency in the features of Dasyus *anas* denoted a section of Dasyus who being adepts in the practice of rhinoplasty, caused speech to be indistinct

83 SANKARANANDA, Swami Merchants in Vedic and heroic India *MR* (*May 1954*) *398–401*

Paṇis they must have always been within the Ved c social fold and not al ens Visnu Vispan vis (general mass of Vedic people) + pan (Pani) = God of the people instead of gradual Aryanization of the people by a foreign invading Aryan people we find a complete swallowing of the priestly minority by the popular cults (propounded by Panis and other non Ved c people) Panis as Dasyus belonged to Visvāmitra clan Paṇis as *grathins* also belonged to that clan Panis can t be Phoenicians

84 SANKARANANDA, Swami Who and what are Śisna-devas? *SP* (19th AIOC), Delhi 1957 p 22

ś na in *ṚV* means starched yarns as well as enemy *śiśna deva* weavers it is a tribal name

85 SASTRI, P S Vedic culture (Telugu) *Bharati*, Madras, Oct 1944, 321–27

86 SASTRI, P S Subrahmanya Problems in Sanskrit literature *JGJRI* 5 (1), 51–54

(1) *pañcajanāḥ* in *ṚV* denote, acc to author inhabitants of five tracts namely Kurinci (mountainous tract Murukan) Marutam (agricultural Indra) Pālai (desert) Mullai (forest Viṣṇu) Neytal (maritime Varuṇa) these five tracts and four presiding deities mentioned in *Tolkappiyanar*

87 SETH, H C Periods in Vedic literature *SP* (13th AIOC), Nagpur, *1946*

KEITH rightly suggests a certain degree of contemporaneity of different strata political regroupings and geographical distances tend to create an illusion of time gap like the Avestan *gath s*, part of *ṚV* part of *Br* and early *Up* may belong to 6th cent B C

88 SIRCAR, D C The Andhras and their position in Brahmanical society *Poussin Comm Vol*, 1940, 342–48

ref in *At Br* and *Śa KhŚS* that these northern tribes (*udañcaḥ* or *udañcaḥ*) became outcastes

89. SITARAMAYYA, K. Expansion of the Andhras. *PIHC* (10th Session), 1947, 197–99.

..two recensions of *KYV* named as *āndhrapāṭha* and *drāviḍapāṭha* ..it is likely that the Dravidians, who migrated from the North to the South, brought with them the *YV* wh. underwent some changes as they moved farther and farther South..another wave of Aryan migration led by Āndhras colonised central and eastern Deccan; they brought their own recension of *YV*..

90. SIVAPUJANA SIMHA. "*Vedic Age" para samīkṣātmaka dṛṣṭi*. (Hindi). Baroda, pp. 80.

..crit. review of *Vedic Age* (Vol. I of the *Hist. and Cult. of the Indian People*, BVB)..

91. TALVALKAR, V. R. Ṛgvedic civilization and riverine urban life. *SP* (16th AIOC), Lucknow, 1951, 26–27.

92. THAKORE, V. Aryan culture. *Ved. Dig.* 1 (1), 22–26.

93. UPADHYAYA, Gangaprasad. *Vedic Culture*. Sarvadeshika Arya Pratinidhi Sabha, Delhi, 1949, 216.

Rev.: P. C. B., *VBQ* 16, 74.

94. VADER, V. H. Migration of the Vedic Aryan from the Arctic home. *SP* (20th AIOC), Bhubaneshwar, 1959, 2–3.

..*amṛtasya loka* of *RV* or "land of immortality" of the Norse legends located somewhere in the north of Finland and the neighbourhood of the White Sea..

95. VELANKAR, H. D. Vaidika vāṅmayācā abhyāsa. (Marathi). *Kevalananda Comm. Vol.*, 1952, 243–47.

..a brief survey of the life of the Vedic Indians as reflected in *Saṁ*, *Br.*, *Up*...

96. WIJESEKERA, O. H. de A. Ṛgvedic Bharata : a survival from Aryan prehistory. *UCR* 7 (2), 151–61.

..analyses the socio-semantic content of the term *bharata* as found in several contexts in *ṚV*..the basic or hist. sense of the term in *ṚV* is "fighter" or "warrior", as a cultural development from the more primitive "raider"..(*bhṛ* = to carry off; [hence] rob, plunder, raid; *bhara* = battle)..Rudra was only the primitive hunter deified (cf. Pali *ludda-ka* = hunter); his sons, Maruts,

are also such hunters (*mar-ut* = kill er): they are called *bharatasya sūnavaḥ* (II 36 2) the use of *bharata* is thus only a faint reminiscence of the evolution of "warrior" from the primitive hunter. (*bharata* = actor, singer; origin of Hindu dance and drama to be traced back to the culture of the fighter heroes: cf. WIJESEKERA, *UCR* 5, 50 ff).

97. YUDHISTHIRA. "Pāṇinikālīna bhāratavarṣa" kī samīkṣā. (Hindi). *Siddhānta* 14, 1957, 190-94 (and in further issues).

(review-article on V S. AGRAWALA's book).

84 GEOGRAPHY

1. ‡ ABHAYADEVA. *Sarasvatī devī evam nadī.* (*Hindi*). *Vedavāṇī* 10 (7), 11-14.

..(*acc. to Sri Aurobindo*)

2. AGRAWALA, V. S Ancient Indian geography. *IHQ* 28, 205-14.

. sources recorded. Vedic geography as reflected in *ṚV*..Panjab rivers..Suṣomā (Sohan), Marudvṛdhā (Maruvardhan in Kashmir), Suvastu (Swat), Kamboja (ancient Pamir), Bāhlika (Balkh), Mūjavant (modern Munjan lying to the south of Oxus), Kubhā (Kabul), Gomatī (Gomal), Krumu (Kurram), Yavyāvatī (Jhob), Bhalana (Bolan), Pakthana (Pakthoon), Traikakūta (Suleiman mountains) (*La geographie et ethnographie vedique* by Saint MARTIN is an excellent pioneer work, but now needs to be revised and enlarged) .*scheme outlined for Indian Geographical Dictionary*.

3. AGRAWALA, V S. Geographical data in Pāṇini. *IHQ* 29, 1-34.

4. AGRAWALA, V. S. Pāṇinikālīna bhugola. (Hindi). *NPP* 57 (2-3), 164-220.

5. AWASTHI, G. C. Geography of places outside the Punjab in the Ṛgveda. *JGJRI* 7 (1), 68-72.

6 AWASTHI, G. C. Ṛgveda me paṇjābetarā bhārata ke ullekha. (Hindi). *NPP* 53 (2), 127-29.

7. AWASTHI, G C Vaidika bhūtala (Hindi) *SP* (16th AIOC), Lucknow, 1951, 130-33

> tributaries of Sindhu identified Tṛṣṭāmā (Jaskār in Kashmir), Susartu (Suru in Kashmir), Rasā (Levaka), Śvetī (Gilgit), Mehatnu (Sawan) other identifications suggested Suvāstu (Coranaya near Sebastapool in Russia), Hariyūpīyā (a river flowing from Madhyadeśa to Pūrvadeśa) Askrī (in U P, joins the Ganges near Kanauj) Aja (a *janapada* from Itawa to Jalauna on both banks of Jumna), Śigru (the region bet Itawa and Dholpur) Kāśyha (a mountain, today known as Sangla Pahadi)

8 BANERJI, S C. *Ancient Indian geography as revealed in Dharma sutras* *IHQ* 30, 332-38

9 BATLIVALA, S H. Identification of the river Rangha mentioned in the Avesta *PAIOC* (13th Session), Part II, Nagpur, 1951, 515-18

> evidence points to the river having been located in Western Turkestan of the present day

10 CHATTERJEE, S C. Patna—ancient, mediaeval, modern *SC* 13 (7), (Suppl) 1-6.

> . Magadha (Kīkaṭa) was a centre of non Aryan civilization for a long time

11 CHAUDHURI, S. B Regional divisions of ancient India *ABORI* 29, 123-46

12 CHAUDHURI, S B Āryavarta *IHQ* 25(2), 110-22.

> geographical boundaries of Ā changed with the expansion of Aryan settlements the term possesses also a cultural significance Ā. as defined in different periods

13 DAS GUPTA, S P Identification of the ancient Sarasvati river *PAIOC* (18th Session), Annamalainagar, 1955, 535-38

> identified with the river Indo-Brahm, M D situated at the mouth of that river, locally known as Ghaggar there occurred a break up of the Sarasvati, as a result, the entire upper portion of S underwent a thorough change but the lower part in Panjab remained intact even during the Vedic period later Yamunā captured the upper course of Vedic S and diverted the sacred waters into her own bed

14 DESIKACHARI, S Geographical world in Indian cosmography *JORM* 21, 1953

15 DIKSHITAR, V R R Anthropo geography of Vedic India *Journal Madras Univ* 16 (1)

16 GHULE, Krishnasastri Ṛgvedātila Sarasvatī nadī (*Marathi*) *Ghule Lekha Samgraha*, Nagpur, 1949, 57–73

S is a river in the mid region

17 LAW, B C Mithilā in ancient India *Vogel Comm Vol*, 1947, 223–30

in Vedic texts, King Namisādhya is connected with Mithilā, but he is no where mentioned as the founder of the dynasty n M

18 LAW, B C *Historical Geography of Ancient India* Soc Asiat de Paris, 1954, VIII+354+3 maps

introd deals with sources geographical material divided into five sections Northern Southern Eastern Western and Central India

Rev ANON *IHQ* 31 90–91, A L. BASHAM *JRAS* (1957), 132 33, R N DANDEKAR *AP* (Sept 1955) 415

19 LAW, B C Kuruksetra in ancient India *Belvalkar Fel Vol*, 1957, 249–61

identified with Sthāneśvara or Sthāṇvīśvara

20 MAKODAY, G B Dr Tripathi and the sea in the Ṛgveda *SP* (16th AIOC), Lucknow, 1951, p 24

T s view (*Hist of ancient Ind a*) that sea was unknown to *RV*-people is refuted *RV* people familiar with sea knew art and sc ence of navigation

21 MISHRA, V Ancient Mithilā, its boundary, names and area *IHQ* 35 (2), 151–65

22 OJHA, K C A note on the ancient political geography of the Indus valley *JIH* 31, 87–90

it seems that, in ancient times north western Ind a formed a part of the western world related to the Middle East from about 2000 B C. this int mate relat on proved by *PV* and *Avesta* no such relation with Gangetic Valley

23 PANDYA, A V Gangakī utpatti aura ādi itihāsa (Hindi). *Vallabh Vidyanagar Res Bull* 1 (2), (Hindi Section) 1-15

24 RAYCHAUDHURI, H C The Sarasvatī *SC* 8 (12), 468-74

(See *VBD* I-155 12) in the early Vedic age not later than the middle of 2nd mill B C, S was a mighty stream, had source in the Himalayas and flowed thro Eastern Panjab (past Kuruksetra) and ultimately found her way to the sea to be identified with the present Sarsuti-Ghaggar the old S has shrunk due to physical causes encroachment of the thick mantle of sands disintegrated from the subjacent rocks as well as blown in from the sea coast (acc to ED, the drying up of the lower reaches of S shd be attributed to the northward march of Rajputana desert)

25 RAYCHAUDHURI, H C Geographical literature in Sanskrit *JUPHS* 18 (1-2), 31-42

geography not included in the list of *vidyās* ref to in Vedic lit first professedly geographical treatises in SK belong to Epic period (adds a bibliographical note)

26 SHARMA, B R The Vedic Sarasvatī *CR* 112 (1), July 1949, 53-62

S is Indo-Iranian (her correlative Harahvātī found in *Avesta*) S (in *ṚV* VII 95 96) is more of a celestial char than terrestrial ref to her earthly analogue also found in Veda S also represented as a deity (acc to K. C CHATTOPADHYAYA in earlier portions of *ṚV* particularly 6th and 7th *maṇḍalas* S means the Indus, in other passages the little stream now known by that name *J Dept Lett* 15)

27 SHARMA B R Ṛgvedic rivers *Indica*, Bombay, 1953, 377-89

three varieties of rivers mentioned in *ṚV* purely terrestrial, terrestrial as well as celestial purely celestial most of the rivers commonly described in *ṚV* (and *Avesta*) are necessarily celestial in char

28 SHENDE S R How, whence, and when Maharastra came into being *PIHC* (10th Session), 1947, 521-27

M as the fourth and last colony of Vedic Aryans

29 SIVAPUJANA SIMHA Ṛgvaidika nadi vimarsa (Hindi) *Vedavāṇi* 10 (8), 15-20

discusses various views on the subject

30 TARAPORE, J C River Dhiti its location and possible identification *PAIOC* (13th Session), Part II, Nagpur, 1951, 519-25

location may be fixed in Azerbaijan can t be identified with any modern river

31 TRIPATHI, M P Science of geography in the Ṛgveda *JGJRI* 16 (1-2) 185 200

subject considered under such heads as cosmology cosmogony cosmography astronomical geography earth physiography climatology oceans economic and commercial geography ethnology and anthropology survey work

32 UDAYAVIRA, Sastri Drsadvati, Ganga ka apara nama (Hindi) *GKP* 5 (1) 6 10

XIX INDUS VALLEY CIVILIZATION

85 INDUS VALLEY CIVILIZATION (GENERAL)

1 AHMED, S H Nouvelles decouvertes sur la civilization de l Indus *France Asie* 145, 1958

2 ARAVAMUTHAN, T G Harappan Vedic Proto-historic *ABORI* 39 289-364+2 plates+95 figures

(first instalment) features of minor H relics may be paralleled in West Asian and Egyptian cultures but these parallelisms have not come about thro borrowings but on account of common origin kinship bet.—if not identity of—the fundamental ideas of Harappan and Vedic cultures has to be assumed because of many closely parallel features common origin of Egyptian, West Asian Harappan and Vedi cultures with peculiar individual developments is indicated H is shown to be a development of Vedi posterior to Ṛgvedic

3 *Catalogue of Exhibition of Asiatic Art and Archaeology*, pub ASI, New Delhi, 1947, 51

Part I brief information about contact, in ancient times, bet India, Mesopotamia, Iran, Afghanistan, etc

4 BASHAM, A L Recent work on the Indus civilization *BSOAS* 13 (1), 140-45

(review article on *Early Indus Civilizations* by E MACKAY 2nd ed) (1) pattern of Indus political system was similar to that of Sumer, a priest king governing a servile population thro' a rigid bureaucracy, well fortified settlements, (2) Aryans responsible for destroying Harappan *purs*, (3) lg and script of the Indus people WADDELL and GADD (Sumerian) PRAN NATH, HUNTER, MERIGGI, HERAS, de HEVESY (similarity bet Indus script and Easter Island pictographs, this has convinced POUSSIN and FABRI), HROZNY LANGDON (Indus script was parent of Brahmi script also suggested by HUNTER), (4) survivals of Indus culture recognizable in many elements of later Hinduism

5 BONGARD LEVIN, G M Grain depository at Mohenjo Daro and Harappa (Russian) *Sov Vostokovedenie* 6, 1957, 119-22

6 BISSING, Fr W von Zu Bedrich Hrozny's "altester Geschichte Vorderasiens und Indiens" *Festschrift Friedrich Zucker* (Akad -Verlag), Berlin, 1954, 37-44

7 BOULTBEE, L A study in continuity and ancient survivals in India and Western Europe *J Anthrop Soc Bombay* 2 (1), 15-27

similarity bet the figure of Cernunnos on a beaker discovered in W E and that of Pasupati in I V *svastika* found at M D and H I V civil shows fully developed social system and highly developed art

8 CASAL, Jean Marie Mundigak as a link between Pakistan and Iran in prehistory *JASP* 2, 1-12+5 plates

Indus civil does not stand isolated

9 CHAKRAVARTI, S N The first native Indian civilisation *Bull. Prince of Wales Mus of W I*, No 4, Bombay, *1953 54, 19-31*

discoveries at M D and H Harappan civil and Sumerian civil have similar fundamentals but divergent developments I V civil not influenced by the sister civil in Mesop as suggested

by trade contacts H reached its peak in Sargonid period 2500 B C Rana Ghundai site seems to reveal, for the first time the material remains of Indo Aryans acc to C, RG I represents the first invasion of Indo-Aryans, and RG IV, their second and final invasion about 1500 B C

10 CHATTERJI, Suniti Kumar Life in an Indian city 2000 years ago *Calcutta Municipal Gazette (S J No)*, 1950

pre Aryan cities

11 CHATTOPADHYAYA, B K Mohenjo Daro civilization *KKT* 20 (6), 465-68 (also in *PIHC*, 18th Session 1956, p 79)

I V civil is Vedic civil *Urukṣiti* (*ṚV* VII 100 4) is corrupted in Ur and Kish, Vedic Aryans had colonized in Mesopot, M D is extension of that colony Veda earlier than M D

12 CHATTOPADHYAYA, B K *Mohenjo Daro civilization* *CR* 139 (2), *May 1956, 121-26* 141 (3) Dec 1956 252-60, 144, Aug 1957, 127-33

(in three instalments) towns destroyed by Aryans belonged to Asuras, they were not M D and H. further evidence to show that M D civil was Vedic civil

13 CHAUDHARI, Gulabchand Āryose pahalekI samskrti (Hindi) *Anekanta* 10 (11-12), 403 07

14 CHAUDHURI, N M Indian civilization—the first chapter *MR* 73 209-12

I V civil is certainly pre-Vedic but it is incorrect to call it pre-Aryan Indo Aryans were in I V during the flourishing period of that civil

15 CHILDE, V Gordon *Piecing Together the Past The Interpretation of Archaeological Data* Routledge & Kegan Paul, London, 1956, 176

Rev F WILLETT *Man* (1958) 26

16 CHILDE, V Gordon The first civilization in the Middle East *Geographical Magazine* 16, 168-79

chalcolithic civil of I V many survivals of that complex civil in the India of today

17. CHOWDHURY, K. A , GHOSH, S S Plant remains from Harappa, 1946 *Ancient India*, No 7

18. CHOWDHURY, K A ; GHOSH, S S Hadappā me prāpta lakaḍī ke avaśesa aura unakī pahicana (Hindi) *GKP* 6 (7), 206-09

19 CHOWDHURY, K A , GHOSH, S S Hadappā me prapta kaṣṭhavaśeṣo ka purātattvika evaṁ audbhidika mahattva (Hindi) *GKP* 6 (10), 306 08

20 DAS, Gopinath The ancient east *Allahabad Univ Mag* 24 (1), 39-51.

civilizations of Egypt, Mesopot, China, and India briefly described I V civil dealt with in detail

21 DAVID, H S Some contacts and affinities between the Egypto-Minoan and the Indo-Sumerian cultures *SP* (8th IHC), 1945

22 DAVISON, Dorothy. *The Story of Prehistoric Civilizations* C A Watts & Co , London, 1951, XIV+266

Rev E W *AP* (Aug 1951), 381 82

23 DEOPIK, D W , MERPERT, N Y End of the Harappan civilization (Russian) *Soviet Archaeology* 4, 1957, 198-211

24 DESHMUKH, P R *Indus Civilisation in the Rigveda* Yeotmal 1954, 8+88

(also a paper on the subject in *PIHC* 17th Session 115 22) produces internal evidence from *RV* in support of the theory that Vedic Aryans under the heroic leadership of Indra were mainly responsible for the destruction of I V civil

25 DIKSHIT, K N The dawn of civilization in India *Bull Baroda State Museum and Picture Gallery* 2 (1) 3-13

a study of I V civil (also of Ahicchatra excavations)

26 DIKSHIT, M G New evidence of Harappa culture in Saurashtra *Vallabh Vidyanagar Res Bull* 1 (1), 23-25

27. DOUGLAS, R. B. Mohenjo-Daro. *Trans. Glasgow Univ. Or. Soc.* 6, 69 ff.

28. ED. Monograph on excavations at Harappa. *SC* 6, 277–78.

. (ref. to ASI monograph on the subject)..

29. FAIRSERVIS (Jr.), W. A. The chronology of the Harappan civilization and the Aryan invasions *Man* 1956, 173

..H. was occupied after 2000 B C...H civil. must be dated nearer 1200 B C Ghul ceramic as a marker of the period of Aryan occupation (*recent archaeological research with a table*)

30. GEORGE, J. C. A note on the pre-historic horse of the Indus valley. *JMSUB* 1 (2).

31. GHOSH, A. American excavation at Chanhu-daro in Sind. *SC* 2 (7), 347–49

..*evidence of existence of at least three pre-hist. cultures* wh. successively thrived in I V Amri culture, Harappa culture, Jhukar culture C. D belongs to H culture

32. GHOSH, A. Presidential address : Archaeology Section. *PAIOC* (17th Session), Ahmedabad, 1953, 133–40.

rapid survey of recent developments in the field of pre-Christian arch in India discusses problem of the relation bet. Harappans *and authors of painted grey ware*

33. GHOSH, A. On the prehistoric Harappan civilization. *I-AC* 8 (2), 163–68.

. survey of recent excavations problem of painted grey ware culture (*from the paper read at the Conference on Indian art and* archaeology held in Essen in July 1959)

34. GORDON, D. H. The early use of metals in India and Pakistan! *J R Anthrop. Inst.* 80, 56 ff.

..1800–1600 B. C.—" estimated periods " for the end of Harappan sites and the arrival of Aryans

35. HANCAR, F. Zur Frage der Herdentier-Erstdomestikation (Ziegenzuchtbeginn im Lichte prähist. und früher hist. Daten). *Saeculum* 10 (1), 21–37.

ref to M D and I V civil pictorial evidence of goat breeding in India of 3rd mill B C

*36 HARIDATTA. Mohenjodado ke makāna aura pranāli vyavasthā. (Hindi). *GKP* 4 (10), 26-27.

. housing at M D

37. HARIHARAN, K. V. *Some thoughts on proto-history* *J Bom U* 25, July 1956, 12–18

in Indian hist, the proto hist period can be said to extend from the literate phase of I V civil up to the beginning of the Maurya rule

38 HEINE GELDERN, R von The origin of ancient civilizations and Toynbee's theories *Diogenes*, No 13, Spring 1956, 81–99.

Harappan civil appears even at the deepest levels of the ancient cities with all the maturity wh it was to preserve for a mill and a half, until its destruction by Aryans its foreign origin is clearly indicated while the city of Ur, with its twisting and winding streets gives evidence of slow and organic growth, the regular lay-out of M D and its rectilinear streets reminds us of colonial cities built acc to pre-established plan (M D was a colonial city of the Babylonians or the Elamites) still another cultural movement contributed to the formation of H civil starting from Asia Minor, it reached India by way of northern Iran and southern Turkestan, it was to this current that the pre Aryan India owed its script sudden efflorescence of H. civil may have been due to confluence of several cultures it is certain that pre Aryan civilization of India stemmed from the advanced civilizations of Near East

39 HERAS, H The megalithic tombs and Indus valley civilization *PIHC* (15th Session), 1952, 37–39

pt of contact bet such tombs in Hyderabad State and the documents of I V civil

40 HERAS, H *Studies in Proto Indo Mediterranean Culture* Vol I Ind Hist Res Inst, St Xavier's College, Bombay (Studies in Indian History No 19), 1953, CIX+542+317 figures

Rev R HEINE-GELDERN, *Anthropos* 50, 990–92

41 HROZNY, B *Die alteste Volkerwanderung und das Problem der proto indischen Zivilisation* Monog Ustavu Or 7, 1939, 24+21 plates

(contd in *Arch.Or* 12-13) (German transl of *VBD* I-157.S2) attempts to decipher the M. D seals .

42 HROZNY, B *Die alteste Geschichte Vorderasiens und Indiens* Verlag Melantrich, Prague, 1943, 270

(2nd revised and enlarged ed of the author's *Die aelteste Gesch Vorderasiens*, 1940, 172 German transl of original work in Czech) interpretation of Indus inscriptions on a syllabic basis and on the analogy of Hittite H takes I V lg to be an IE tongue of the centum group

Rev (1st ed) F von BISSING, *Philolog Wochenschrift* 1941, 548 ff , J FRIEDRICH *ZDMG* 95, 150-55 F HANCAR, *WZKM* 48 145-49 K MOEHLENBRINK, *Theol LZ* 1941, 191 , W OTTO, *SBBAW* (Ph l -hist Ab 1941) 2 (3) (HROZNY replies to OTTO s crit in Pro Domo , *Arch Or* 14, 308 13) A POHL, *Orientalia* 11, 187 ff , C RYCKMANS *Le Muséon* 54 216 , F SCHACHERMEYR, *Klio* 35, 128 , F SPECHT, *ZfvS* 67, 241 (2nd ed) P POUCHA, *Arch Or* 14, 154-56 , B ROSENKRANZ, *IF* 60, 216-19

43 HROZNY, B Inschriften und Kultur der Proto-Inder von Mohenjo Daro und Harappa (ca 2500-2200 v. Chr) I-II, *Arch Or* 12, 192-259, 13, 1-102.

Introd , country and God Kusi , comm. on inscriptions , seals and amulets , God Jajas etc

Rev D DIRINGER, *Bibl Or* 5 8 , E PERUZZI, *Annali d Scuola Sup Norm di Pisa* 13, 79-80

44 HROZNY, B Ancient History of Western Asia, India, and Crete Philosophical Library, New York, 1953, XV+260+15 colour-plates+2 maps

(English transl of Czech original French transl , *Histoire de l Asie antérieure, de l Inde et de la Crète depuis les origines jusqu au début du second millénaire*, Payot, Paris, 1947, 350) I V civil deities identified with Hittite gods irruption of "hieroglyphic" Hittite into the Indus valley had long preceded that of SK. IE people

Rev (French ed) ANON , *Arch Or* 16, 373-77 , J. L. MYRES, *Man* 1949, 55.

45. JOSEPH, P. The south Indian megalithic tombs and their north Indian connections. *NR* 25, 109–115.

> ..pot-inscriptions of I. V. show clear connections with South Ind burial practices: (1) similarity of posture of corpse; knees bent towards face; (2) number seven associated with funeral customs in I. V. and S I, (3) concurrent practice of cremation; (4) similarity in funeral furniture..but no stone-tombs found in I V. I. V civil. and S I civil were contemporary: belonged to chalcolithic period..also racial connections bet. the two. both civilizations of proto-Dravidians..

46. KARMARKAR, A. P. Proto-Dravidian Zoolatry. *J. Kalinga HRS* 1 (1), 54–56.

> no clear sign of animal worship in I V. civil, ram and fish, wh were forms of Siva, were worshipped (but not independently). animals carved on seals are meant to differentiate and even denominate various tribes..I V. people had knowledge of many animals.

47. KEITH, A. When our civilization began; an amazing find in India. *New York Times* (22-11-1931), p. 5.

48. KIRFEL, W. *Die vorgeschichtliche Besiedelung Indiens und seine kulturellen Parallelen zum alten Mittelmeerraum.* *Saeculum* 6 (2), 166–79.

> ..after a short arch. survey, K. tries to bring together similarities in material culture and rel of pre-Aryan India and the Medit world, including the Celts..acc to him, in prehist. times, several waves of Europeans migrated towards India.

49. KROEBER, A. L. *Configuration of Culture Growth.* 1944.

> . *one can't be sure whether I. V. civil, as known from the recently* discovered remains, represents a peak or a level (p. 688)..

50. LAKHANI, G. F. Chanhu-Daro excavations, 1935-36, *MR* (Aug. 1946), 138-39.

51. LAL, B. B. Protohistoric investigation. *Ancient India* 9, 80-102.

> ..Indus and Ghaggar valleys and Baluchistan..

52 LAL B B Excavation at Hastinapur and other explorations in the upper Ganga and Sutlej basins, 1950–52 *Ancient India* 10–11, 5–151

throws light on the dark age intervening bet the end of Harappa and the Maurya advent

53 LAL, P Pragaitihasika bharata ki khoja (Hindi) *VJ* (Mar 1957) 15–18

54 LESNY V Mohenjo Daro *NO* 4

55 MACKAY E [Report on Chanhu daro excavations by the American School of Indic and Iranian Studies and Boston Mus of Fine Arts] *Illustrated London News* (14 and 21–11–1936)

56 MACKAY E *Early Indus Civilizations* Luzac & Co., London, 1948, XIV+169+30 plates

(2nd ed revised and enlarged by Dorothy MACKAY)

Rev E ABEGG *AS* 1948 147–48 E. K FORSYTH, *JRCAS* 35 (2) S FUCHS, *Anthropos* 45 429–30 N VENKATARAMANAYYA, *JORM* 16

57 MANKAD, D R Date of Harappa *JOIB* 1(2), 174–77

(ref A K CHAKRAVARTY *IHQ* Jan 1932 p 355) H.= Hariyūpiya wh was a flourishing city in the days of Dasaratha under the domination of Vāraśikhas

58 MARIWALA, C L *Mohen Jo Daro* Bombay, 1957, 88

59 MISHULIN, A The discovery of the most ancient civilization in the Indus valley (Russian) *Vestnik Drevnei Istorii* 1, 121–23

60 MODE, H *Das fruhe Indien* Gr Kult d Fruhzeit, N F, 5, 1959, 170+160 illustr

arch hist study of ancient India

61 PANDYA, A V Lothalanī harappa samskrti ane gujarata (Gujarati) *Vallabh Vidyanagar Res. Bull* 1 (2), (Guj Sect) 25–40

(a resume of excavations at Lothal, Harappa culture clearly evidenced in Gujarat)

62 PANDYA, V Mohenjodado aura Hadappa (Hindi) *NPP* 55 (4), 346 48

(note on *Arch. in India*, Govt. of India, 1950, and *Prehistoric India* by PIGGOTT)

63 PIGGOTT, S *Some Ancient Cities of India* OUP, 1945

(1) hist introd, (2) pre hist W I and M D..

Rev G M *AP* (Feb 1946)

64 PIGGOTT, S The chronology of prehistoric North-West India *Ancient India* 1, 8–26

discusses relationship–cultural and chronological–of I V civil with other Asiatic sites and cultures of 4th and 3rd mill B. C. prehist cultures divided into urban (Harappa) and of peasant communities, also into Buff Ware civil. and Red Ware civil

65 PIGGOTT, S Notes on certain metal pins and a mace-head in the Harappa culture. *Ancient India* 4, 26–40

66 PIGGOTT, S *Prehistoric India (to 1000 B C)* Pelican Books—A 205, 1950, 293+8 plates+32 text figures

Ch V-VI Indus civil, Ch VII Aryans and *ṚV* acc. to P, Vedic gods are Aryans themselves magnified to heroic propor tions Indra s enemies namely, Dasyus and Dāsas are certainly identical with the inhabitants of H and M D (who had, among them, a large proportion of proto-Australoids with dark skin and flat noses) arch. evidence fits in well with the tale of conquest in *ṚV*

Rev D H GORDON, *Man* (1951), 145, J IRWIN, *Burlington Mag* 93 242, L C WORMAN, *Amer Anth* 54, 256–57, *JAOS* 72, 85

deals with I V civil

68 POUCHA, P Prehistoricka indie ve svetle badani Prof B Hrozniho *NO* 4 (8-9), 176-77

about HROZNY s views re prehistoric India

69 PURI, K N *La civilization de Mohenjodaro* Ed Litt de France, Paris, 1938, 128+11 figures

Rev J AUBOYER *RAA* 13 87

70 PURI, K N. *Excavations at Mohenjodaro* ASI (Report 1936-37), New Delhi, 1940, 41

71 PUSALKER, A D Presidential address Ancient India Section *PIHC* (13th Session), 1950, 19-29

ṚV people are autochthonous in India Indra had nothing to do with the destruction of Indus cities *purs* destroyed by Vedic Aryans lie embedded in the still unexplored levels of Indus cities (or in Narmadā valley) H and M D represent a later phase of *ṚV*-civil

72. RAMACHANDRAN, T N Presidential address Archaeology Section *PAIOC* (13th Session), Part III, Nagpur, 1951, 1-24

among other things survey of excavation work at Harappa discusses Indus script

73 RAMACHANDRAN T N Presidential address Ancient Indian History Section *PIHC* (19th Session) 1956 53 69

Rgvedic idea of bull roaring to proclaim *dharma vijaya* is caught up by M D seals representing the bull with its characteristic dewlap I V rhinoceros is Vedic *varula* *RV* poet and I V artist have fancied and fashioned alike obvious difference bet West Asian (Egyptian and Mesop) and I V-*ṚV* conceptions

74 RAMARAO, M Indus valley civilisation *The Social Welfare* (4-10-1946), 7 8

I V civil based on peace no weapons ramparts or fortifications in the excavations no lists of kings discovered, therefore, *presumably a republic* (WHEELER has shown, on the basis of Harappa excavations that I V civil was by no means milder and more democratic than coeval civil of Egypt and Mesop)

75. SANKARANANDA, Swami. The great bath mystery. *PIHC* (16th Session), 1955, p 104

great bath at M. D was sacred tank used for performance of sacred rites by Vedic people.

76 SANKARANANDA, Swami *The Last Days of Mohenjodaro.* Abhedananda Acad. of Culture, Calcutta, 1959, 148.

I V civil was destroyed not by foreign invasion but by 'senile decay' and riverine vagaries

Rev S RAJAGOPALAN, *Ved Kes* (Mar 1960), 477-78

77 SARKAR, Haribishnu The granaries at Harappa. *M in I* 33 (2), 137-41

the five masonry structures appear to be more of the nature of garbage pits than of granaries

78 SARKAR, S S Disposal of the dead at Harappa. *SC* 2 (12), 632-34

cemetery at H dug up to three distinct strata the first or topmost stratum contains jar burials, the second, complete burials, the third or lowest has yielded only animal bones complete burials in majority at M D and H. evidence of post-cremation burial is meagre (contention of B N DATTA, *M in I* 16, 223-307, that the jar burial people of H were identical with Vedic Aryans is untenable)

79 SASTRI, K N Revised dating of the Indus civilization (based on stratigraphical evidence) *PIHC* (17th Session), 1954, p 130

the fortification wall was built by Harappans in the Late Period, and I V civil was about a thousand yrs older than that wall cemetery H folk cd not have been Aryans, nor were they responsible for the destruction of Harappa and M D, those cities were already dead by the beginning of 2nd mill B C

80 SASTRI, K N Protohistoric site of Lothal (in Saurashtra) a landmark in Indus chronology *PIHC* (18th Session), 1956, 71-72

first Harappan occupation at L. cir 2500 B C date of I V civil must accordingly be very much earlier beginning of the 4th mill B C as the Early Period of I V civil

81 SASTRI, K N Date of the Indus civilization (based on stratigraphical evidence) *JUPHS* 5 (1), 39-47

middle of the first half of 4th mill B C

82 SASTRI, K N *New Light on the Indus Civilization Vol I Religion and Chronology* Atmaram & Sons, Delhi, 1957, 130+23 plates

orig n of I V c vil goes back to the first half of 4th mill B C painted grey ware people were not Vedic Indus rel domi nated by male deities as in Veda principal deity is the indwelling deity of *p pal* tree so-called Pa upati is actually a buffalo-headed composite deity combining the features of several animals in his *seemingly human form Indus gods and heroes had centipede arms* Indus script written from left to right bull grappl ng sport borrowed by Crete from I V

83 SASTRI Lakshmidhar Indo Arabic unity in ancient world-I *Delhi Univ Mag* 1947

transplantation of Harappa and its identification with Arabia

84 SASTRI, Lakshmidhar Harappa *PAIOC* (12th Session), Banaras, 1948, 611-15

three cognate names Harappa (Panjab) Arrapha of Arrapkha (*Mesopot*) Arppakkam (*South India*) *orig nal to wh these 3* names point may be reconstructed as Ar pākkam (-- town of Ar the Ar people were autochtonous to S I) in pre-hist times Ar people of S I had reached North along the sea-coast

85 SCHMÖKEL H *Geschichte des alten Vorderasiens* Handbuch der Orientalistik Vol II, Keilschriftforschung E J Brill, Leyden 1957, XII+342

Rev J KLIMA J SEDLAKOVA *Arch Or* 26 291 94

86 SEMPER, M Zum Alter der Induskultur Siedlung in Mohenjo Daro *OLZ* (*1938*) 273-76

matallurg cal and foundry technical approach bronze dancer statuette at M D possible only by the middle of 2nd mill B C

87 SEN, Dharani Prehistoric researches in India *M in I* 33 (3), 185-94

Harappa civil results other lines of research bibliography

88 SEN, Dharani. Lower palaeolithic culture complex and chronology in India *Eastern Anthropologist* 7 (2), 61–83

a general view of Ind prehist.

89 SHARMA, Y D Ārambhika bhāratīya puratattva kī kucha samasyāye (Hindi) *GKP* 5, Dec 1952, 141–43

connections bet excavations at Hastinapur and those of M D and H

90 SHARMA, Y D Harappa settlements on the upper Sutlej *SP* (17th AIOC), Ahmedabad, 1953, p 287

excavations carried out by author at Rupar in 1953 R. was not an isolated settlement, there is a string of Harappan sites on an old bed of Sutlej R excavations show the modifications wh the life of Harappans had undergone during their eastward migration

91 SHASTRI, H G *Hadappu ane Mohenjo Daro* (Gujarati) Gujarat Vidyasabha, Ahmedabad, 1952, 296

Rev D D K *ALB* 17, 21-22.

92 SRIVASTAVA, H L Excavations at Harappa *ASI* (*Report 1936–37*), 1940, 39–41

93 STONE, J F S A second fixed point in the chronology of Harappa culture *Antiquity* 23, 201–05

94 STRUVE, V V [Russian transl of MACKAY's *The Indus Culture*, 2nd ed, 1948] Moscow, 1951

95 SUNDARAM, P M Pre Aryan culture of India *Cult Hist of India* (Inst I ME Cult Studies), Hyderabad, 1958, 1–13

I V civil acc to author the authors of that civil were Dravidians Tamil culture in pre-hist times

96 TALVALKAR, V K Who destroyed Indus valley cities? *SP* (18th AIOC) Annamalainagar, 1955, 84 85

MBh war or its aftermath must have arrested the growth of I V and Panjab civil (not the battle of ten kings')

97 DE TERRA, H *Durch Urwelten am Indus. Erlebnisse und Forschungen in Ladak, Kaschmir und in Pandschab* 1940, 223+84 illustr +2 maps

98 VASWANI, K N The marvels of Mohenjo-daro. *JIH* 24, 101-04 (also in *MR*, Jan 1946, 35-37)

survey of Marshall s discoveries

99 VATS, M S Presidential address Ancient India Section *PIHC* (7th Session), 1944, 26-42

different strata of burials in I V comparison with Vedic descriptions paintings on burial wares recall to mind parallelism with some of the ritual and beliefs contained in *ṚV* X 14, 16 18

100 VELTHEIM-LOTTUM, L von *Kleine Weltgeschichte des stadtlischen Wohnhauses* Heidelberg, 1952

(one vol out of proposed three published) house in I V civil described

101 VIMALANANDA, T Recent Indian archaeology *Ceylon Hist Journal* 1 (2), 121-26

WHEELER s explorations at Harappa adolescence, prosperity and decay of I V civil

102 WHEELER, R. E M India's earliest civilization recent excavations in the Indus basin *ILN* (10-8-1946), 158 ff

approximate duration of I V civil in its developed form may be ascribed to 2500-1500 B C

103 ' WHEELER, R E M The defences and cemetery R 37 *Ancient India* 3, Jan 1947 58 130

I V civil is properly speaking Harappa civil exploration at M D, H and C D, tho revealing certain possible affinities with hist India presented in the main a picture of detachment of sudden and uniform efflorescence devoid alike of genesis and decay stages of Harappa (1) apparently unwalled town or village associated with an alien or variant ceramic industry, (2) arrival of H culture and building of a citadel with imposing defences (3) those were reconditioned after a considerable interval when the local craftmanship was at its prime, (4) reconstructed fortifications were further re inforced and a gateway blocked by a

city now on the decline (5) an intrusive culture occupied a part of the site above layers of debris H civil was of a centralized type (comparable with contemporary civil of Sumer and Egypt) imperial status of H and M D domestically unchallenged sociological aspects of H civil a rigid and highly evolved bureaucratic machine capable of organizing and distributing surplus wealth and of defending it, but little conducive to liberty of individual chronology of H and ṚV fixed pt in H chronology is that H was in contact with Sumer cir 2350 B C. (Sargon period) two differentiae at H (1) occurrence of a series of potsherds of non H type in a stratum heavily sealed by the citadel defences, (2) cemetery H industry superimposed upon H culture after deposition of a considerable mass of intervening debris first intrusive element is unidentified, the second may belong to the Aryan invaders Indra as *purandara* climatic, economic, political deterioration may have weakened H but its ultimate extinction must have been completed by deliberate and large scale destruction (massacre of people at a late period of M D) on circumstantial evidence Indra stands accused

104 WHEELER, R E M Newly found at Mohenjodaro a huge 4000 years old granary *ILN* (20-5-1950), 782-83, New light on the Indus civilization the Mohenjo Daro granary. *ILN* (27-5-1950), 813-16. Men and animals in 4000 years old Mohenjodaro *ILN* (3-6-1950), 854-55

(also see *ILN*, Sept 20 27, Oct 4 1924 Feb 27 Mar 26, 1926, Jan. 7, 14 1928 Dec. 19 1931 Aug 10 1946)

105 WHEELER, R E M *Five Thousand Years of Pakistan* (An Archaeological Outline) Royal India and Pakistan Society, London, 1950, 150+22 plates

Part I West Pakistan I V civil Aryan invaders

106 WHEELER, R E M Archaeology and transmission of ideas *Antiquity* 26, 185 87

107 WHEELER, R E M *The Indus Civilization* Cambridge History of India, Supplementary Volume CUP, 1953, XII+98

Rev J HENNINGAR *Anthropos* 49 1158 D E. McCOWN *JAOS* 74 176-79, A PARROT *B bl Or* 11 23-24, G S RAY *M in I* 34 236-40

108 WHEELER, R E M Mohenjo Daro *Pakistan News* (10-2-1959), 5-7

109 WOOLLEY, L The urbanization of society *JWH* 4, 236-72

> I V' towns as centres of agricultural districts, in one or two cases, trade considerations seem to have influenced the choice and char of sites foundation of M D and H marks a definite break with focal trad, it is a case of imposition not of natural growth, M D and H are purely artificial creations international trade was a feature of I V civil a business aristocrasy played an imp role in the economy of State M D and H as twin capitals of a single govt places for elaborate ritual either royal or rel (Aryans in their buildings were inspired not by any memories of M D but by wooden architecture of China)

86 SCRIPT AND SEALS

1 AWDIJEW. *Geschichte des alten Orients.* Berlin, 1953.

> does not accept HROZNY s reading of Indus script (STRUVE accepts H s theory)

2 BARUA, B M Indus script and Tantric code *B C. Law Vol*, Part II, 1946, 461-67 (also in *Indo-Iranica* 1, 15-21)

> continuity of Indus rel thought thro *ṚV*, *Up* Buddhism, Jainism Hinduism *aśvattha* tree with two *suparnas* pictorially represented on one Indus seal on the basis of Tantric code, B reads the inscr ption on one of the seals as *acala up'isya* development of a syllab c system in Indus script retaining in it vestiges of pictographs and ideograms is undeniable no solid ground for thinking that there is anything proto Dravidian in Indus seals Indus lg may have been a form of Prakrit from wh the lg of *ṚV* evolved

3 BRAUNHOLTZ Mohenjo daro and Eastern Island *Man* 1947, 102

> (a propos *Man* 1947 73 comments on M D W JEFFREYS, M and E I *Man* 1947 pp 67 ff) case for a connexion bet the scripts of M D and E I seems far from convincing

4 ED Ahamadabada me sindhu sabhyata ki mudra prapta (Hindi) *VJ* 4 (2), 118-19

..discovery of I. V. seal at Saragawala in Dholka Taluk of Ahmedabad dist ..

5. HEINE-GELDERN, R. von. Die Osterinselschrift. *Anthropos* 33, 815-909.

..(reply to crit. by A METRAUX)..again stresses the link bet. M. D. writing and Easter Island symbols, extends his comparisons to early Chinese writing..suggests that both M. D. and E. I. scripts were derived from an as yet unknown Asiatic script..

6. HEINE-GELDERN, R. von. The Eastern Island script and its relations with other scripts. (Spanish). *Runa* 8, Buenos Aires, 1957, 5-27.

7. HERAS, H. The seven seas. *Bibliography of Indological Studies* 1942 (Konkan Inst. of Arts and Sciences), Bombay, 1945, XVIII—XXI.

..M. D. inscription wh. speaks of "seven seas"; another wh. mentions "five houses of the sea"..five houses of the sea = five tribes of Tirayars..mystical no. 7 refers to things of man, just as no. 8 is consecrated to divinity..in M. D. rel, God was supposed to have 8 forms; on the other hand, victims of a human sacrifice were always 7 or a multiple of 7.

8. HERAS, H. The stories of animals working as men in the works of ancient authors *J Anthrop. Soc. Bombay* 8 (2), 1-8.

..real significance of these stories revealed by inscriptions of M. D. and H...they are hist in char...

9. DE HEVESY, G. Sur une écriture oceanienne. *Bull. de la soc. prehist. francaise* 7-8, 1933.

. (See: *VBD* I-157 20) striking similarity bet. Indus script and Easter Island pictographs..

10. HROZNY, B. *Les inscriptions crétoises*. Orient. Ustav, Prague, 1949, 411.

ref. to I. V. script..

Rev.: A. J. van WINDEKENS, *Le Museon* 63, 124-29.

11. HROZNY, B. Au sujet du déchifrement des inscriptions proto-indiens de Mohenjo-Daro et de Harappa. *Arch. Or.* 19, 404-05.

, (1) proto-Indian lg is one of the most ancient IE lgg, (2) belongs to '*centum*' group, (3) *great variety of verbal* forms

12 HROZNY, B An Herrn Prof Dr F M Th de Liagre Böhl *Bibl Or* 10, p 15

reads a proto-Ind inscription (pub by MACKAY in *Chanhu-Daro*, pl 74 No 1 obverse) written on the handle of a bronze axe D ese / sind / 35 / ? / Handgriffe von Aexten

13 JEFFREYS, M D W Mohenjodaro and Eastern Island *Man* 1947, 73

(a propos METRAUX *Man* 1946 65 M states that there is no connecting link bet M D writing and E. I signs accepts *the theory of convergence and independent development*) J examines M s views in the light of the knowledge of the origin of other scripts concludes in favour of diffusion

14 KARMARKAR, A P The Aryo Dravidian character of the Mohenjo daro inscriptions *PAIOC* (12th Session), Banaras, 1948, 616–18

age of I V civil started with pre *ṚV* and extended up to post *ṚV* period existence of non Aryan civil side by side with Vedic Aryan civil better results possible by applying ancient SK rather *than proto-Dravidian to I V pictographs*

15 LESNY, V Certain programmatic questions on old Indian writings *Arch Or* 19 177–81

date of M D and H and of advent of Aryans

16 MAHENDRA CHANDRA *Mohenjodaro Seals Deciphered* Metropolitan Printing and Publishing House Calcutta, 1955, 20+11 facs

17 MERIGGI, P Zur Indusschrift *ZDMG* 87, 198 ff

(See *VBD* I 157 28) acc to M, lg of Indus seals is proto *Dravidian*

18 METRAUX, A The proto Indian script and the Easter Island tablets *Anthropos* 33 218–39

(See *VBD* I 157 30)

19. METRAUX, A. Die Osterinselschrift. *Anthropos* 33, 815–909.

..doubts the relationship bet. M. D. signs and Easter Island signs..

20. METRAUX, A. Mohenjodaro and Easter Island again. *Man* 1946, 65.

..(a summary of imp passages from ROEDER's article in *Ethnologischer Anzeiger* 4, 475–80: "Das Boustrophendon der Osterinselschrift")..similarities bet. writings of M. D. and H. and those of E. I. are due to convergence, and are not indicative of a relationship bet. the two cultures..

21. NASTER, P. Des sceaux de Mohenjo-Daro aux monnaies indo-grecques. *Le Muséon* 57, 157–62.

22. PICARD, C. D'un sceau d'Harappa à l'anneau d'or. *Rev. Archeolog.* (6th Series) 12, 1938, 15–16.

23. PRAN NATH. Indus script. *Actes du 18e Congrès Internat. des. Orient.*, 1932, 145 ff.

24. RÖDER, J. Das Boustrophedon der Osterinselschrift. *Ethnologischer Anzeiger* 4 (8), 475–80.

..(summary of this by METRAUX in *Man* 1946, 65)..

25. SANKARANANDA, Swami. The origin and evolution of scripts and the decipherment of the Indus script. *PIHC* (9th Session), 1946.

26. SANKARANANDA, Swami *The Indus People Speak.* Nilmony Maharaj, Calcutta, 1955, VIII+112.

. (summary in *PIHC*, 17th Session, 1954; p 127)..Tantric *bijakośas* (cryptograms) employed for decipherment of Indus script acc. to author, (1) Indus people spoke an Indian lg. closely allied to some popular proto type of SK; its grammatical structure was not well-defined; (2) they were ethnically related to the early Indians and worshipped the same gods, (3) many old tribal peoples whose names are found on the seals, such as, Yama, Katha, Paktha, Panyaka, etc, are as old as the Vedas and are still surviving, (4) I V. civil is post-Vedic..(war bet Divodas and Sambara took place in Babylon: it reflects fall of Hammurabi).

Rev.: N K. Bose, *M in I* 37, 167; R. Heine-Geldern, *Art. As.* 20, 229-30; H Mitra, *VBQ* 23, 74-76; M. Seshadri, *JIH* 33, 364-65.

27. Sharma, O. P. The unicorn in Indian art and legend. *JBRS* 43 (3-4), 359-64.

. largest no. of I V. seals with unicorn

28. Struve, V. V. Deciphering of proto-Indian inscriptions. (Russian). *Vestnik of Acad. of Sciences USSR 8. 1947, 51-58*

29. Struve, V. V Proto-Indian inscriptions. (Russian). *Proc. of General Meeting of Acad of Sciences USSR*, 1947, 111-21.

30. Vives, J. Q. *Aportaciones a la interpretacion de la escritura proto-indica.* Barcelona.

87. Pottery, Arts and Crafts, etc.

1. Chakravarti, S. N A note on pre-Aryan and archaic Indo-Aryan art. *Bull. of Prince of Wales Mus.* 2, 1953, 67-70.

2. Das, S. R. A note on votive clay figurines used in a folk-rite of Bengal. *M in I* 32 (2), 105-115

. similarity bet Bengal figurines and I V figurines suggests continuity of technique their magical significance

3. Das Gupta, C. C On the affinity between a terracotta figurine of the Indus valley age and a stone-sculpture of the Maurya age and its significance. *JOR* 15, 21-24

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5. Ed. Jewellery and crafts in Harappa. *SC* 6, 278-79.

19 METRAUX, A. *Die Osterinselschrift* *Anthropos* 33, 815-909.

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20 METRAUX, A Mohenjodaro and Easter Island again *Man* 1946, 65

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21 NASTER, P Des sceaux de Mohenjo-Daro aux monnaies indo grecques *Le Muséon* 57, 157-62

22 PICARD, C D'un sceau d Harappa à l anneau d'or *Rev Archeolog* (6th Series) 12, 1938, 15-16

23 PRAN NATH Indus script *Actes du 18e Congrès Internat des. Orient*, 1932, 145 ff

24 RÖDER, J *Das Boustrophedon der Osterinselschrift* *Ethnologischer Anzeiger* 4 (8), 475-80

(*summary of this by* METRAUX *in Man 1946 65*)

25 SANKARANANDA, Swami The origin and evolution of scripts and the decipherment of the Indus script *PIHC* (9th Session), 1946

26 SANKARANANDA, Swami *The Indus People Speak* Nilmony Maharaj, Calcutta, 1955 VIII+112

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Rev N K Bose *M in I* 37, 167, R. Heine-Geldern, *Art As* 20 229 30, H Mitra, *VBQ* 23 74-76, M Seshadri, *JIH* 33, 364-65

27 Sharma, O P The unicorn in Indian art and legend *JBRS* 43 (3-4), 359-64

largest no of I V seals with unicorn

28 Struve, V V Deciphering of proto-Indian inscriptions (Russian) *Vestnik of Acad of Sciences USSR* 8, 1947, 51-58

29 Struve, V V Proto Indian inscriptions (Russian) *Proc of General Meeting of Acad of Sciences USSR*, 1947, 111-21

30 Vives, J Q *Aportaciones a la interpretaction de la escritura proto indica* Barcelona

87 Pottery, Arts and Crafts, etc

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6 GANGULI, K K Symbols in early Indian jewellery *Poussin Comm Vol*, 1940, 288-92

I V jewellery main symbols (1) maltese cross, (2) heart-shaped object, (3) two linear designs

7 GOLOUBEW, V Essais sur l art de l Indus *BEFEO* 38, 255-80

G compares the Indus vase ornament with human ear and believes that it represents the shell of a marine animal the so-called sculpture of a *yogin is actually that of a priest, it must be* dated 2350-2200 B C,

8 GORDON, D H Early Indian painted pottery *JISOA* 13, 1-35

9. GORDON, M E and D H The rock engravings of the Middle Indus *JASBL* 7, 197-202

on engravings from four s tes in the vic nity of the confluence of the Haro river with the Indus

10 HÖLTKER, G Nierenförmige Ringe aus schweizerischen Pfahlbauten und aus der sogenannten Induskultur *Anthropos* 35-36, 979-82

11 HÖLTKER G *Das herz oder nierenförmige Ornament auf einer Vase von Mohenjo-daro* Ethnographical Mus of Sweden, Stockholm, 1944, 34+6 figures

(reprint from *Ethnos* 1) the heart formed ornament on a b g *Ton vase from M D wh is related to sim lar ornaments on* amulet seals from the po nts of view of both iconography and content may be interpreted as a symbol c severely styl sed representat on of serpents possessing mag c-rel char

Rev P NASTOR *Le Mus on* 60 218 19

12 HORA, S L Angling in ancient India *Ancient India* 10-11, 152-56

fish hooks from I V Ved c lit shows that fish ng by nets was fairly common but no ref to angl ng in Veda

13 JOSEPH, P A further study of ancient Indian, Iranian and Mesopotamian ceramics *J Bom U* 14 (4), Jan 1946, 29-36

14 JOSEPH, P *Protohistoric Indian pottery. NR* 23, 197–201.

I V people used mud pots almost to the exclusion of metal vases (cf vast quantities of pottery unearthed) all vessels well baked chronological order of pottery type (1) most ancient kind of pottery was thinly painted, decorated with two colours (therefore called bichrome), (2) thick ware called monochrome, (3) plain red ware, (4) black pottery with incised patterns purely geometric motifs indicate that artists were yet in a rudimentary stage, not yet confident of producing dynamism of animate world progress made with animal designs, sought to bring out the inner being of animals realistic standard of art on pottery tended to make it practical

15. KERN, C Indus valley painted pottery Harappa culture *Annual Bibliography of Ind Archaeology* 15, 1950, 3.

16 LOMMEL, H, WEYERSBERG, M Rain comb and Heaven's-cow *Paideuma* 1 (3), 120–46

a comb like symbol in prehist and early hist representations and ornaments (M D, Susa I) is symbolical of 'rain' (Egyptian wooden comb in the form of a cow representing Hathor, the goddess of firmament, giver of rain) Vedic celestial cow

17. MODE, Heinz *Indo Cretan Comparisons* Basel, 1940

(still in MS form ref to by HOELTKER in *Das herz oder nierenfoermige Ornament auf einer Vase von M D*) M has made a comparative study of several culture elements from Crete and M D acc to him, the most conclusive group of ornaments are certain heart and kidney shaped inlay designs

18. SARKAR, H. B *Fish hooks from the Indus valley. JASB (Sc) 19 (2), 1953*

fishing by means of hooks known to I V people

19 SARKAR, H B Artefacts of fishing and navigation from the Indus valley. *M in I* 34 (4), 282–87

ringstones as anchors fishing nets 'beads' as net sinkers, dual function of objects of material culture artefact and amulet

20 SASTRI, S Srikantha Proto Indian ceramics *Poussin Comm. Vol*, 1940, 293–305

(See *VBD* I 158 17) Harappa culture can t be brought down *to such a late date as 2700 B C when Jhukar culture itself has* to be assigned to the Tall Halaf period (3000 B C)

21 SEN GUPTA, M Porcelain in prehistoric India *JASBL* 23 (2), 35-42

22 STARR, R F S *Indus Valley Painted Pottery* Princeton Univ Press, 1946

(See *VBD I 158 18*) only really significant points of *similarity* are those bet the culture of Halaf and that of I V two clear groups of Harappan artistic expression one fathered by Western Asia the other by the Indus vast majority of Harappan writings has quite certainly perished H culture is non Aryan .

Rev D H GORDON *JIAI 1 (1945)*

23 STEINMANN, A Zum Problem der herz oder nierenformigen Ornamente *Anthropos* 37–40 321–24

investigates into their possible origin

24 STEINMANN, A Nochmals zum Problem der herz oder nierenförmigen Ornamente *Anthropos* 37–40 879 80

supports HOELTKER s interpretation of this as stylised serpent symbol (serpent-cult and fertility cult of M D) a serpent with faces on both ends was the model for M D supporting evidence from a magic-manual of Batak priests

88 PEOPLE

1 DESHMUKH, P R Sindhu samskrtitila lokaca vedatila aryāmce satru (Marathi) *Navabhārata* 12–13, Oct 1958–59

(I V people as enemies of Vedic Aryans)

2 ED Racial characters in ancient India *SC* 6 p 349

W M KROGMAN (Ch cago) thinks that a skull from Chanhu daro represents a proto mediterranean type in wh ancestral Negro traits have manifested themselves

3 HERAS, H *The first mention of the people of the* Indus valley *C S Srinivasachari Comm Vol*, Madras, 1950, 98 100

occurs in a book called *Etymologies* by H Isidore, a Spanish monk of 7th cent A D migration of Ethiopians from I. V .

4 HERAS, H The Dravidians of Iran *Indica*, Bombay, 1953, 166-69

I V civil identified as proto Dravidian civil acc. to Ptolemy, the pre-Aryan inhabitants of Iran were Anareoi (= worshippers of Ān) that is, Dravidians the brethren of the worshippers of Ān in I V and of the Anumim of Egypt anthropology and philology confirm this view

5 MAYRHOFER, M [objections to the assumption of Dravidians in Indus culture] *Saeculum* 2, 54 ff

6 SENGUPTA, P C The Danavas of the Mahabharata *JASBL* 17 (3)

studies the Dānava culture and thereby arrives at the conclusion that the Danavas were the people of M D and H , accordingly fixes the date of MBh war at 2449 B C. or 2300 B C.

89 RELIGION

1 ABEGG, E Die Indiensammlung der Universität Zurich *Mitteil d Geogr -Ethnogr. Ges Zurich* 35, 22

in the *pipal* worship of Buddhistic art is to be seen a remnant of I V tree worship

2 ARAVAMUTHAN, T G More gods of Harappa *JBRS* 34 (3–4), 31–82 (with plates)

Pasupati and Naṭarāja as high gods of H four other gods found with P interpretation of a common representation on some seals god in *asvattha* tree (Brahmā) presenting himself before a kneeling god (Kārttikeya) a severed human head on a stand bet the two, a bull goat man (Agni) behind the suppl ant, and a group of seven women in foreground (seven Kṛttikās) both Vedic and H gods are multiheaded and multiarmed H culture is consistently Vedic (and not Dravidian), H Siva very much like Viṣṇu the phase of Ved c culture to wh H. belongs is the one in wh Indra, who had long supplanted Varuṇa, was identified with Kārttikeya and was superseded by Brahmā

3 BANERJEA, J N Early Indus civilization and two Brahmanical cults *CR* 115 (1), April 1950, 1–8

bhakti, phallism, mother goddess cult in later indian rel to be traced back to Indus valley

4. CHAUDHURI, N M The worship of Great Mother in the Indus region *CR* 117 (3), Dec 1950, 151-67, 118 (1), Jan 1951, 1-17

MARSHALL s suggestion that Mother-Goddess worship prevailed in I V is to be rejected several types of female figurines found in I V *are toys, and probably in some cases votive offerings* discusses M G worship in other countries Anahita (Iran), Innini Ishtar (Sumer Babylon), Ashtart (Phoenician), Atargatis (Syria)

5 CHAUDHURI, N M The Indus people and Indus religion *CR* 123 (2), 65-83, 123 (3), 159-73, 124 (1), 1-15, 124 (2), 75-90, 124 (3), 155-78.

two racial elements well represented among Indus people a brachycephalic leptorrhine race and a dolichoid leptorrhine race, *both these races had "Aryan affinities an exam. of Indus rel* shows the presence of features, some of wh are well known to Vedic rel and the survival to the present day of nearly all the imp ones of wh is attested shows little affinity in respect of essential points with the Mesop rel or the prehist rel of Western Asia there is little justification for characterizing Indus rel as pre-Aryan or non Aryan continuity of culture from I V to Hinduism, this may indicate the continuity of races carrying on this culture can one conclude that the people responsible for Indus rel are chiefly represented by those among whom Buddhism flourished (= people of Eastern India)? (resemblance bet Indus engravings and early *Buddhist sculptures is striking and frequent*)

6 FABRI, C. L The Cretan bull grappling sports and the bull sacrifice in the Indus valley civilization *Mem ASI* 1934-35

7 GORDON, D H Early Indian terracottas *JISOA* 11, 136

M D and H figurines only the horned male figures have any claim to divinity, female figures with raised arms and voluted objects on their heads are almost certainly votaries good case for the ritual nakedness of male worshippers in ancient times can be put forward to explain the male figurines animal figurines may indicate relics or actual continuance of totemism

8 HARIDATTA Sindhu ghati ka dharma tatha rahana sahana (Hindi) *GKP* 4 (9), 10-12

9 HERAS, H *Min Kan—The Mystical Meaning of possessing "Fish-Eyes"* Hind Kitabs (Ind Hist Res. Inst, Vol 16), Bombay, 1947, 120

thesis built upon an inscription from M D read as "Let the one having fish-eyes, on reaching the sky, be happy" God has fish eyes, he is Min Kan *par excellence* (= Vidu kan, *one* whose eyes are always open) eyes that are always open never cease to see, 'fish eyes symbolise complete knowledge, omniscience (*also discusses manifold aspects of mysticism of East* and West)

Rev ANON, *Ved Kes* (June 1948), A C DAS, *CR* (July 1950), 208 ff, M MUKHERJI, *Pr Bh* (June 49), S S, *QJMS* 46, 75

10 HROZNY, B [Kuejas-Kujas] *Arch Or* (1942), p 48

name of the three-headed deity is K (= killer) anticipates Śiva s quality of destroyer (cf *Arch Or* 1941, pp 228 and 244)

11 JAIN, Kamta Prasad Mohen Jo-Daro antiquities and Jainism *PIHC* (10th Session), 1947, 113–18 (also in *Jaina Antiquary* 14, 1–7)

I V civil is a creation of the Aryans whose home was India but who were not of Vedic persuation I V people were followers *of the Rsabha-cult (later Jainism) traces of J in I V civil* nudity, *yoga*, adorable deities, mode of worship, sacred symbols antiquity of T rthamkaras is thus justified

12 JAYABHAGAWAN Mohenjodadoki kala aura sramana-samskrti (Hindi) *Anekānta* 10 (11–12), 433–56

I V *yogin* is a Jaina Arhat (PRAN NATH reads the word "Jineśvara" or "Jineśa" on the Indus seal No 449)

13. KARMARKAR, A P Origin of Śaktism *Maharaval S. J Comm Vol*, 1950, 294–96

Mother Goddess (Amma Parvati) worship to be traced back to I V civil

14 KOPPERS, W Zentralindische Fruchtbarkeitsriten und ihre Beziehungen zur Induskultur. *Geographia Helvetica* 1 (2), 1946, 165–77

the focus of fertility rites of Bhils and Gonds is a magic stand or table, on wh earth is laid and corn sown at the beginning of the ceremonies K connects this table with the mysterious cult object frequently depicted on Indus seals in conjunction with a sacred bull

15 MAHADEVAN, T M P Śaivism and the Indus Civilization *JGJRI* 4 (1), 1-9

does not accept MARSHALL s identification of a figure on one of the Indus seals with Siva (MARSHALL s grounds *trimukha* yogic posture four animals grouped round him Pasupati pair of horns—later represented as *triśula*, figure of deer beneath the seat, cf Dakṣiṇāmūrti *urdhvamedhra*) *liṅga* not connected with phallus cults acc to author *liṅga* may represent column of light or 'peg (*nadutari*, Tamil word for peg to wh cows are tethered—a form wh Siva is supposed to have taken)

16 MAHALINGAM T V The Nāga cult in India *BITC* (UNESCO), Madras Univ, 1957, 11-18

Nāga worship prevalent from the earliest beginnings of Ind hist *I V representation where a seated figure is seen worshipped* on either side by a kneeling man while behind each worshipper a cobra with raised head and expanded hood, is obviously joining in the adoration of the god (Indra Ahi conflict in *ṚV* indicates Nāga worship among some tribes)

17 ROY, C R "Unicorn" in the seals of Mohen Jo-Daro and its relation to the religion of the Indus valley civilization *SC* 11 (8), 408-11 (also in *JSHS* 8, Karachi, 1946, 39 44)

'unicorn identified as wild ass (peculiar markings with heart shaped loops on the shoulder and the markings on the face and the neck are characteristic traits of horse family the single horn is fictitious and its existence on the head of the hornless animal invests it with divinity) cult of Ass or *Assini* was the principal rel of I V, it was somewhat connected with sun worship the term *assa* or *aśva* did not originally mean horse, it meant ass I V civil did not die but contd thro Vedic period

18 SANKARANANDA, Swami Phallic emblems of the Indus valley *PIHC* (20th Session) 1957, 32-35

MARSHALL s arguments supporting the existence of a phallic cult in the Bronze age culture of Indus are invalid many of the

objects on wh the presumption of this cult was based, were imported from outside cones and rings had nothing to do with phallic worship

19 SASTRI, K N The supreme deity of Indus valley *JUPHS* 2 (2), 1954, 1–9

* so-called Pasupati is actually a buffalo-headed composite deity whose body is a clever fusion of various deadly animals Mother Goddess was not the supreme deity of I V, the supreme deity was a male god supposed to be the presiding spirit of the divine Tree of Knowledge

20 SASTRI, K N An important cultural link between Indus civilization and the Minoan Crete *JASBL* 22 (1), 39–47

. cult of Mother Goddess and her symbols—double axe, dove, tree bull rhytons bull grappl ng sports—derived by Minoan Crete (during 1750–1200 B C) from the mainland of Asia (Indus valley of 4th mill B C)

21 SASTRI, K N Indians believed in a Solar World in the third millennium B C. *SP* (19th AIOC), Delhi, 1957, 114–15

discovery in Cemetery H at Harappa of about 135 burial urns and a large no of complete as well as fragmentary earth-burials along with funerary pottery show that I V people believed in a solar world land of external bliss this idea further found expression in Vedic and post Vedic lit

22 SCHRADER, F O Indische Beziehungen eines nordischen Fundes *ZDMG* (1934) 185 ff

doubts whether the so-called Pasupati figure on an Indus seal really represents Proto-Siva finds striking similarities bet this figure and that of the Celtic god Cernunnos as depicted on a silver cauldron unearthed at Gundestrup in Denmark

23 TIWARI, R G Shiva Lingam and phallus worship in Indus valley civilization *JSVOI* 14, 51–54

identification of *si a-li ga* with phallic stones found in I V is unwarranted institutionally also not *siva li ga* but the worship of Nathuram in the Holi festival is the lineal descendant of phallic worship is it possible that *siva-li ga* originated out of the symmetrical placing of snakes?

24 TIWARI R G Some reflections on the religion of the Indus Valley people *JSVOI* 14 (2), 187–92

identification of the beatylic stone with Siva thro the cult of *yoga* and *bhakti* ex stence of Sāktism

25 TIWARI R G Jainism in prehistoric Indus valley civilization *JSVOI* 15 (2), 147-51

Jainism as a rel gion existed among the people of I V c vil (cf R P CHANDA *MR*, Aug 1932) Rsabhadeva was probably non Aryan or he was Aryan convert to non Aryan native rel (now called J) Indus seals may be taken to represent Ja n *munis*

26 TIWARI R G *Indian Iconography and Mythology* Vallabh Vidyanagar, 1957, 22

earliest traces of Saivism and Sāktism among I V finds baetyl c phall c and vag na cults co existed but did not intermix in I V civil

90 RELATION WITH OTHER CIVILIZATIONS

1 CHAKRAVARTI K C India s intercourse with the ancient West *I AC* 3 (2) 182-89

in remote past India formed an integral part of the Ancient East wh extended from Mediterranean to the Ganges valley connections bet I V and Euphrates valley c v lizations are undisputed

2 CHATTOPADHYAYA B K Mohenjodaro and Vedic civilization *IPC* 1 (3) 43 48

M D civil was the same or an off shoot of Vedic c v l

3 DAVID H S Some further contacts and affinities between the Egypto Minoan and the Indo (Dravido) Sumerian cultures *TC* 5 (1), 56-65

(contd from *TC* 4 April 1955)

4 DAVID, H S The exact connexion between the Harappan and Sumerian cultures and their probable date Could either of them have been Aryan ? *TC* 5 (4), 298 314

no affin ty bet H and S cultures but suffic ently active inter relat onsh p date of H culture bet 2700 and 1800 B C ne ther cd have been Aryan H culture was Drav dian

5. FRANKFORT, H. *Intercourse with India : Early days in Babylonia. The Times* (26-3-1932).

6. MAJUMDAR, R. P. Mohenjodaro and Vedic culture. *PIHC* (18th Session), *1955*, p. 75.

..M. D. culture is allied to Vedic culture and represents the latter part of it .

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.M refers specially to Harappa culture.

Rev.: E. BOROWSKI, *Art As* 9, 247–50, D B HARDEN, *Oriental Art* 1, 38–39, A POHL, *Orientalia* 17, 108–111

9. PUSALKER, A. D Mohenjodaro and Ṛgveda. *Bharata-Kaumudī* (*R. K. Mookerji Comm. Vol.*) II, 551–563.

.original home of the Aryans was India (Saptasindhu) they lived in Indus valley even before 3250 B C, that is, before M D. and H. civilizations acc to P, it is significant that no sacred place or place of pilgrimage belonging to the Aryans is located outside India .

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ref to enigmatic style of *P V* here, every suggestion is a palimpsest to be read on two levels one directly expressive, the other evocative poetry of Veda, tho lacking in polish of form, tends naturally to the use of the enigma, the enigma, in essence primarily liturgical (or at least containing almost necessarily a liturgical incidence), derives its explicit power from the utilization of a certain semantic duality (formerly, the expression " Vedic balderdash " [coined by BERGAIGNE] was used to denote this, because the principles of the sacramental enigma had not been understood, B intended the expression to mean an irrational combination of images wh evoked connections bet the ritual and the human world) *Br* and *Up* take into account the esoteric correlations bet the sacred and the profane enigmatic phrases give rise to " liturgical" games or matching of wits

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. there are no initial cerebrals in proto Indian, Vedic has none, nor have the earliest specimens of MIA, their existence in cl SK. is due to Prakrit intrusions (the only exception in Vedic is the word *ṣaṣ*, but *ṣ* is cerebral by convention only, it is, like *r*, a cerebralizer rather than a cerebral)

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attitude of Vedic texts towards it

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ari is not an Aryan word *ari* and *ārya* don t belong together *ari* (= Hori) is an ethnic name in Western Asia a no of Horic words and names (about 170) have come into Vedic vocabulary Dāsas were descendants of Dāsa (= star) it was a caste name for astronomers Vedic rel is a purely astronomic rel the *pinatic* rel the movement up and down is the essence of Dāsa or Dasyu astronomic rel

S 3 KASHIKAR C G The social aspect of the Vedic religion *IPC* 5, 146 49

Vedic sacrifice promoted social integration

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(paper presented before the Indian Studies Section of 25th Internat Congress of Orientalists) West thinks in exclusive dis junctive *aut aut*, India in *sive-sive*, in a series of alternatives stand ing side by side West seeks definite results, India recogn ses for this empirical world no final ends but only *ways* towards an ulti mate goal three possibilities (A) India adheres to the original *wider meaning of* a G L. *term without limiting it to one meaning* only, (B) G'L. terms without Ind equivalents, (C) GK. terms wider than their Ind equivalents Western terms shd be avoided

for Ind phil, because (1) they are too determined, one sidedly defined, (2) they are developed in hist stages of disconnected significance, (3) they are born out of an entirely different evaluation of hist reason and order (4) they are mostly narrowed down, no more complete in their original productive vagueness of meaning logical clarity is in the West an unquestioned asset, in India it may be a drawback because of its rationally superimposed limitation

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no trace of *advaita* in Veda

S 2 RAMANANDA, Sastri Vedo me adhyātma vidyā (Hindi) *Vedavāni* 13 (1-2), 30-31

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S 1 NARAHARI, H G Eschatology in the later Samhitās *Gode Comm Vol*, 1960, (III) 129-32

the 3 Vedas other than *ṚV* add practically very little to the eschatological conceptions of *ṚV* elaborate account of hell in later *Sam*

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Kṛṣṇa is a conception wh is associated with the people who came from the Caspian regions in anc ent times among the various influences wh contributed to the development of this conception the Caspian or Kassite influence was particularly significant

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traces hist of preparation and use of alcohol in India *soma, surā, madya, parisrut* ref to in Vedic texts the dictum *madyam apeyam* remained only a theory

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ref in Vedic lit.

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these b rds mentioned in connection with *aśvamedha* ritual (*VS*, *MS KS*) *ṚV* X. 142 describes them

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S 2 DE, S K Indian erotics (*kama sastra*) in its origin and development *Gode Comm Vol* 1960, 75-89

existence of non rel lit side by side with Vedic lit. indications of erotics in Veda ref to *kāma* in *ṚV* (X 129 4-5) and *AV* (*Kama-suktas*) descriptions of Usas *vṛṣākapi* love recog nized as one of the forces wh moulded ordinary man s life *BAUp* (IV 4 22 VI 2.12 VI 4 4) was the first to discuss sex problems (in the interest chiefly of genetics) *Āśv GS* (I 13 1) ref to sexo logy as *upaniṣad* *Hiraṇyakeśin GS* (II 19 6) was first to recognize *tri arga* (*dharma artha kāma*) wh is not ment oned in earlier Vedic texts •

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each of the words denot ng the four quarters in SK. has at least another set of meanings the cognate words in Ir and other IE lgg don t have the sense of quarters •

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